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The Christian Sun

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J. O. Atkinson, Editor. Price, $1.50 a Year.

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A PASTOR'S HAPPY NEW YEAR.

I wish you—
I pray may be yours!

HAPPINESS from what you have—life, home, friends, open vision, opportunity, God.

HAPPINESS from what you have not—corroding care, envy, malice, hate, strife.

HAPPINESS from what you think upon—truth, honesty, purity, justice, loveliness, virtue, beauty, praise.

HAPPINESS from what you suffer—"He also serves who only stands and waits."

HAPPINESS from what you do—passions mastered, sorrows assuaged, burdens lifted, hopes renewed, souls inspired, lives changed; in a word—DUTY DONE.

HAPPINESS from what you purpose—pure life, self-sacrificing service, Christlike endeavor, undaunted faith. "Not what I am, but what I would be, comforts me."

HAPPINESS—"forgetting those things which are behind and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."
—Horace G. Ogden, in N. Y. Advocate.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

IN THE BEGINNING.

In the beginning God created the heaven and the earth. Gen. 1:1. (Golden text for Sunday, January 5.)

It is vain to spectulate about this beginning; you cannot concieve of how it took place. Neither science, philosophy nor revelation can carry you beyond it, nor explain the mode and manner of it. Like many other truths we meet in life; it is fundamental and neither has nor needs explanation. The only possible or needful explanation about it is found in the next word, "God." In the beginning God. That is sufficient, God was there. He ordered it; He looked after it; He arranged and directed it, and that is sufficient.

What was before this beginning? How did it go about beginning? How did beginning begin? How silly and senseless the questions, unless is added the one word, God. Just that and nothing more. This is the lesson of today, and of this text: to put God first. Just place Him at the beginning.

This is now a new year. Place God at the beginning of it. This is a new day. Place God at the beginning of it. This is a new plan you are making. Place God at the beginning of it. This is a new experience you are having. Place God at the beginning of it. Every beginning is a bad beginning unless God is placed there. We should begin nothing without having God in it.

The Bible order is the only right order —"In the beginning God." And no one of us orders any thing right unless we follow that order. We must place God first, just like the Book does. That is why the Bible is the Book of all books,— it places God at the beginning and then keeps Him there all through. "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." The Bible carries out its own thrilling command, and is an illustration of how mighty is the meaning of it.

How long was the world in creation? Over what period of time did the creation extend? That time still abides and creation goes on. In the beginning was God, and God created then and He has been creatng ever since. He alone is the Creator. Man makes nothing; man cannot create. God alone is capable of the creative act. Man brings together, in new and varied forms and shapes, parts and parcels of God's creation; but from the beginning until now man never has created anything. Man's efforts are all confined to the moving act. Man moves things together or takes them apart; but he never has created anything. Man may plant and cultivate and bring in the harvest; but God alone creates, gives the increase. How helpless and hopeless is man without God. We are the creatures of His handiwork and are absolutely dependent upon Him. In our beginnig, in the world's beginning, He was. How important it is that we have and keep Him in all our beginnings.

Let us strive this new year to have Him in all our undertakings, in all our plans, in all our purposes, in all our hopes, ambitions, aspirations. "In the beginning God." No day is a right day and no plan is a right plan until man has placed God in the beginning of it. "O Lord undertake for us."

THE MISSIONARY SITUATION.

What The Sun's Editor desires in writing on the present missionary situation is not to hurt the cause but to help it. It needs helping. We have nearly struck bottom in missionary interest, enterprise, and enthusiasm. We don't want to hurt ayn body's feelings, if we can help it. We haven't any ill-will towards anybody in the world in the matter. Let that be put and kept plain.

What hurts us is that we are doing next to nothing in the matter of missions, and no one in particular seems to care if we are not. Our one thought is to help a cause that was always deplorably weak amongst us, and now seems to be growing weaker and weaker.

Here is the question: Is the Christian church to be missionary or non-missionary? Are we to do our part in helping to reach, with the gospel, the great unreached masses of pagan lands, or are we as a people to gradually withdraw the little we have been doing, a "little" indeed that is enough to make us hang our heads in shame?

Our good brother, Dr. M. T. Morrill, Secretary for Foreign Missions, Dayton, Ohio, in a very kind personal note calls our attention to the fact that we used the terms "recalling missionaries" in a recent editorial, and that we are mistaken: that the word "recall" is incorrect. "As a matter of fact our Mission Board never has recalled a missionary," explains Bro. Morrill. That is good. We hope the Board never will have to recall a missionary. We knew several who had been missionaries and were now at home, and that we had fewer missionaries on the field now than we had formerly; and that was what pained us. The fact that they were not "recalled," may help some in comfort to our conscience; but they are at home, and that is what this writer deplores.

Our Brother Morrill further calls attention to the fact that "we have not been able to send reinforcements, but that is not altogether because of lack of funds." Had there been suitable missionaries in sight Bro. Morrill feels that the money could have been secured. And we join with Bro. Morrill in deploring the fact that there have not been suitable missionaries in sight.

Well now this helps some. And what this writer wants is help. We want the facts brought out, and here at least is given a fact. Brethren, why is it that so few, so very few of our men and women feel called upon to offer themselves for the foreign work? Why is it that as one or two, or three, or four fall out, resign or return home on furlough, there are no recruits, offering to take their places? Don't these men and women who are at home on furlough want to go back? And as the workers drop out, are there not those amongst us to take up the work and carry it forward? When armies are in a conflict, engaged in battle, and men fall out, either from desertions or bulletts, others fall in to take their places, fill the broken ranks with new recruits, if the army means business and really expects victory. Can't we find men and women amongst us to take the places, in our broken missionary ranks, of those who are falling out from one cause and another?

We must in some measure strive to interest men in the foreign work. A letter from our good Brother, Dr. O. W. Powers, Secretary of Home Missions, Dayton, Ohio, says "A comparison of the home and foreign mission receipts for the last quadrennium and the first half of the present shows an approximate increase of the foreign receipts of over thirty per cent., of home receipts of over ten per cent, if we continue at the present rate." Good: may the Father of light and life help us continue upward. We can't understand, but we feel sure that Bro. Powers knows what he is talking about. What perplexes us is that we haven't as many missionaries on the field now as we had five years ago, and haven't sent out any new recruits in that time, and that though receipts show this great and praiseworthy increase we are almost, if not quite, as deep in debt now as we were then.

Put it all down for a delusion and a snare on our part, brethren, if you will, but we cannot help feeling that something is vigorously and vitally wrong with us of the Christian church in this missionary situation. Nobody, or set of bodies have sought in one way or another to influence us in taking the position that we are taking.

We have deliberately come to the con-

clusion that we as a people are practically asleep in the matter of missions, and God will not prosper us as a people, as He wants to prosper us, until we wake up, and take our stand with other evangelical bodies, in the front ranks of those who are giving their men and means to the great tasks of helping evangelize the world, in helping to reach and to save the great unreached and unsaved millions now waiting in pagan darkness.

Brethren we are not asking for explanations. We don't care a fig about these. We don't doubt anybody's veracity or integrity as touching the present missionary situation. We don't believe a single penny has been unaccounted for, and all that. We do know there is a lack of means, men and interest amongst us with which to reach the millions who are perishing in heathen darkness. What we want to see is more men offering for the foreign work, more means coming in with which to send them, and more burdened hearts round about us for the unsaved of pagan darkness.

A PORTABLE CHURCH.

The Home Mission Board of the Southern Christian Convention has purchased, and paid for, a Portable church to be used, for the present at least, in the bounds of the Delmarvia Christian Conference, as explained elsewhere by Dr. A. W. Lightbourne. This may be called a rather bold if not reckless step on the part of the Board, but the situation seemed to justify it, and the cause demanded it. Dr. Lightbourne said that his Conference could equip the church, fit and furnish it, also supply men to occupy its pulpit, if our Board would supply the building, at a cost of $1,000.-00. There was strong evidence that Christian congregations could be gathered and churches planted permanently at several points in Deleware and Maryland in the near future if this portable church house could be obtained. The Board had no recourse save to put up the cash and buy the property outright, which property now belongs to the Southern Christian Convention. The President of the Southern Christian Convention, Rev. W. W. Staley D. D., advised with the Board and deemed the step highly important and altogether worth while. As Dr. Lightbourne explains, this is the first portable church in the world, so far as we know, and the venture will be watched with eager interest. It is the purpose to gather a congregation in a city, teach and preach till a permanent organization can be effected and a permanent place of worship established, then move the portable church on to another city or locality. This is carrying the gospel to the people, and is a worthy undertaking.

GOD ANSWERS PRAYER.

It is an old, old story that all know who have put it to the test that God hears and answers prayer. But every personal experience of the kind is both new and interesting.

In the Monday papers this week is related an incident which though it is from the son of the richest man in the world, John D. Rockefeller, Jr., is as true and interesting as if it had been the testimony of the poorest man in all the world. It was at Tarrytown, New York, before a large audience at the Y. M. C. A. last Sunday that young Rockefeller related his experience about the answer to prayer in the following manner: "when he faced the crisis of his life and happiness and usefulness to the world depended upon decision, he prayed to God for four years, night and morning to guide him on the right path.

"Suddenly one morning before dawn had broken he arose from his bed and lighted a lamp. He said the path of his life had been then and there made as clear to him as though a sign was before him pointing out the right road for him to follow. He took his pen and there in the early morning committed himself to the life he should lead. What the crisis was or how he committed himself he did not say.

"No man can prove to me that there is nothing in prayer after my experience," he said. "God answered me."

TO THOSE WHO OWE.

On making up our report to the Government as to the number of Christian Sun subscribers who are a year or more in arrears, we find that more than four hundred names on our list have received the paper a year or more, and have not, in that time, paid anything on subscription. This is too bad. We are not allowed by the postal laws to continue these on our list. At great personal expense and time we have mailed each of these dear friends a personal letter giving full and due notice. Will these four hundred and more not bestir themselves and send in the amounts due at once? We feel that there has just been neglect of the matter. It is now serious and important. Unless these pay up within the next week their names will have to be taken from our list and their accounts charged up against them and held for collection. This is a timely matter and should receive attention.

THEY GET THEIR PAY.

I am taking this paragraph of history from the Raleigh News and Observer, to wit: "Rev. J. M. White, an aged Baptist preacher and school teacher died in Franklin County a few days ago. More than 30 years ago Mr. White was a merchant in Raleigh and his firm failed, with an indebtedness of $5,000. Mr. White was not legally responsible for the debt; the failure may not have been his fault. But he went to work and out of his meager salary as a preacher and teacher, he reared and educated his children and paid every cent of the indebtedness."

Whereupon let us take notice, brethren, that Mr. White and men of his kind get their pay. Yes, it cost him the dollars, and he had to cut and plan, and live close and deny himself. But he got his pay. This same beloved Mr. White lived to see his older son one of the ablest, most elequent and influential men in the Baptist pulpit of all the South, the Rev. J. E. White, D. D., of Atlanta, Go. He lived to see his second son an honored and influential State Senator from his Senatorial district and for some years now Superintendent of Schools in his native county and one among the leading educators of the State, Hon. R. B. White, of Franklinton, N. C. Yes, Mr. White was denied the dollars for his own pleasure that his honest efforts earned, but by his integirty of purpose and his unwavering devotion to what was morally right he won that which was better than wealth, and got that which was greater than gain. And the pride and joy of that father's heart in his old age were greater far at the achievement of his noble sons than could have been the case with him if he had saved his $5,000, and added to it a hundred times as much.

Yes, beloved, the good God and the holy angels see to it that Mr. White and his honest kind ever and always get their pay.

POUNDED.

Both the pastor and his horse share in the kind treatment—the pastor gets a purse of cash ($5.35) the horse gets a $22.50 set of buggy harness. A phone call carried us to Burlington where Bro. J. M. Wallace wished to see me, and that is the way he treated us. Fifty-nine friends at Union Christian church joined in the conspiracy. Surrender was the only thing to do, and this I did. May heaven's blessings rest upon the victors and the vanquished alike. Many thanks to you all, kind friends.

J. W. Holt.

FINE THINGS AHEAD.

By M. T. Morrill, Secretary of Foreign Missions.

Attention of the readers of the Christian Sun is called to some of the excellent features of the coming Foreign Mission campaign for our denomination.

In the first place we will line up with all the other denominations in obeserving the 100th anniversary of the birth of David Livingstone, the exact date of which will be March 19, 1913. It is planned to observe the 19th to 23rd inclusive, thus ending the anniversary on Easter Sunday. Preceding the anniversary will be a three-months educational campaign that shall prove most wonderfully inspiring, since it will largely concern Livingstone and Africa. We will be able to furnish the following material:

"The Story of David Livingstone," written for junior boys and girls.

"Livingstone the pathfinder," written for older boys and girls.

"David Livingstone," a popular biography.

"The Personal Life of Davil Livingstone," the famous biography by Blaikie that has given so many readers inspiration.

All the above books will be put out in cheap editions, but handsomely illustrated two of them with colored illustrations.

"Daybreak in Dark Continents" is the standard study book revised and much improved.

"Suggestions to Pastors for Sermons on David Livingstone" will be helpful to all ministers.

"The Prayer Life of Livingstone," by Dr. Speer, will be especially helpful to the devotional life of all readers.

Portraits of Livingstone,made from actual photograph, will be available in six sizes and two colors.

Then there will be a fine Easter program, "The Message of Light," for use of Sunday schools, which we purpose to give to all schools that will in return send a worthy offering for Foreign Missions.

"Africa—From Darkness to Dawn," two attractive programs for the Christian Endeavor Society.

"Livingstone Hero Stories," for use in Sunday schools in junior departments.

Such an array of material for a missionary anniversary has never before been available. All our churches should be given chance to feel the inspiration and uplift. Three months—from January 1 to March 23—will give pastors and workers a splendid chance to educate every church and awaken it.

In the second place, early in April, at a date to be announced later, our Japan Mission and Japanese Conference will celebrate the completion of twenty-five years of our missionary work in Japan, and will hold the celebration at Ishinomaki, our first station, and the place where our first Japanese church was organized by Rev. D. F. Jones. Special historical matter will be prepared for this occasion; handsome cherry blossom souvenirs will be on sale at the Mission Rooms in Dayton; the President of the Japanese Conference has sent an invitation to everybody who can and will to go to Japan for the celebration; and the brotherhood will be asked to observe the celebration week by special prayer for the Japan work. This occasion will afford al our churches a fine opportunity for getting information about our foreign work, and enlisting our brotherhood for a forward movement.

In the third place, our Conference Budget Missionary plan will be just the thing to turn the education and inspiration into money for the missionary work. We are much pleased with the hearty response given the plan, and believe that the hearty practice of it will put us far ahead in the missionary work. Special blanks, and other helps will be ready about January 1.

Our three-fold campaign will, we are sure, appeal to our people, and we earnestly urge every pastor to do his best to enlist the members and congregations for the missionary cause.

There will be special Livingstone editions for the Sunday school periodicals of the Chritian Publishing Association. We hope that the Christina Sun,Herald of Gospel Liberty, Christian Vanguard and Christian Missionary will all issue Livingstone editions.

CHRISTIAN EDUCATION AMONG US.

We give below a part of the Report on Education to the Eastern Virginia Conference, because it is so pointed:

"In this country emphasis is laid more and more on physical and scientific education; hence the necessity for religious training increases year by year. It was this fault that wrought the downfall of Greece, and Christianity only saved Rome from a similar fate.

"Everywhere now school buildings are erected according to improved designs, and the nation is taxing itself liberally to provide for the education of the rising generation. Gymnasiums and mental athletics develop the body and the mind, and often leave the heart shriveled and untrained. The next generation will need stronger character foundations than the past generation, and church school occupy the place of largest opportunity for rounding out educational processes into full- orbed men and women.

"College men and women naturally become the teachers, exemplars, and leaders of human society, and they should be strong in body, mind, and heart. Elon College undertakes the herculean task of developing the whole being of students and training them for work,citizenship, and Christian service.

"A new dormitory and standard gymnasium, combined, is under course of construction; new club houses for cheaper living for male and female students are already in successful operation; thirteen new pianos have been placed in the Music Department; Library and Reading Rooms have been greatly improved; Literary Halls and class rooms are in convenient and elegant condition; the Faculty is competent, devoted to the work, and loyal to the President; the student body of three hundred is well behaved and studious; the church services and religious organizations are active and spiritual; a homogeneous community is grouped around the institution; and all these furnish ideal conditions for young life and complete education.

"The Fifty-thousand-dollar special fund referred to in our last report has been fully subscribed, and is being paid by annual installments, but the erection of two new buildings, one of which is six by one hundred and twenty feet, three stories high, and containing gymnasium and dormitories for men, will probably cost more than $15,000.00; so necessities arise with new contributions, but the liberality of the curch increases and the the outlook brightens."

Presented by Rev. W. W. Staley, Chr.

THE EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

This is the second largest Conference, numerically, of the Southern Christian Convention. The 19th annual session held recently at Pleasant Union, Lillington, N. C. was possibly the best in the history of the body. The church and community did themselves credit and the conference honor in their most hospitable manner of entertainment.

Home Mission work is receiving more attention than any other enterprise of church work. Three points in town and several in the country are being aided by conference. Raleigh, Henderson and Chapel Hill were given liberal appropriation and the work at each point is prospering. Raleigh is now self supporting, so far as current expenses are concerned, the appropriation to this point being oc-

sioned by the improvements to build-g. These improvements are to cost ten ousand dollars and when completed ve us a modern house of worship in the pital city that will be a credit to the ristians of the State.

The church building at Chapel Hill in course of construction. It is to be modern brick building. Rev. W. G. ements, the Chairman of the Home ission Board of Conference is pastor of eir church and expects to have the new use of worship completed before the xt annual Conference.

The Laymen's Missionary Association as started three years ago, and is des-ned to become a powerful factor in e work of the Conference. The annual etings are held during the session of ference. The membership fee is $5.00 r year.

Jesse Franks of McCullers is Pres., D. Gunter, Sanford, Sec. and W. B. ann, Raleigh, Treas. Ten new members ere received recently, making thirty-five. ne hundred dollars was appropriated to enderson to pay on indebttedness.

The Woman's Home and Foreign Mis-onary Board reported that some ogress had been made in organizing al societies. Mrs L. F. Johnson, Mrs. la Smith, and Mrs. Sallie Cole consti-te this board.

The board hopes to organize a Society each church and this can be done with e assistance of the pastor. Each pas-r is pledged to preach a special mis-onary sermon sometime during the year which the plan and purpose of the aymen's Missionary Association and e Woman's Home and Foreign issionary Board are to be brought be-re the people. The Sec. of Conference to supply the ministers with such formation as is needful to do this.

The next annual session of the body ll be held with Mt. Auburn church, arren Ct, commencing on Thursday fore the second Sunday in November nday is to be the mission day. Ser-ons on home and foreign missions will preached by our ablest men in these lds.

C. E. Newman.

Nov. 11, 1912.

A SPECIAL VISIT.

Some days ago after walking out in ose perfectly beautiful days, admiring I went the incomparable picture ich nature's brush had so wonder-lly painted for the admiration of all o love the beautiful and sublime, and the golden sunlight days seemed to say rewell forever to the past hot summer, and as twilight was coming fast on the way, I received a message from Mrs. Diza A. Brantly of Courtland, Va. The message read like this: "Come and see me once more in my time. I am feeble and desire to see you more and more." This is the dear old woman who nuresd me from infancy up to boyhood. I took the next train and gladly went to visit her home, for I loved her next to my mother, because she was always gentle, kind and lovable and had done so much for me. She nursed me with so much tenderness, love and devotion that my affections were boundless in her great loving heart, for she had a heart full of sympathy and love. The dear old precious lady met me at the old yard gate and gave me a splendid reception in her kind pleasant home.

She is 94 years old, and is very active and strong, with a very retentive mind. With her naturally pleasant, and entertaining manners, I was restful and at home, listening with delighted interest as she recounted the eventful happy days of childhood. It will be so delightful to remember her splendid entertainment in her simple pleasant home. She remembered me with special gifts which I greatly appreciate and gratefully accepted from her loving heart and tender hand, and in consideration of which she has my profound gratitude and best love.

J. T. Kitchen.

CONSHOHOCKEN LETTER.

Our nine days revival services, with one week of "Union" revival services, at the Gulph Mills Church resulted in twenty four professions of faith in Christ. There have been three additions to church membership and others have expressed a purpose to unite soon. This week the union revival services will be continued at the Baligomingo Baptist Church. Congregations yesterday were good and interest encouraging.

Last Tuesday afternoon at the home of Mr. Henderson Davis near our church the writer united in marriage Miss Winona Davis and Mr. Frank Coffin of Radnor, Pa. The groom is a popular contractor and the bride is a very popular singer and soloist of this country. The marriage was a very quiet affair and after the ceremony they drove to their future home near Radnor. They carry with them the best wishes of their friends in their new relation. The Lord bless and give them peace, joy and happiness.

Some one has recently repeated the question, "How can we know that we love God?" It is an important question. There are some rules which I believe are of unniversal application. We cannot see God as something tangible. "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

I know that I love God because I love the attributes of God. Some of God's attributes are Justice, Righteousness, Holiness, Unity, Love. "God is Love." I know I love God because I love the requirements of His Word and the guidance of His Spirit.

On Thanksgiving day "Union Thanksgiving services" were held at the Free-will Baptist Church, the writer preached the sermon. The tide of cooperation among the denominations in this vicinity is moving upward and onward. This country never before so much needed a united church to meet the foe as just now. The fact that during the past ten years, the most splendid period of opportunity the church has ever had, she simply held her own, should cause God's people to stir themselves to greater effort. The tide of sin is gathering new power with every year.

Murdock W. Butler.

HEADACHE MEDICINE.

The powders, tablets and capsules so frequently taken for headache induce drug habits. He who takes them is a drug fiend. He may not relish the association, but he belongs with the "coke" fiend, the morphine "dope," and the whiskey soak.

Occasionally a large dose of "Headache" medicine kills suddenly by overwhelming vital nerve centers, but these causes are not so frequent as not to be the principal reason for not using the drugs.

The main reason for not using them is that they harm the blood cells in such a way that they cannot properly carry oxygen to the cells of the body, nor can they carry away body wastes.

The alcohol fiend may shoot up the town, and the morphine fiend may steal to get his drug. The headache medicine fiend has no disposition to bother anybody.

A man is frequently justified in taking a dose of such medicine for the relief of a headache, but the circumstances must be exceptional. Whenever they become regular the man had better by far er, whom to know was to love, and we feel she will be greatly missed in our combined.

He must fight it out some time, and he had better fight it out while the water is shallow. To take headache medicine and let it go at that is constantly drifting him towards water over his head.—N. C. State Board.

NOTES AND PERSONALS.

—Please write it 1913.

—A happy new year to one and all of our readers.

—Read about the Portable Church by Dr. A. W. Lightbourne on page 4 this week.

—Rev. J. W. Wellons has been unwell several days, but is reported better at this writing.

—Make one kood new year's resolution, and then keep it. That will be a great victory for one year.

—Make the year 1913 a better and happier year than 1912 was. It can be done in this way: be better yourself, and seek to make others happy.

—Elon College opens for the second term of the present session Friday, January 3. An increased enrollment is expected.

—Dr. P. W. McReynolds, President of Defiance College, was a welcome visitor at Elon College last Monday. He is away on vacation, and is taking a needed rest sight seeing through the South.

—How will this do for a New Year's resolution: Read at least one chapter in the Bible every day in the year 1913. That will not require much time, but will mean much in character building.

—Thirty-eight of the forty men who were being tried at Indianapolis for conspiracy in dynamiting many buildings and destroying many lives, were found guilty and are to serve time in a federal prison.

—Rev. J. W. Holt's Union Ridge congregation seem bent upon making him feel happy, and showing their appreciaton of his valued services. He notes elsewhere his pounding which reached us just too late for last issue.

—How grateful we were for the many cards, beautiful, green, golden, merry, cheerful, that we received from friends Christmas. The world is much better and hearts are gladder and homes brighter because of Christmas.

—President-elect Woodrow Wilson last Saturday, December 28, celebrated the 56th anniversary of his birth at the place of his nativity, Staunton, Va. Immense throngs of people gathered to do honor to the eighth son of the Old Dominion to be made president of the United States.

—Bro. C. A. Hines, editor of our Young People's Department, has something to say this week that will interest Sunday school superintendents as well as Christian Endeavor workers. In fact his department this week is of special and practical interest, and his New Year's resolution will attract.

—Dr. Staley's Suffolk Letter—his Christmas carol—though a week late is a prose poem, a Christmas classic, a song of the heart, which is as sacred and as sweet after Christmas as before. I believe Dr. Staley could write about a hot June day, and make it interesting, in February; or a cold, dreary one, and make you shiver from it in July.

—Good Doctor Barrett of the Herald of Gospel Liberty has not come along yet with his explanation of the present deplorable condition of our Missonary situation, or why we have fewer missionaries now than we had five years ago and the mission treasury is in as bad shape now as then, and during that time no new missionaries have been sent out, but we presume he will.

—The pastors' of the N. C. and Va. Conference are called to meet at Elon College, N. C., Tuesday, January 7, 1913 at 9:30 A. M., for a conference on church problems as provided by the last session of Conference at Greensboro. The program was printed in full in The Sun of December 11 and it is hoped there will be a full attendance of the ministers of the Conference.

—The women of Moore's Union church, Jonesboro, N. C., R. 2, have organized a Woman's Home and Foreign Missionary Society. Now if all other churches will do likewise it will be well. Then let the women start a mission study class in every society and it will not be long before our people will know something about missions. And when they know they will act.

—Rev. J. O. Cox, Durham, N. C., is a visitor at Elon College this week. Bro. Cox has done a great work in the financial interests of our Durham church in particular the past year, and is to be congratulated upon his achievements. Some people think that preachers are the poorest financiers in the world whereas they are the best considering the amount of finances they have to handle.

—Rev. C. H. Rowland, Franklin, Va., is to come to Elon College Monday after 4th Sunday in January to begin a series of evangelistic meetings. Bro. Rowland has conducted, and very successfully, such meetings here before and will be greeted with glad welcome by large, expectant and intelligent audiences. Many lives are touched and turned by these meetings at Elon, and prayers should be many and earnest that Bro. Rowland may have free access to the hearts of all who hear him.

—Mt. Auburn church, Manson, N. C. where the Eastern N. C. Conference is to meet next year is erecting a new and handsome house of worship. This is well, for the former house was too small, and wholly incapacitated for the great congregations that gather there. Rev. C. E. Newman is the pastor, and no minister could ever hope for a better and more considerate people to serve.

—The following which we acknowledge with appreciation will be of interest to many Sun readers: "Mr. and Mrs. Wadrock Henry Dick announce the marriage of their daughter, Nancy, to Mr. Robert Henry Barnes, Thursday, 26th December, 1912, Suffolk, Va. At home after the 10th of January, 404 Blanwood Avenue, Greensboro, N. C." We wish this popular and widely known pair a happy married life.

—Why in the world can't all our dear readers do like our good brother, A. M. House, Franklinton, N. C., namely, send in their renewal and write with it such cheering words as he sends, to this good effect "Dear Bro. Editor: I hope you will pardon me for not renewing to The Sun before now. It was not because I do not like the dear paper. Long may it live and prosper and may it continue to shine brighter and brighter as the years go by. Should I ever fail to send in my renewal when it becomes due you may know that it is for lack of means, not interest in the paper." Thank you, brother. May your kind multiply in this world below.

—We learn with deep sorrow of the death of Mrs. Susie S. Parker, of Cypress Chapel, Nansemond Co., Va., which sad event occurred at the Parker home on the morning of December 27. We accord heartily in the words of an exchange which says "The Parker home was celebrated throughout Nansemond County for its hospitality and Mrs. Parker was a woman of rare qualities of mind and heart." We shared the lavish hospitality of this home when the Eastern Va. Conference was at Cypress Chapel a few years ago, and remember well how graciously all guests were entertained. A most excellent and amiable Christian character has reaped its reward. We sympathize deeply with her fond husband, our good friend, Frank Parker, and his son and daughter. May God comfort them.

—Editor Harris of The Charlotte Observer gives President Taft's schedule for a year or more after leaving the White House. The Colonel usually gets his facts about right, so we pass them on in this case;

"Immediately after turning over the White House to Mr. Wilson, on March 4, Citizen Taft will start for Augusta, Ga., where he will remain until Spring. Then

he will go to Canada to stay until Fall when he will go to California to await the beginning of the collegiate year at Yale, when he will take up the Kent professorship. At te beginning of the Yale vacation in 1914, Professor Taft will start on a tour of the world in the interest of universal peace. All of which is better than bottling himself up in that little old law office in Cincinatti."

—Our Southern Christian Publishing Company certainly owns a beautiful house and in a most desirable locality. It is a handsome two story brick building, grey pressed brick and French-plate glass front, facing the railroad only a hundred feet distant. The building is nearly finished, and is pushing on. The brick work is done, the ceiling, sub-floors and covering are all on.

It is a valuable piece of property of which, we believe, every stock holder would be proud. There are twelve living rooms of good size to let above: the lower floor has a wide room for printing purposes and two rooms for offices. But for unavoidable delay in getting building material the building would have been complete a month ago. But it is a handsome and valuable piece of property all right, now that it is up and can be seen in its entirety, and money has come in fast enough to pay and discount all bills.

—Dr. W. W. Staley said once he was half in notion to get us up a pounding, and would do so if we would agree to give him ten per cent. of all he got for us. But an editor's pounding must come fair and square, or not at all. And so here it is. One of Dr. Staley's great and good members, our noble friend Brother A. T. Holland has sent us a whole bulging bountiful bag of Holland and Lee's best and brightest peanuts for Christmas. Now that is business. We are as happf and thankful as we can be. And there is no ten per cent. rebate going to anybody. This is not the first time Bro. Holland has remembered us thus. Last year he sent a bag which came while we were away and the President of Elon College without our knowledge or consent took for his, and his good wife's own use, a bushel of them, for which we have never forgiven him. But we will see that Bro. Holland's timely gift is put in the right cellar this time; and how the editor and his family will parch and pop good old Eastern Va. peanuts will be a caution. We do not know whether the above is a very good note of thanks or not, but it shows the trend of our thoughts, and we are happy over the good gift.

SUFFOLK LETTER.

Christmas commemorates an event rather than a time. The date is not so important as the fact. Let critics war over dates and theologians over the celebration of the day; the spirit of the event will still remain. Jew and Gentile share alike in the revenue from its observance, and the significance of the manger story gathers strength from age to age. It is not kept alive by law or gospel: it is the inherent expression of the gospel itself. Never while baby cries or mother prays will Christmas vanish from the thought and observance of man. It is the spirit of Bethlehem filling every place and every home with thought of the Son of God. The angel song no more dies than sunlight dies because the sun seems to set. The sun follows its own shadows around the globe. Angels sing and toilers hear their praises around the world. The joy of that Judean night has multiplied itself on a thousand hills, and glad as those shepherds were, when they told what they had seen and heard, are the uncounted children who run to and fro to show and tell what Santa Claus has brought. Every Christmas present comes on angelic wings of love.

Christmas wakes up a sleeping world. It hushes the grinding wheels of toil. It lightens the load of millions of hearts. Care hides herself when Christmas comes. Age feels young, and children are as rich as men. The air trembles with laughter and night shines without the stars. Christians measure the gifts of God, and wicked men immerse themselves in self-indulgence forgetful of His care. But the idea the spirit, the fact, the tremendous impulse of Christmas, moves on toward a more intelligent, more spiritual observance of the day. Revelry desecrates the event, degrades the revelers, and mars the significance of the advent of the world's Redeemer. But it will not always be so. Bethlehem's star will some day shine in an unclouded sky and angels or men will sing praises in an undefiled air. Then earth's toilers will rejoice and have glad news to tell their fellows, and the reign of peace will begin on earth. Capital and Labor are Siamese twins and the pain of one is the pain of the other, and the death of one is the death of the other. They cannot separate without the death of both; and mutual affection only can make either happy. Jesus came to bring peace among men and joy among angels. Babies bring angels to earth though the cradle is a manger. Gold, frankincense, and myrrh, wisdom and homage are all laid at the feet of the child. "Despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The greatest night in time up to the night when Jesus was born was that night when the Judean hills echoed the song of angels and the hurried tramp of shepherd feet to the stall in Bethlehem, where they found the newborn King; but millions will be happy on this Christmas of 1912 where one was happy on that first Christmas day. That child has filled the childhood of the world with multitudinous joy. Peeping out from silken covers of down, or quilts patched out of worn garments by horny fingers, little eyes in millions of homes gleam with delight as they look for the plump silk hose or darned stockings on the wall. The pencils of light that fall acorss rosy faces on Christmas morn reveal happier hearts than the lights on Belshazzar's banquet hall. Hush! I hear the heart beats of millions of children dreaming of Christmas morn. The lights are all out. The house is still, save the beating of anxious hearts. Hark! the grey dawn mantles the world with the slow but sure light of the rising sun. The stars fade away into the white light of the new day. A million eyes open and a million bare feet press the carpet or the bare floor. It is Christmas morning. The shout of infant voices fills the world. Parents look out with tear-filled eyes of joy and hear the story of Santa Claus again. The armies of Alexander, of Xerxes, of Marius, of Napoleon, pale in numbers and power before this army of grateful childhood. Gladness fills the world. The tin horn leads the procession of triumph through the streets of a conquered world. "Joy to the world, the Lord is come." Would you believe it? the Prince of Peace already reigns. To be sure, some men will turn this glad week into debauchery and reel to their homes or to the prison house with no sesne of gratitude or word of praise; but humanity moves on toward the time when every knee shall bow and every tongue shall confess the name of Jesus Christ.

W. W. Staley.

FORLINES-WILLIAMSON.

At the residence of the bride's father, W. H. Williamson, Mecklenburg County, Va., Dec. 14, 1912, this writer united in marriage Mr. A. C. Forlines and Miss Gela O. Williamson. Quite a company assembled to witness the marriage and partake of the sumptuous supper that followed.

The popularity of these young people is attested by the number and value of the presents received. Both are active church workers at Hebron Church. May Heaven's blessings attend them through life.

C. C. Peel.

Sunday Schools and Christian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

FOR THE NEW YEAR.

The editor of this department has made for one of his New Year's resolutions the decision to have this department more practical than it has been heretofore.

To this end he will try to publish things that will really assist in making more attractive Christian Endeavor meetings and more interesting the weekly study of the Bible in the Sunday school.

Much that will be printed here will not be original. The editor does not claim to be wiser than men who give all of their time to Sunday school work, for he must make his living in another way, and gathers items for this department in his leisure hours.

Beginning with this issue, there will be published weekly some suggestions to Sunday school superintendents for making the opening and closing exercises attractive and interesting. This material is suggested by "The Sunday School Executive" (published by the DavidC. Cook Pub. Co.)

Again we wish to urge upon our people the necessity of frequent news items from Sunday schools, organized classes, teacher training classes and C. E. Societies. Will you not help to make the New Year a good one for this department?

WHAT ABOUT YOUR PLANS?

Will you have a little better system in your school next year, a little more attractive opening and closing exercises, more teachers' helps, brighter and bettter lesson helps for the little folks—or will you continue to follow on in the beaten path—the path that eventually makes a rut?

This question ought to reach every Sunday school officer and teacher and be pondered over by him. I shall not try to tell you what you should do. I want you to work out the details for yourself. This I know that your Sunday school oorganization is not an ideal one, and there is room for improvement. Will you make this improvement? Will you make progress?

FOR THE SUPERINTENDENT.

Some Suggestions for the Sunday School Lesson, January 5.

Topic :"The Creation."

Golden Text: "In the beginning God created the Heavens and the Earth."

Introduction: During 1912 our lessons were from the New Testament; this year they are from the Old Testament, beginning with the very first verse in the Bible. Last year we studied of Jesus. His coming was the gateway from Ancient to Modern history. Now we step back into the misty morning of God's kingdom, and again endeavor to fathom the wonders of creation, life, time, eternity.

Illustrations: Suppose I had before me a bar of iron weighing one pound. Out of this I can make a variety of things such as needles, nails, scissors, and so on. But note very particularly, that in order to make those various articles I must have the pound of iron, as material, to start with. This pound of iron I cannot make. The question then is this: Where did the iron ore itself come from? Who made it? Ah, here comes out the infinite difference betweeen man and God: Man is only a builder, constructing with materials. God creates; man fashions. Thus this word *"create"* is the divinest word in language, human or angelic.

Wise Dr. Beattie one day in springtime smoothed off a little plot in his garden. In the mold his finger traced the initials of his little boy's name. Then he sowed garden cress in the furrows thus made and covered the seed and smoothed the ground. Not many days after the little boy came running to his father with great delight, saying, "Somebody has planted my name in the garden." The father appeared to doubt this, and when the son led him to the place and showed him his own initials in the shining green, he said, "Oh, I guess that just happened." "No, no," said the child, "somebody did it. Maybe you." Then said the father, "Look at the birds, fitted with wings that they may fly in the air. Look at the trees, fitted with roots for the ground, limbs and leaves for the air. Look at yourself, your fingers, your feet, all fitted for just what they are to do. Can anyone make you believe 'it just happened'?" "No, no, no," cried the boy, "God made the world, God made me."

QUESTIONS.

1. From what part of the Bible do we study this year?
2. What does "Genesis" mean? (Beginning.)
3. Of what beginning does Genesis tell?
4. Who, alone, never had a beginning?
5. How many kinds of life did God create? (Vegetable and Animal.)
6. What is the differecne between the two?

Lesson Announcement: To-day's lesson told the wonderful story of the beginnings of the earth, the sea and the living creatures in them.

Next Sunday's lesson is another part of the creation story, and tells of the first man and woman to live in the finished world.

I wish the boys and girls would notice as they go abaut the streets this week how our towns and our surroundings are different from the surroundings of the first people who lived on earth. Then see if you can be ready next Sunday to tell why we have so much more than those people had when the world was first given to them.

A RESOLUTION MEETING.

Notes on Christian Endeavor Topic for Jan. 5—The Ideal Christian. 1. *His Consecration." Mark 12:28-34.*

The leader, just before reading the lesson, should call attention to the fact that this is the first of a new series of consecreation meetings, running throughout the first Sundays of every month of 1913. The first of the meetings deals with the fundamental of Christian life, Consecration.

Make the meeting a consecrated one indeed. Have expressions from every one. Let the prayers be consecrated.

LEADER'S OPENING TALK (IN OUTLINE.)

What consecration is: the yielding of all we have and are to the will of God. It does not mean giving up anything, necessarily, but it means the entire readiness to give up anything and everything. It is the opposite of selfishness. For example, if our money is consecrated, the fact does not decide for us whether we shall give anything to missions, or how much. It decides that we shall keep our hearts open to God's will regarding our money, and that if we hear God telling us to give it to missions, we shall be eager to give it, and long to give more of it, that we may please Him. Consecration is first of all indefinite. It is a matter of the will. It includes everything, and does not stop to consider any one thing. But consecration is not real, it is only a pretence, if it does not go on to very definite things, leading us to use this and that possession, this and that power, in God's service. This meeting, therefore, is to be filled with definite expressions of yielding to God. We shall express, in general, our purpose to serve Him, but also, in particular, our purpose to serve Him in some definite gift. So let every one that takes

part be sure, before he is through, to name some one definite point of consecration upon which he has decided for the coming year; only one, however, since there are so many to speak, tnd the theme is endless.

THE ROLL CALL.

As the roll is called, let members speak upon the following topics. If more are needed, they can be readily added to by the leader and assigned in advance:

Consecration of Time.
Consecration of Money.
Consecration of Home.
Consecration of Intellect.
Consecration of Skill.
Consecration of Imagination.
Consecration of Books.
Consecration of Ambition.
Consecration of Friendship.
Consecration of Speech.
Consecration of Talent.
Consecration of Hands.
Consecration of Courage.

MEMORIAL CHRISTIAN TEMPLE.

Peacefully and triumphantly Edward J. Brickhouse passed away Saturday evening, November 16, 1912 at his residence 131 Lovitt Ave. Norfolk, Va. It was after months of illness with the best of medical attention and a stay of weeks at Clifton Springs, N. Y. where he hoped to recover his health. But it was in vain and the gentle spirit took its flight with the members of the family standing at his bedside. When the Fatheer calls, all the waters of Virginia's springs, skillful physicians, health sanitariums, and loving frienrs cannot hold us back.

He was sixty-two years of age and had spent nearly all his life in Norfolk, the first eight years of his boyhood life being spent on the eastern shore of Virginia.

In 1875 he was married to Miss Margaret E. Haynes from near Norfolk and three children were born to them: Thomas E., Mrs. G. F. Birdsong, and Miss Fannie. In 1880 the wife and mother was taken from them. In 1883 he was united in marriage with Miss Lula F. Haynes, a sister of his former wife, and two children have been born to them: Miss Margaret and Edward Jr.

All the family live in Norfolk and faithfully and lovingly ministered to him through his illness. They have lost from their earthly presence a devoted and loving father. Besides the widow and children there are three grandchildren and one brother, Ryland Brickhouse, of the immediate family. They are a noble family, intensely interested in the church, and will cherish the memory of their father and husband with loving deeds.

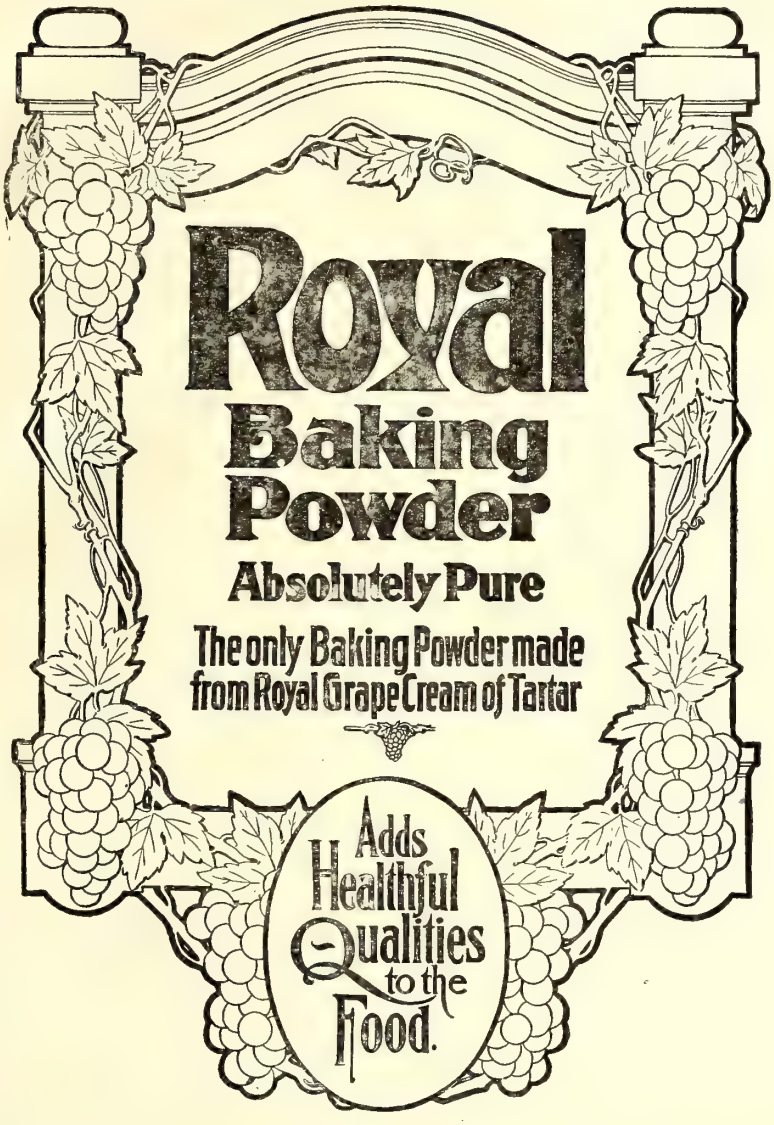
For many years brother Brickhouse has been a trustee of the Memorial Christian Temple, and was a member of the Official Board of the church. He was highly respected by the church, and they have a deep appreciation of all that has been done so generously for the church which he loved. He was a most generous supporter of the work, and will be missed so much not only because of his financial help, but in counsel, and suggestion, and kindly spirit. The church will delight to cherish his memory.

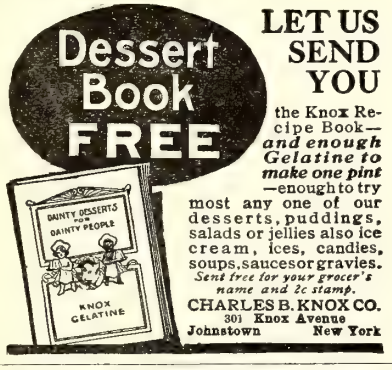
He was a good neighbor and solid citizen ever looking for the best things, and highest ideals. He had many friends and the large home was filled to overflowing at the funeral service which was held at his residence Monday afternoon. The room and the casket were a literal bower of flowers laid by loving hands and tender hearts.

The services were conducted by his pastor, the writer, and the mortal part was laid away at Elmwood at the setting of the sun. May the Heavenly Father comfort and sustain the devoted wife, and lead the family into multiplied fields of usefulness in the church and community.

Warren H. Deenrison.

November 19, 1912.





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WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION

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Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

THE WHAT OF MISSIONS.

By Mrs. J. J. Lincoln.

It is all too prevalent a notion that Missions mean money. Why, as a rule, at the very mention of the word 'Missions' or 'Missionary' people's minds at once revert to the question of dollars. They say—That means I am to be called upon to give some of my hard-earned coin; and they will absent themselves from a missionary meeting, or take the pains to empty their pockets before going, for fear of being persuaded to part with their treasure (?) Beware! For where your treasure is, there will your heart be also, says Jesus. Brother, sister, if your treasure is in the pocket, handbag, bank, your heart is there too, and is not that clearly a case of dislocation? Your doctor will tell you that dislocated heart is dangerous, fatal.

Money is unquestionably a factor, an indispensable factor, in missionary wark; but, my friends, it is not the first essential, nor should its consideration constitute the controlling motive, in our effort to campaign to a successful issue the great missionary wave which so lately has struck the Christian church. Missions means giving, that is true, but giving what? giving service, giving ourselves. When we have done that, we do not wait to be asked for money; it follows as naturally as water flows through a pipe connected with the water-main. But there must be connection. Only from the great source of power, God Himself, proceeds the propelling, vitalising current. If operations are to be effectual, our heart must be linked to the great heart of God in such a way that our purpose and labors shall be one with Christ Jesus whom the Father sent as the fulfilment of His promise to Abraham that in him should all the nations of the earth be blessed, and in accordance with Jesus' command—*Go ye.*

A PORTABLE CHURCH.

Through the kindness and promptness of the Home Mission Department of the Southern Christian Convention, the Delmarvia Christian Conference is now in possession of the only Portable Church building in the world. This is not a tent the construction of its splendid new steel built of the same material that the Pennsylvania Railroad Company is using in the construction of its splesdid new steel passenger coaches. It is absolutely fireproof. It is as comfortable in winter as in summer, and as cool in summer as it is warm and weather-proof in winter. It will accommodate 300 without crowding, and by using chairs affords a fine floor space for social gatherings, and makes possible any sort of class formation in graded Sunday school work.

We expect to open our portable church to the public at Magnolia, Del., next Sunday afternoon. This will be a Christmas service, with a sermon by the writer and music by my Dover choir and male quartette, rendering the same music given in the People's Church in the morning. I will endeavor to send you a report of this notable occasion. This is the realization of one of my fondest dreams. The taking of the message of God to the people. Christianity in motion. The Gospel on wheels. The making available to neglected localities all that is needed to regenerate, educate, and elevate the masses. The bringing to the people of all classes the pleasing and refining influences of social relations and intercourse under the directions and guardianship of the church. The making our young people content with life in the country and small town, and saving them from the baleful lures of the city, by furnishing them with wholesome diversion and opportunities for proper and necessary emotional expression through the social functions of the church. These are a few of the features constituting the mission of the Portable Church.

There is every indication that a number of these portable steel church buildings will be sent out in the very near future. My heart is made to rejoice over this cheering omen of the hastening day when the knowledge of our Lord shall cover the earth as the waters cover the deep.

A. W. Lightbourne.

GREENSBORO.

Last night Dec. 25 our Sunday school held "A Country Store," for the benefit of the children.

Our school here has a plan all the year which results into "A Country Store," at Christmas. Each attendance every Sunday through the year is given a card signed by the Superintendent. This card is worth one half cent at the "Store." At the end of each quarter every scholar who has not missed a Sunday during the quarter is awarded a card worth five cents at the "store."

Last night the store was ready, arranged in booths in the basement of the church, and the children, and grown-ups too, were ready each with their pack of cards; some with fifty-two and with blue cards too, others with less, down to ten.

At 7:15 o'clock previous to the opening of the "Store" at eight, missionary services appropriate to Christmas were held in the auditorium. This service was adapted to the children. Each song was of Christ and familiar to all, and was introduced with some story connected with it, having a setting in the mission field. A letter of Christmas-time, written by James Gilmour, from China, to his two sons in Scotland, was read by Miss Annie Lee Clymer. The pastor interspersed the music with stories of Christmas in Missouri, and Korea. The service, though simple, was suggestive and we trust helpful. (Our Christmas service of song and prayer and praise, by the church, was held Sunday morning).

At the close of the service, the school filed by classes into the basement where there was much fun and merry-making in the purchases made with the cards.

But to "Top the climax,"—some folks were permitted to carry some things away they neither bought nor deserved. Brother R. S. Petty called the pastor and his wife to a barrel of apples presumably to invite them to help themselves. Having arrived at the barrel, the people were called to "quiet." It was a little hard to do and the pastor innocently endeavored to assist in securing order, and even he had to be asked to keep quiet. When all was quiet, Brother Petty made a brief and happy speech on behalf of pastor and wife. The folding doors to a class room near by were swung open and we were introduced to "Santa Claus,"—"A Pounding," of the old fashioned sort, the heartiest sort: cans and cans of peaches, and pickl s, all sorts of good canned goods, ham, butter, preserves, fresh meats, flour, coffee, salt, soups, potatoes, pumpkins, and spice, and everything, nice;—Wasn't that nice? Well, I would think!

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Don't be foolish and order your cabbage plants without first getting our wholesale price on our guaranteed plants from the famous cabbage plant section.

We Guarantee Everything. Don't Delay, Write us Today.

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Thanks to all who have anything to do with anything like this. Christmas has treated us well and not only made us happy in soul, but in body and spirit. We all were happy last night, the givers as well as the receivers. It is the way of the Lord to make cheerful givers happy. If everybody was as happy as our company last night, the world would be a different world. Thanks to all.

H. E. Rountree, Pastor.

FOR YOUR EYE.

Dear Subscribers:—

Your attention was called to the fact two weeks ago, that, complying with the requirements of the law, we were compelled to discontinue the paper to all subscribers who are one year or more in arrears. We have made a list of such names, and the work of taking them from the list, and entering up the amounts due must follow. We dislike to have this to do, but the law commands and we must obey. Besides, we ask you to consider, is it right for you to add to the burdens of the publisher by withholding what is due him? These items are small when considered separately, but the total makes it burdensome for one man to carry.

If you fail to respond to these calls, do not blame us when your paper fails to make its weekly visits to your home.

If other information is desired, write us. Yours truly,

C. C. Peel, Agt. Christian Sun, Elon College, N. C.

Showalter.

Whereas God in his infinite wisdom has seen fit to remove from our midst to His kingdom above our beloved and highly esteemed sister, Mrs. Annie Showalter, therefore be it resolved;

1. That by her death Antioch Christian Church has lost a faithful and devoted member; the community a kind neighbor who was without a known enemy; the husband and children a most tender and devoted wife and mother.

2. That we bow in humble submission to the will of Him who doeth all things well, and pray that the religion which she so nobly professed and lived may be the comfort of those who are left to mourn her departure,

GOVERNOR WILSON WILL BE INAUGURATED PRESIDENT MAR. 4, 1913.

Account of the above historic event which, as we all know, will be the grandest occasion our Southland has enjoyed in 20 years, The SEABOARD AIRLINE RAILWAY is making preparations to take care of the great multitude of people who will attend same.

Special trains, special Pullman cars, special coaches will be required in large numbers. If you expect to attend this great event you should get busy,—clubs, societies, schools and other organized bodies of all kinds expecting to attend should get in line at once. Write the undersigned who will give you important information, and take care of you or your party in the best manner possible.

H. E. Eward,
Div. Pass. Agt., Raleigh, N. C.

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FINEST QUALITY LARGEST VARIETY

"GILT EDGE" the only ladies' shoe dressing that positively contains **Oil.** Blacks and Polishes ladies' and children's boots and shoes, **shines without rubbing,** 25c. **"FRENCH GLOSS,"** 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. **"DANDY"** size, 25c.

"QUICK WHITE" (in liquid form with sponge) **quickly cleans** and **whitens** dirty **canvas** shoes. 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. **"ELITE" size,** 25 cents.

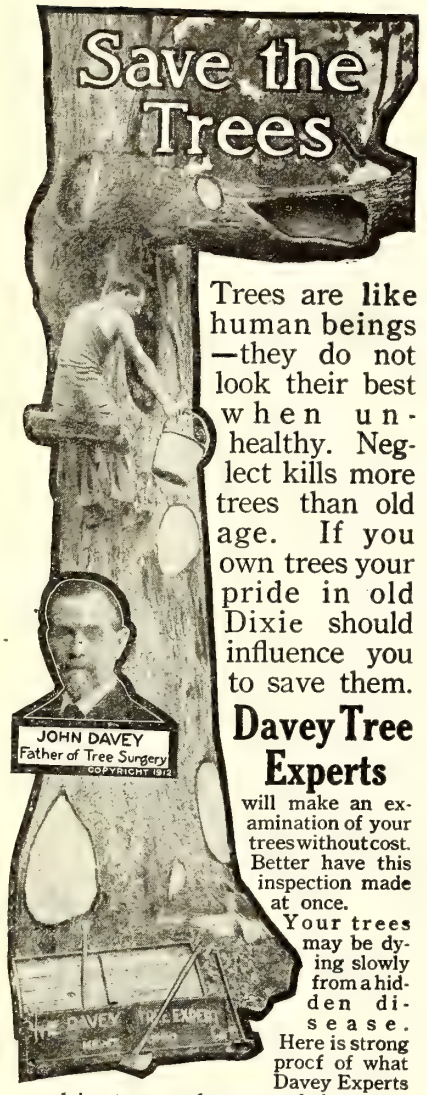
If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

WHITTEMORE BROS. & CO.,
20-26 Albany Street, Cambridge, Mass.
The Oldest and Largest Manufacturers of Shoe Polishes in the World.

3. That we extend to the family our heartfelt sympathy in their bereavement.

4. That a copy of these resolutions be spread upon the minutes of the church, a copy be sent to the family of the deceased, and a copy be sent to the Christian Sun for publication.

Save the Trees



Trees are like human beings—they do not look their best when unhealthy. Neglect kills more trees than old age. If you own trees your pride in old Dixie should influence you to save them.

Davey Tree Experts

will make an examination of your trees without cost. Better have this inspection made at once. Your trees may be dying slowly from a hidden disease. Here is strong proof of what Davey Experts are doing to save the trees of the south.

Brunswick, Ga.

The Davey Tree Expert Co.,
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My oaks are just beginning to come in fine leaf and show an improvement from the treatment. Your men came along just at the right time.

Alfred V. Wood, Chairman,
Board of Health.

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Shows a way to more profits for the farmer, and a safe way out for city folks. Gives farming facts which you ought to know whether you are a farmer or not, and explains how we teach farming successfully by mail to students in every state. Just the opportunity you have been wanting—**to learn Scientific Farming at home.** Make your spare time count. Free sample lesson on request. Write today, no agents.

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E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College, N. C.

Amount brought forward		$7,209.23
DUES.		
Jno. Newman Denton	$ .10	
S. E. Denton, Jr.	.10	
Joseph R. Denton	.10	.30
MONTHLY S. S. OFFERING.		
Mt. Auburn	3.11	
Pleasant Grove, Va.	2.00	
Bethlehem Ch. & S. S.	8.43	
Suffolk S. S.	25.00	
Wakefield, Va.	3.00	
New Elam S. S.	2.40	
New Hope, Va.	.78	
Antioch, Va.	3.37	48.09
SPECIAL.		
O. J. & Mrs. M. A. Hancock	2.00	
Portland, Ind., S. S. No. 3	5.00	
Johnson's Grove S. S.	1.06	8.06
THANKSGIVING OFFERING.		
Union, Alamance	1.10	
Randals Crossing, Ga.,	2.00	
James A. Eley	5.00	
Union, Southampton, Va.	3.65	
Antioch, Va., C. C.	5.85	
Palmyra, Va., C. C.	2.90	
Mrs. L. C. Dorrow	1.00	
Hebron, Va.,	8.09	
Bethlehem, Des Moines, Ia.,	9.30	
Ether Ch.	1.10	
Shady Grove	3.86	
Asheboro	6.30	
Christian Chapel	5.45	
Pleasant Ridge, N. C. & Va.	3.65	
Parks Cross Roads	5.65	
New Elam S. S.	7.23	
Wakefield, Va.	2.50	
Chapel Hill	6.40	
Antioch, Va.	6.49	
First Ch., Norfolk	25.06	
Pleas. Hill, Johnson Co.	3.15	
Liberty, Vance, Ch. & S. S.	37.00	
Total 45th week		$209.11
BALANCE, DEC. 25TH		$7,418.33
DUES.		
Taking Christmas!		
MONTHLY S. S. OFFERING.		
Auburn	1.07	
Linville, Va.	1.15	
SPECIAL OFFERING.		
Burlington	23.06	
Hobson S. S.	2.50	
Mrs. J. W. Capper	2.00	
Forest Prible	5.00	
Mrs. E. J. Brickhouse	5.00	
Winborne Bequest, End.	250.00	
Mrs. Bettie Cates,	3.00	
O'Kelley's Chapel	2.11	
First Ch., Norfolk, S. S.	5.56	
Ingram, L. A. S. & S. S.	4.00	
Union, Surry Co., Va.	4.00	
F. M. Carlton	5.00	
Milmine, Ill., Ch.	2.00	
Center Ch., Wingate, Ind.	3.00	
O. W. Hines	1.00	
THANKSGIVING.		
Walters, Va., J. E. Joyner.	12.10	
Bethlehem, Va., S. S.	1.75	
Ivor Ch.,	5.00	
Palm St., Greensboro	3.45	
Barrett's Ch.	4.36	
Spoon's Chapel	1.10	
Fullers S. S.	12.00	
Total	$361.54	
		$7,779.87

REV. EMORY M. CARTER.
Superintendent Christian Orphanage.
(Former student in Elon College, and ordained minister of the Alabama Christian Conference. His duties as Superintendent began December 1, 1912.)

Dear Children and Friends:

It seems that the cousins have gone into winter quarters from the number of letters we have had for the past few weeks. I wonder if we could do something to increase the interest in this department, for it is too bad to allow the corner to go that way. I have thought may be it might be well for some of our older cousins to write on some subject or about a book which they have read or a good story that would draw us out. The ground hog goes in when he sees his shadow, but we are creatures of the light and love to travel most when the sun shines.

I hope the Christmas holidays have passed off safely and no one has been hurt, either at play or eating the good things which "Santa" brought. We are up and getting along nicely. I think every one of us has certainly enjoyed Christmas. We could not do otherwise when so many people have remembered us so bountifully. We have been disappointed somewhat because the oysters sent by Bro. M. J. W. White of Norfolk and the two boxes of oranges sent by Bro. T. E. Brickhouse did not reach us by Christmas day, but we will enjoy them when they do get here.

We have had two visits this week which did us good; one by Bro. Turrentine, of Burlington, who drove up to our door Monday morning with a buggy load. Bro. Turrentine is a systematic man; and when we had brought the articles as listed elsewhere into the office, your unworthy superintendent was encouraged by his faithful sayings, as he represented those among our best friends. He says that this home would have every thing it needs if all the schools would do in a systematic way what they can.

The other was a visit by two of the brethren from New Providence, Graham, who brought two barrels, the contents being apples, oranges, potatoes, etc.

In the last report there were some mistakes in the accounts sent in by two of the churches; that of Burton's Grove, which sent $5.05 but the report only gives $1.40. The other was Shallow Ford, which sent $4.45 and was only credited in The Sun with $4.25. My duplicate copy shows the correct amounts. I shall give you credit for all moneys received and handle them to the best interests of the institution.

A number of the children are away visiting their people during Christmas and we hope they are having a good time, and I feel sure they are. They will return in time to enter school the first day.

Wishing all the cousins and friends a happy New Year, I am cordially,

Uncle Emory.

DONATIONS.

One box from Benevolent and Social Union, Suffolk, Va., containing 2 books, 5 yds. elastic, 1 dress, 9 yds. ribbon, 1 pair shoes, water color outfit, 8 dozen pair hose, 6 sheets, 5 towels, 2 bureau scarfs, 9 pair pillow cases, 1 boys' suit, 1 overcoat, 9 blouses for boys, 27 yds. Canton flannel, 10 yds. bleached domestic, 3 rolls of outing, 2 small rolls of flannel, 17 handkerchiefs, several small rolls of gingham, calico, and percale, 1 dozen cakes of soap, 5 boxes of games, needles, pins, post cards and toys.

One box from Youngsville containing 15 dolls donated by Rebecca Pierce, Florence Harvey Cheatham, Bettie Holden, Mrs S. F. Holden, Willie May Moore, Otis Shadrach, Myrtie Bridges, Elsie Pierce, Ethel Mitchell, Elma and Willie

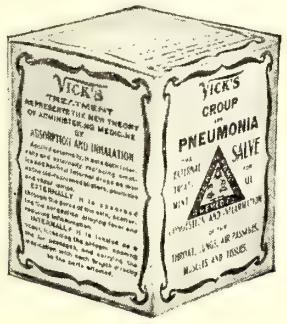
LA GRIPPE BAD COLDS For their speedy relief you should take a medicine containing no dope, no alcohol and without bad after effects. You get it in **JOHNSON'S TONIC** A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

That's It! THE TEXAS CURE

Vick's CROUP AND PNEUMONIA Salve

A VERY HELPFUL TREATMENT in cases of Croup, Coughs, Colds, Catarrh and Pneumonia. Externally applied, it volatilizes and the vapors are inhaled direct to the affected parts, giving relief in breathing, reducing fever and assisting to complete recovery.

Remarkably satisfactory results are obtained also by using Vick's Salve upon superficial inflammations.



A full sized jar sent free to physicians who are not now using Vick's Salve, for test in practice.

THE VICK CHEMICAL COMPANY :: 34 Hilton Avenue :: Greensboro, N. C.

Free Sample on Request

25 cents
50 cents
and
$1.00

Hall, Pattie Staley Pearce, Bessie Hudson, Mabel and Gladys Weathers.

One box from Missionary Society at Eaton, Illinois, containing 3 pair pillow cases, 3 caps for boys, 3 caps for girls, 2 pair shoes, 1 sweater, 1 dozen pieces of underwear, 3 aprons, 2 waists, 4 skirts, 7 dresses, 1 hdkf., 15 yds. outing, 16 yds. calico, 1 quilt, 1 pair blankets, 1 overcoat, 1 skirt, 1 sack scaly barks, 27 pair stockings, pincushions, buttons, lace, collars and books.

One box from Mrs. E. Drake, Lebanon, Ohio, containing 4 dolls, 1 dress, 1 dozen handkerchiefs, 3 yds. gingham, 6 pieces of ribbon, 10 small packages candy, and 31 yds. of ribbon from Janie Pearce, Mrs. Geneva Moore, Mrs, Mag Holden, Mrs. W. A. Massey, Mrs. Clellie Burroughs, Mrs. Carrie Wright, Mr. Otis Shadrach, and Mr. H. A. Williams.

Two bushels of wheat and sack of walnuts from Mr. S. M. Rowland, Raleigh, N. C.

One package clothing, containing two jackets, 1 sweater, 3 dresses, 1 corset cover, 2 towels, 3 cakes soap, and 10 yds. of bleached cottons, from Mrs. W. H. Holland, Suffolk, Va.

One box from Junior Endeavor Society, De Wittville, New York, containing games, balls, books, beads, and one teapot.

One package of clothing, Mrs. W. P. Lawrence, Elon College.

One box from Cristian Church at Sanford, containing soap, fruit, towels, hose, bed linen, gingham, and one quilt donated by L. D Covet, Mamie Wicker, C. J. Johnson, W. D. Johnson, Martha Johnson, Ida Wicker, Emma Marks, Emma Slome, Grace Johnson, Annie Gunter, Maggie Marks, Mattie Slome, S. A Gunter, Lillie

Afraid of It? Go To Your Doctor

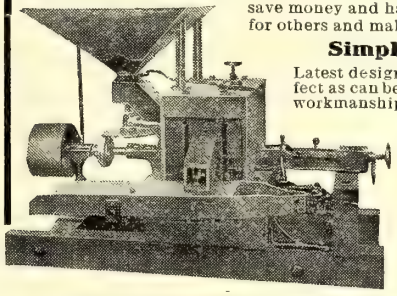
Afraid to use hair preparations? Don't know exactly what to do? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for falling hair, dandruff, a hair tonic and dressing. Have confidence in his advice. Follow it. He knows.

J. C. Ayer Co., Lowell, Mass.

THE BELL GRIST MILL FARMER'S FAVORITE

THE GREATEST MONEY MAKER A FARMER CAN OWN

The Bell is designed and built to grind cleaner, more nutritious bread and feed meal and grind more of it than the average mill sold to farmers. Besides grinding your own meal to save money and have a more wholesome product, you can grind for others and make money.



Simple, Strong, Durable, Efficient

Latest design, modern up-to-date grist mill. As near perfect as can be made from highest grade material and skilled workmanship. Extra low hopper. Patent Oil Protector. Exclusive Buhr Spring Protector. Heavy frame, rigidly bolted. Improved disk feed. **Every Mill Guaranteed as Represented.**

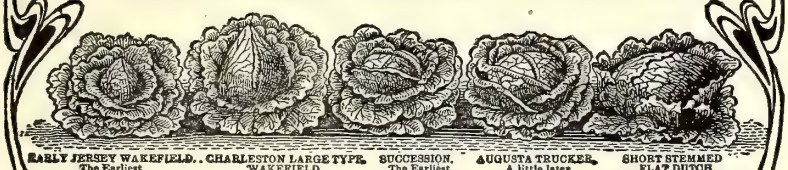
Send for catalog explaining construction and advantages of the BELL GRIST MILL. Reliable agents wanted. It's the mill people want. Write for prices before you forget.

Yadkin Valley Mill & Lumber Co.
Ronda, N. C.

FROST PROOF CABBAGE PLANTS

GUARANTEED TO SATISFY CUSTOMERS

FROM THE ORIGINAL CABBAGE PLANT GROWERS



EARLY JERSEY WAKEFIELD. The Earliest Cabbage Grown. CHARLESTON LARGE TYPE WAKEFIELD. 2d Earliest. SUCCESSION. The Earliest Flat Head Variety. AUGUSTA TRUCKER. A little later than Succession. SHORT STEMMED FLAT DUTCH. Largest and Latest Cabbage.

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We grew the first **FROST PROOF PLANTS** in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern States combined. WHY? Because our plants must please or we send your money back. Order now. It is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money. **WE SOW THREE TONS OF CABBAGE SEED PER SEASON.**

Earn Your Plants for a Slight Service—Ask Us How Prices on Cabbage Plants—By mail Postage Paid 50 cents per 100 plants. By express, buyer paying express charges, which under special rate is very low, 500 for $1.00; 1,000 to 4,000 $1.50 per thousand; 5000 to 9000, $1.25 per thousand; 10,000 and over $1.00 per thousand.

WM. C. GERATY, CO., Box 520 Yonges Island, S. C.

Covet, Josie Wicker, Myrtle Johnson and Daisy Johnson.

One box, Berea, Va., by Sunday school containing splendid gifts for each and every child at Christian Orphanage.

Box containing ribbons and handkerchiefs, from Class No. 5, Palm St., S. S., Greensboro, N. C.

One barrel canned fruit and a fruit cake by Ladies Aid Society of Antioch Christian Church.

Seven small boxes candy from Le Grande, Iowa.

Several large boxes from Burlington S. S., Mrs. Morrow's Class (Primary), 10 tablets, 17 pencils, 2 dozen safety pins, 3 papers pins, 2 papers needles, 1 pair of shoe strings.

Miss Nona Moore's Class, 20 handkerchiefs.

Mrs. Carroll's Class, 30 spools of cotton and 2 caps.

Mrs. D. E. Sellar's Class, 8 tablets and 8 pencils.

Mrs Scott's Class, 27 handkerchiefs.

Miss Bessie Holt's Class, 8 pair suspenders.

Mrs. James P. Montgomery's, 11 pair of hose.

Mrs. A. B. Kendall's Class, 10 pieces of ribbon.

Mr. Charlie Walker's Class, 12 ties.

Rev. A. B. Kendall's Class, 3 pair of shoes, 3 caps, 1 pair suspenders, 1 pair hose.

Mrs. J. H. Brook's Class, Cash (reported above).

Mrs. Ada Teague's Class, 8 tablets, 8 pencils.

From entire S. S., 2 bushels apples, oranges and apples.

Two jars preserves and two pepper boxes, Mrs. W. B. Woodward, Elon College, N. C.

One holf bushel dried apples and ten pounds candy from Rev. P. T. Klapp.

Twenty-five cents for each child as a Christmas gift from B. C. Wyrick, Elon College, N. C.

McRae, Ga., Dec. 9, 1912.

Dear Uncle Jim:

I want to write you another letter before you go. It seems hard for us to give you up.

We had a bad time last Saturday; two of the boys' dormitories are burned and we lost lots; and Mamma is busy fixing us some clothes to wear. We saved our mite boxes and send you our dime.

John Newman Denton,
S. E. Denton, Jr.,
Joseph Rabb Denton,

I am sorry your letter came so late; Uncle Jim had gone before it came, but any way he will be glad to read it in The Sun. I should say you did have bad luck! Hope you are succeeding in rebuilding.

LISZT ORGAN

Wherever music of the highest artistic quality is demanded

Mason & Hamlin ORGANS

are invariably selected. They are used in preference to all other makes in the

Metropolitan Opera. Boston Symphony Orchestra.
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We want energetic men of good address to sell Griffing's Trees everywhere. It's pleasant, profitable work. Some of our salesmen make from $200 to $300 a month.

Farmers, school teachers, clerks, and others have an exceptional opportunity to increase their incomes and build up a substantial, permanent growing business. Our liberal premium offer makes sales easy, and enables you to interest *every* man or woman owning a home or land.

Every Tree Guaranteed—Sales Outfit Free

You can sell pecans, oranges, grapefruit, figs, peaches, pears, persimmons, grapes, shade trees, palms, roses, ornamental shrubbery, and all other kinds of trees and plants for the orchard and garden. We grow all these in five nurseries in Florida, Alabama and Texas, and every tree is *guaranteed*. A handsome sales outfit is sent free. Have your banker look us up and write now for full particulars.

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SUNDAY SCHOOL SUPPLIES.

We publish Adult or Bible Class, Intermediate and Junior quarterlies, uniform lesson series; a Teachers' and Officers' Journal; a four-page weekly paper; a combined weekly lesson and story paper for pupils under 12 years of age; charts and cards for Primary classes. All these are high-grade, edited and published by our own people. Samples cheerfully furnished.

The Graded Sunday-school Lessons are carried in stock and orders promptly filled. We can also furnish many additional supplies and items of equipment for Sunday-schools. Let us have your inquiries.

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Netum Rathbun, Agent.

25 CTS. **PISO'S REMEDY** 25 CTS.
Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.
FOR COUGHS AND COLDS

OUR EARLY CABBAGE PLANTS

raised in the open field, under the shelter of the Blue Ridge foothills are Extra Hardy—*FROST PDOOF.* They were grown from the best Long Island Cabbage Seed and are true to name. We have several millions of them, all varieties. Our Cultivation Suggestions and Price List contains a surprise for you; ask for them.

WAKEFIELD FARMS, Charlotte, N. C.

Frost-Proof Cabbage Plants.

Get my prices before you buy, and let me give you some advice on buying plants. Send for free price list to day.

W. L. WATTERSON, Baskerville, Va.

DROPSY Treated. Quick relief. Removes swelling and short breath in a few days. usually gives entire relief 15 to 45 days and effects cure 20 to 60 days. Write for trial treatment Free. **Dr. H. H. GREEN'S SONS, Box H, ATLANTA, GA.**

DROPSY cured with a vegetable remedy. Relieves shortness of breath in 36 to 48 hours. Reduces swelling 15 to 20 days. Write for symptom blank and testimonials, etc. **Collum Dropsy Remedy Co., 512 Austell Bld., Atlanta, Ga.**

MORPHINE WHISKEY AND TOBACCO Habits Cured by new painless method. **NO DEPOSIT OR FEE** required until cure is effected. Endorsed by Governor and other State officials. Home or sanitarium treatment. Booklet free.
DR. POWER GRIBBLE, Supt.,
Box 885, Lebanon, Tenn. Cedarcroft Sanitarium.

NORFOLK LETTER.

A handsome Prince Albert suit, a five dollar hat, a pair of gloves, a beautiful white silk tie, a dress-shirt, and a set of gold-mounted shirt-studs; how is this for a Christmas present from the members of the Third Church to their pastor. The gift was made quietly, modestly and unostentatiously, after the manner in which the people of the Third Church are given to doing all their work. And yet, we venture to say that not many pastors in any church regardless of denomination received anything nicer. We shall say nothing at present as to the extent of our appreciation of this gracious kindness, but will try to make it manifest by our efforts to better serve them in the New Year.

It is a good, sound and prudent policy in religion as well as in business to be mistrustful of apparent growth and success until it has been shown by time to be the real thing, and yet we feel encouraged upon account of the fact that the growth of our Sunday-school and congregations has made an addittion to our present building necessary. This addition will take the form of three new class rooms added to the existing structure, and these can be opened up for the accommodation of the congregation during the regular services as may be required. "Slowly, cautiously, but surely" is the key-note of our policy here. In all our hoping and planning we are not taking too much for granted, but we know that whatever comes to us must be won by hard work and tireless, unflagging prayer and application. Work upon the new rooms was begun today, Monday, December 30th, just in time to forestall 1913 by a day or two.

To the genial, able editor of The Sun, to Drs. Staley and Harper, to Bro. Carter, the new Superintendent of the Orphanage, and to the ministers and members of the Christian Church everywhere both the pastor and people of the Third Church send hearty greetings and best wishes for the New Year.

Henry Spencer Booth.

BARGAINS IN SEEDS.

Hundreds of special offers in Surplus Stock of fine seeds and plants at bargain prices. Get our Beautiful catalog and special Bargain price list free, if you mention this paper when writing.
Iowa Seed Co., Dept. Z18 Des Moines, Iowa.

Don't permit your plate to get your stomach into trouble. Taking a pill does not solve the diet poblem.

FROST PROOF CABBAGE PLANTS

Grown from best seed. Low express rates. Prices: 500 plants $1.; 1,000 to 4,000 plants $1.50 per 1,000; 5,000 to 9,000 $1.25 per 1,000; 10,000 or over $1. per 1,000. Count and satisfaction guaranteed. F. S. CANNON, Meggets, S. C.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

A FINE CHANCE.

Do you wish a FREE TRIP to WASHINGTON CITY on the occasion of Wilson's Inauguration? If you do, write at once for particulars. Address Inaugration Department, News and Observer, Raleigh, N. C.

If you have a friend who would also like to take this trip and have a free ticket, send in his or her name right away.

NEW CANCER BOOK FREE.

A Revelation to Cancer Sufferers. Result of lifetime study and over 12 years remarkable success treating cancer with medicines by one of America's most eminent physicians. Illustrates and shows absolute proof of permanent cures effected. Why cancer should not be neglected; symptoms of different kinds of cancer; valuable suggestions and full particulars of the Doctor's Combination Medical Treatment, etc. The book is FREE while this edition lasts. Write for your copy today. Address O. A. Johnson, M. D., 301 Raymond Bldg., Kansas City, Mo.

MANY HOMES GLADDENED BY THE SUN PIANO CLUB.

The popularity of the Sun Piano Club surpassed all previous records and our fondest expectations during the holiday season just ended. From all parts of the South new members were enrolled in large numbers, and the Managers are now receiving numerous letters from new Club members expressing their delight with the superb Pianos and Self-player Pianos which brought added joys to their homes for Christmas.

The club has proven such a grand success during 1912 that it will be continued and even enlarged for 1913. Catalogues can be obtained by addressing the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

WRITINGS *and* ADDRESSES

of

AUSTIN CRAIG

Many of the good things from the pen of that remarkably able minister and educator of the Christian Church

Arranged by
MARTYN SUMMERBELL, LL. D.

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CHRISTIAN PUBLISHING ASSOCIATION
DAYTON - - - OHIO

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only *child of Consumption. His child is now* in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-*cent stamps to pay expenses. This herb also* cures Night Sweats, Nausea at the Stomach and will break up a fresh cold in twenty-four hours, Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

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FITS YOUR OLD LAMP.
100 Candle Power Incandescent pure white light from (kerosene) coal oil. Beats either gas or electricity
COSTS ONLY 1 CENT FOR 6 HOURS
We want one person in each locality to whom we can refer new customers. Take advantage of our Special Offer to secure a Beacon Burner FREE. Write today. AGENTS WANTED.
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For HEADACHE—Micks' CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c. and 50c. at drug stores.

THE CHRISTIAN SUN.
Founded 1844 by Elder Daniel W. Kerr
Organ of the Southern Christian Convention.

Organ of the Southern Christian Con-

Entered as second-class matter at the post-office at Greensboro, N. C.

Printed every Wednesday. . Terms of Subscription.

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Six Months - - - - - - - .75
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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

SEABOARD AIR LINE RY.

Schedule Effective January 3, 1912.
Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

For the South.

No. 81. ..... 4:35 a. m.
No. 29 ..... Ar 10:05 a. m.
No. 41 ..... 4:10 p. m.
No. 43 ..... 6:00 p. m.

For the North.

No. 84 ..... 12:48 a. m.
No. 38 ..... 11:35 a. m.
No. 66 ..... 12:05 p. m.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

Notice.—Above schedules published only as information, and are not guaranteed.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice.
RALEIGH, N. C.

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DRUGS, SOFT DRINKS,

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THE FAMILY HOLY OF HOLIES.

Prayer is the dynamo of the soul. The prayer circle, the family altar, is the Holy of Holies of the home, a power house for illuminating and setting into activity the life of the home in the service of the Christ. But the children of tomorrow will not have this heritage of Protestantism. The family altar is largely disappearing from our American Chritsian homes. If we of America lose this heritage, we cannot measure the menace to the men of tomorow.

The value of the family altar is recognized by at least one factory, which begins the day's work by summoning all the employees to a central hall, where music is given, and a bit of literature read, as an inspiration for the day's work. The public schools either have opening Bible lesson and prayer, or some musical exercises, as an inspiration for the day. The Christian Scientists have their morning Bible reading as the part of a daily regime. And Protestant missionary Christianity still sees that every family won to Christ on the foreign field erects a family altar. Shall we send for our missionaries to come home and rebuild our ruined altars? Or shall we remember the sacred past, take account of the missionary present, and conserve the future by rebuilding them ourselves?

The Church is a part of the home. We must teach our children that the Church is a part of the home. The first and best way to give this instruction is through the daily prayer circle: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up."—*N. Y. Advocate.*

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

IN HIS IMAGE.

God created man in his own image. Genesis 1:27. Golden Text for Sunday, January 13.

God was well pleased, very well pleased, when He had created man. When he had finished other, and former, parts of His creation He said, according to the first chapter of Genesis, that it was good. But when He had created man, and given him dominion and authority and power in the earth He said it was *very* good. The most exalted, the most noble of all God's creation is not the great mountains, nor the mighty sea, nor the starry heavens, but man. On man God expended the highest ingenuity and the most prodigal outlay of His creative act. So much was required to make man in God's image. Whether you consider the delicate organism of man's body, the intricate activities of man's mind, or the matchless wonders of man's soul, in one or in all three, you must admit that man is the most wonderful of all God's creation.

In at least three particulars man is the most wonderful of all God's creation, and in each of these three particulars man is made in the image of God.

1st. While man is made of the dust of the earth he had breathed into him the breath of God and so became a living soul. Man alone of all God's creation has a soul, a spirit. In this he is the thing Wonderful, and in so far as he has spirit he is like God. God and man alone have spirit; man is endowed with spirit. On his spiritual side, in his spiritual essence and make up, man is in the image of God. The spiritually minded, those who live and act and think in a spiritual atmosphere become more and more like God. If we would bear more of the image stamp of God, have more of the divine impress upon us, be more like God, we must cultivate and develop the spiritual side of our natures. On one side we are of the earth earthy, on the other we are of heaven, heavenly. We have a heavenly, a Godly nature, as well as an earthy or sensual nature. We may ascend and so become more like God, or we may descend and become less and less like Him.

2nd. Man alone of God's creation has authority and dominion and power over the earth. In his dominion and authority man is in the image of God. True God gave man this dominion and authority; but man has it and so is like God. Physically man is not the strongest of God's creatures, but he rules all, has subdued all, has sway and dominion over all the others nevertheless. We have fierce beasts of the field, but man rules and tames them: we have mighty steam engines, great derricks, immense machinery, but man must control and direct. In his role of rulership man is in the image of God.

3rd. Man alone is endowed with a moral soul and so has a will of his own. Man is a free agent. He is endowed of his God with the power to choose or refuse as he may deem wise and prudent. Man alone of all God's creatures, was given the power of free agency, endowed with the ability to exercise a will of his own. All other of God's creatures act under constraint and a law over which they have no control. Man is a law unto himself. Man was given of God a will of his own. With this will he may serve God or reject Him. In having a free will man is made in the image of God.

THE MISSIONARY SITUATION.

The more we think over the missionary situation the more of a puzzle it becomes to us. And viewed from any angle whatoever the situation seems to us both alarming and deplorable. This writer is not seeking controversy, doesn't care a fig for fine spun explanations, and has no desire to bring in any personalities whatsoever. What appals us is that fact which we found in The Herald of Gospel Liberty, and which has not been denied, and which we presume is well known everywhere amongst us now, to wit: That this Christian church of ours has not sent out a missionary now for six years or more: that there are now not as many missionaries on the field as there were five years ago; that the field of our operations abroad is shrinking and not broadening; and that we are as deeply in debt now as we were five years ago, and going deeper in debt all the time. If that is not enough to alarm us, brethren, to make us hang our heads in shame, to make angels weep over us then nothing is.

There is no other branch of our church work that shows results comparable to these in the matter of retrogression and degeneracy, that we know any thing about.

We are told on the one hand that there are not suitable and acceptable men to send out, offering in these years for the mission field; if there were men the money could be got. That is deplorable for two reasons. First, it is a reflection on some who we happen to know have offered to go to foreign fields, but were not sent.

And second, it shows the alarming lethargy and indifference into which we have fallen as touching the missionary situation to say, or to think, that not a man or woman suited to be a missionary has offered for the foreign service amongst us now for six years. If that indifference is not enough to cause grief and shame amongst us, what is? Have we quit praying for God to raise up missionaries amongst us, or has God turned a deaf ear for six years to our pleadings?

He are told that money is going into the treasury nicely, increasingly, hopefully. Well will somebody please tell us then why in the world can't the Board keep up as much building, and as many missionaries in the field, as did dear Doctor Bishop under his administration, with about half the sum, or for a part of the time on less than half—according to the figures they give us.

Brethren, there is something vitally and deplorably wrong, and we might as well face it. Interest in foreign missions is at a low ebb, and from the stand point of both men and women and money being offered, it is growing less all the time.

No amount of explanation or apology can get around that. We are just drifting along; that is all. God cannot prosper a non-missionary people and keep His word It is with us to say whether we shall be missionary or non-missionary. Doesn't any body care that the missionary debt increase missionaries decrease, and members offering to go as misionaries disappear altogether. God from heaven help us.

THE PUBLISHING HOUSE.

Our people of the South have not undertaken in a decade a more important, inspiring and necessary undertaking than that of building and equipping a Publishing House. And we doubt if any work ever undertaken has met with such uniform sanction and approval, and with such ready sanction and support. Few indeed have been those who have been appealed to take stock who have declined, and these few purely on financial ground. There is a feeling that the time and opportunity have met, and that this enterprise is bound to succeed and prosper.

It was at first decided to erect a small one story, one room building for printing purposes at a cost about $800. or or $1,000. and spend $9,000. in equipment. The idea began to take root and to spread that this Publishing House was to be a permanent institution and one that would in all human probability grow into great proportions as the years went by, and that the stock holders would want a valuable and commodious plant. Lots were accordingly purchased in the most conspicuous place available and a handsome two story-brick building, gray-

pressed brick and French plate glass front, has been erected at a cost approximating $4,000. This money is well invested, and the rooms to let in the building should prove a constant source of income. But this withdrew some $3,000. from the original $9,000. which was to be spent in equipment. The directors therefore had to do one of three things. 1st. Use the building as an asset and borrow money for equipment. Or, 2nd, Purchase equipment largely on a credit, Or 3rd, Raise more money by increasing the paid in capital from $10,000 to $15,000., and thus equip the building well and begin with a running capital for supplies. The last named plan was adopted and stock to the amount of $5,000. is now to be placed. A few hundred of this has already been spoken for and as soon as The Sun's editor is at liberty from a pressure of work here in the office to canvass amongst the brethren he is to find purchasers for the balance of this stock. It ought not to be difficult to place. Many of the best and most business-like men of the church have put their money into this enterprise and are willing to put more into it if necessary to make it go. It is determined by all to make the investment safe, and develop the business into proportions that will pay.

And as a final word here, we have been able to secure the services of Mr. C. W. Montgomery, Troy, Ohio who comes this week to take charge of the mechanical side of the office work. Mr. Montgomery is a practical printer of thirty years experience and we have recommendations and proofs that he is an expert at fine job printing, does the best grade of catalogue work, and is in every way equipped to manage an office and make it pay. If space did not forbid we would give recommendations of him and his work from Rev. W. H. Denison, Norfolk, and Mr. Netum Rathbun of our C. P. A., Dayton; but this cannot be taken here. Suffice it to say that we believe we have found the man who will be safe, is to be depended on, and who will see to it that only the best work is turned off from our presses, and that a profit shall accrue to the house on all work done.

The directors are working with the determination that only the best class of work shall be done by the House, and that the House shall be a safe and sound business proposition from the beginning. No struggling, deep-in-debt, bankrupt institution can either do worthy work or reflect credit upon the church it represents or be a source of pride or profit to its share holders. To do the best, most creditable and useful work for the church the institution must pay, make a profit, and develope in power and proportions as the years pass. And this we know is the great desire and determination of those in charge of the Publishing House enterprise.

GOING TO JAPAN.

Miss Alice True, one of our missionaries in Japan writes a most interesting letter in this week's Sun "From Japan," and calls on us to open a column for subscriptions to get money to send a Southern man to go to Japan in April to the 25th anniversary of the beginning of our mission work in Japan. The spirit of Sister True's letter is beautiful and her motive the highest, but we do not feel that it is in our province to do the promiscuous begging, with the matter coming in the regular channel. If the Mission Board of the Southern Convention, or of the A. C. C., will authorize this and wish it done, we are at their command. Haphazard, individual and numerous pleas without official backing always struck us as puerile, impulsive and usually result in more harm than good to the work permanently, and church work, to mean anything has to be steady, progressive, permanent, not hysterical or spasmodic.

But another point is yet involved, and this is the more pertinent now. It seems to us if we mean business about our foreign mission situation the thing to inspire our missionaries and help the work in Japan is to send there more workers and more money for the work. To take money now from our mission treasury and pay some official's way over there and back strikes us as the height of folly, not to say madness. Of course any of us would love to have a gratuituous trip, a free trip to Japan and back, all expenses back. But who pray, amongst us, would have the heart to take this money and use it for our own pleasure and profit, while missionaries from amongst us are home on furlough and have no funds to go back on. I do not believe a man in all this Southern country could be hired, with all the money that could be raised to take this money and use it for his own pleasure, while that money is so sorely needed to support missionaries who are willing to go back and work if they could.

OUR PUBLIC SCHOOLS.

North Carolina has a problem. Its solution rests with the State Legislature which assembles Wednesday of this week. Already the State owes nearly a million dollars on current expenses: but the time has come when the disgrace of our short public school term, for children in the rural districts must be lifted. New Mexico with its Indians and cow-boys, saves North Carolina the shame of being at the foot of the column of all the States in the length of her rural public school term. Standing at the head of the column is Rhode Island with a free school term of 190 days the year, or a term of 9½ months. Georgia to the South of us has a rural school term of 141½ days: and Virginia, our nearest neighbor to the north, has an average term of 151½ or over 6½ months. North Carolina, next to the lowest in the column, maintains schools in her rural districts on 93, days in the year, a fraction over four months.

The people every where are demanding that our school term shall be lengthened to at least six months in the year. There is pressing demand for this, and the present Legislature will be a disappointment in a large measure if it does not increase the school term for children in the rural districts. These children should have a square deal and a fair chance, and they will get neither unless the school term is lengthened. Why should children in North Carolina have a poorer chance to obtain education than other children of the South, than all other children in the United States save the few who live in wild and wooly New Mexico? The Legislature will fall short of its duty, and the urgent demands upon it, until it hears and heeds the public in this just cause.

A PERSONAL WORD.

The attention of friends of the Young People's work is invited to the need for money with which to carry forward the same. Our treasurer has faithfully done his part by way of letter and personal solicitation, but these have not been responded to as promptly as they should. Will you not send the amount you have been asked to give to Rev. L. I. Cox, Elon College, N. C.

We feel that this department has stimulated activity in Sunday school and Christian Endeavor work, and that it has been worth all that it has cost the church and individuals.

PLEASE HEED OUR CALL.

—Rev. J. M. Roberts, now happily settled as pastor of our Main St. Berkley Va. Congregation writes: I like the Berkley work very much. We have here a large band, and I see no reason why we should not make good our cause here." Brother Roberts address is 306 Berkley Ave. Norfolk, Va. The lines have indeed fallen to him in pleasant places, for there is not a more active and aggressive and devoted people than those whom he has been called to serve.

FIRST SERVICE IN PROFITABLE CHURCH.

With favorable weather conditions, the first portable church in Delaware will be opened for public service at Magnolia, on Sunday afternoon next at which special music will be rendered by the Chorus Choir and Glee Club of the Peoples' Christian Church of this town, under whose auspices the church is brought to Delaware. At least two other churches of the same kind have already been ordered from the builders, to be established, one in the south and the other in Boston, Mass.

Rev. A. W. Lightbourne, D. D., pastor of the Dover Christian church and organizer of the portable Church movement who will preach the dedicatory sermon on Sunday at Magnolia, has this to say about the Portable Church:—

"The portable Church building to be opened at Magnolia Del., Sunday afternoon is the only structure of its kind in the world. It is not a tent or tabernacle, but a roomy, substantial building capable of seating 300 without crowding. It is constructed of solid steel, the same material now used by the great railroads in their splendid new passenger coaches. It is well lighted by windows and is provided with adequate means of ventilation. It is absolutely fire-proof, and can be erected or taken down by two men within a few hours. The purpose is to move these church buildings from place to place as certain local conditions, needs and opportunities may determine. This first building cost $1,000, every dollar of which was paid before erection. Others will soon follow. The second one has been ordered.

The motive and spirit of this new movement is found in practical or applied Christianity. Practical Christianity is love in motion. The portable church is the gospel on wheels. It is the message of God to be carried to the doors of the people. But it is the whole gospel for the whole man. It is regeneration, inspiration, education and elevation for all classes. It is not pietistic pessimism nor denominational bossism. It is evangelistic, altruistic and eugenic. It brings a message of spiritual power and social cheer. It will seek to awaken and quicken both the individual and social conscience. It will provide pleasing and refining entertainment as well as moral and religious instruction.

Christ is our model as to both motive and method. His motive is love. He went about doing good." Our motto is *"Inasmuch."* Our commission, the Sermon on the Mount. No human limitations, no religious differences, and no social distinctions check or circumscribe the spirit and scope of our movement. This movement is distinctively for moral and social uplift. It also has in view a new era of church efficiency in harmony with the new spirit that rules the age. Insurrection and reconstruction are in the air. The Church, with all other institutions, is under challenge. How will she meet it? Will she decide to shrink and shrivel into mere creed culture, denominational egotism and self-contented pietistic sentimentalism? Or will she restudy and restate the Gospel message, and proclaim the supremacy of the kingdom of God on earth in every sphere of life and over every human relationship. It is the mission of the Portable Church to meet the challenge of the age upon which we have entered."

FROM JAPAN.

November 6, 1912.

Dear Christian Sun:

Are you having as glorious Autumn days in North Carolina as we over here in North Japan, I wonder? It has been a good harvest, rice has fallen a little from its unprecidented high price of from 12 to 15 cents a sho. (about a quart and a half), there seems to be work at harvest time for even the poorest and the people are happy and busy. We are having a spiritual harvest, too. Up at Iinogawa, where Mrs. Watanabe, who is supported by four W. F. M. S. around Norfolk, lives, seven young men were baptized in October. They have had opposition in many ways. For one example: two of the school teachers went to the children's homes and warned the children not to go to S. S. The principal is a Shinto priest and the teachers thought they were doing him valiant service. However when Mr. Kajitsuha boldly went to him to talk over the matter he said, "I visited churches in Tokyo a few years ago and I found their fruits good. Being a Shintoit,s I can not endorse Christianity, but I am not opposed to it, as these teachers think."

The next morning in an address to the school, the priest quoted from the Bible praising its precepts. Since then not only the scholars have come freely, but the school teachers have come also. As the principal of the school is so influential and it was thought so utterly opposed to Christianity, this victory rejoiced our Christians much.

God is answering the prayers of our Norfolk and Franklin sisters and getting glory to himself in the forefront of the battle field.

Next April is our observance of the 25th year of our mission work at the Yearly Conference to be held in Ishinomaki. The Japanese brethren are so anxious to have some one from America represent the church on that occasion that they have sent 30 yen ($25.) to aid in paying the expenses. It is not a large sum for us, but considerable for them

Mr. Bishop and wife have come to us; Bro. Barrett went to Edinburgh; Dr. Burnett and wife go to Porto Rico; we are told from headquarters that because of the mission debt, for a Secretary to visit us would evoke a storm of criticism. But, at this time, who could criticize sending one of our good Southern brethren who worked and prayed as few of us have done for Foreign Missions, at its beginning?

I shall never forget Bro. Underwood's showing me the house in Sanford, N. C., where an all night prayer meeting was held and power was gained which made all opposition to Foreign Missions give way the next day in the conference session. Nobody can tell that story to the Japanese, of our F. M. beginnng as you Southern brethren can. You educated our first missionary. Our anniversary cannot be complete without you. If The Sun will open a column for subscriptions to a delegate to our Japan Mission 25th Anniversary, I would like to subscribe the first five dollars to it.

I would like to write much more on this subject and may later. But I want you all to read this and think and pray over it and a short article will reach more of you.

With deep gratitude for the goodly start you gave us and believe in your present sympathy and co-operation with us.

Alice M. True.

ALABAMA LETTER.

The writer's work for the new conference year has begun very encouragingly. Since our annual session we have met two regular appointments at each church of our charge.

On the first appointment at New Harmony after Conference we received two members into church fellowship. At that time we also rranged to have the church heated, which has already been done. Now those who attend services through the winter may rest assured of comfort so far as the temperature of the building is concerned. At this point we are looking for a most profitable year.

At Pleasant Grove the third Sunday instant we held a most helpful, inspiring service. The attendance was good and the interest manifested was an encouragement to the pastor. At the close of the service a plea for the Christian Orphan-

age was made, not for money, but for syrup, and we were highly gratified with results. Bro. Carter will doubtless report this contribution through The Sun.

For the present the Sunday school at this place has been suspended, but it is very gratifying to know this work is to be resumed in January, a most unfavorable month in this section to undertake the reorganization of a Sunday school, but we entertain the hope of success. Here arrangements have been made for the installation of a heater at an early date.

Last Sunday was our day at Langdale. At the morning service we had only a small attendance, due to inclement weather, but at the evening hour the house was well filled with attentive hearers, at which service two were receivd into the church. The membership at this place has been greatly reduced by removals within the last two years until now only a few remain. In many respects this is one of the most loyal little bands in the writer's acquaintance.

The work at Wadley moves steadily forward, although we recently lost heavily when Bro. Walker Pearson and family went from us to Tifton, Ga., to make that their future home. No church has ever had more consecrated, loyal workers than these. We pray God's richest blessings and best gifts upon them in their home.

With this writer and family this has been indeed a Christmas of real joy and genuine pleasure. Chief among our joys was the generous pounding on Christmas Eve at the hands of the membership of the Wadley Christian church. Numbers of times durng the past fourteen months have we been the recipients of their loyalty and kindly interest as individuals, but this time in a body they came bringing their gifts to make glad our hearts and to cheer us in the way. After their gifts which consisted of food and raiment and other house-hold necessities had been deposited. Bros. J. J. Carter and E. L. Mann and Dr. J. M. Welch each made short speeches in which they expressed their love and good will to their pastor and his family. Then this humble writer tried to say something that the heart felt, but here an impossibility faced him. for our gratitude lay deeper than words. For this expression of interest and kindness, we shall endeavor to render more faithful service in the Master's name.

G. O. Lankford.

Wadley, Ala., Dec. 27, 1912.

—Mention this paper when writing or calling on our advertisers.

NOTES FROM THE FIELD.

Bethlehem.

The third Sunday in December I was at Bethlehem and we had a fine day. The sun shone almost like a spring day, and a large congregation came out. At the close of the service I had the pleasure of presenting to the church in behalf of the Ladies' Aid Society a large, life-size portrait of Rev. Alfred Iseley who for many years served the church as pastor in its earlier history. Rev. W. T. Herndon and Rev. A. F. Iseley, a son of the former pastor, were present and both made some appropriate remarks.

Union.

The fourth Sunday in December I was at Union. The regular service was followed by the presentation of three large portraits similar to the one presented to Bethlehem the Sunday before. Revs. Alfred Isley, William S. Long, and the present pastor were honored on this occasion. The following was read by Miss Mamie Wilkins:

"In behalf of the Ladies' Aid Society of this church I present the following: Realizing that dear old Union is very rich in history, we decided that our love and appreciation could not be shown in a better way than to have enlarged photographs of some of our former pastors, thus keeping before us the faces of those whom we would fondly cherish the memory of for the great work that has been done and is being accomplished. We have taken for the first work in this line the photograph of Revs. Alfred Iseley, W. S. Long, and J. W. Holt. Uncle Iseley, as he was known to us, was during the forty-one years of his ministry, pastor of this church for seven years. While many of us don't remember him, we feel that his great work here left its influence and we should look upon his face as a model.

The enlarged portrait of Uncle Iseley has been, through the love and generosity of his son—Bro. J. H. Iseley—donated to us, which we sincerely appreciate.

Dr. Long, still known to all of us, was pastor of this church for about twenty years during which time we shared the results of a devoted Christian ministry. Although our present loyal and devoted leader, Bro. Holt, is with us, we feel that in this way we should show our love for him and appreciation of his work here. Now we take great pleasure in presenting to the church these portraits and trust they will prove beneficial and satisfactory, and hope that by looking into the faces of these good men that we will all be inspired to do better service in the Master's work."

Acceptance in behalf of the church was made by brothers William McCauley and W. J. Graham and also some remarks by the pastor. Some appropriate songs were sung by the choir, adding to the interest of the occasion. It is hoped that this is only the beginning of the good work of preserving and refreshing the history of our church at these two points. Both young and old will be helped and attractiveness will be given to our churches by such additions.

J. W. Holt.

THANKSGIVING AT RALEIGH.

Thanksgiving services were held in the Hillsboro St. Christian Church Thursday night. The program was an excellent one. Charles H. Stephenson presided. the pastor of the church, Rev. L. F. Johnson, read the eighth chapter of Psalms and Hon. J. H. Fleming led the prayer. The presiding officer gave an interesting account of the work of the Raleigh Christian church since last Thanksgiving. He was followed by a very appropriate recitation by Charles H. Stephenson, Jr. Misses Virginia and Caro Wood rendered a beautiful duet, after which Miss Ada Jones gave a reading that pleased, and created much interest. Master L. F. Johnson made the speech for the Ladiess' Aid Society and Hon. J. H. Fleming for the Young Peoples Society of Christian Endeavor. The pastor made the appeal for the Christian Orphanage and a substantial cash offering was made. The major part of the congregation was made up of young people and children who seemed to enjoy the program from start to finish. The service was closed by an appropriate song and prayer.

L. F. J.

Berea, Nansemond.

During the past three month the church building has been thoroughly renovated inside, all the wood work repainted, a handsome new carpet put down, a choir stand constructed and an elegant new pulpit set installed. These improvements were made at a cost of several hundred dollars. The Ladies' Aid Society had charge of the work, and raised the greater part of the money to pay for same

The interior of the church is more inviting than ever before. The Ladies Aid Society is planning to add new chairs for the choir, and, later, a new organ. It is a great joy to a pastor's heart to be associated with such faithful and efficient workers in the kingdom. May the Father graciously continue his blessings upon them.

I. W. Johnson.

NOTES AND PERSONALS.

—Bro. Johnson of Charity and Children lectures his brethren of the press for saying in print. "That is dreadful:" but on his front page Bro. Johnson prints as caption to an editorial. "The English and us" How come "us?"

—Since it is never too late to speak a word of gladness and good cheer, here is one to our beloved brother in Christian service, Rev. A. M. Andes, Harrisonburg, Va. The event took place at Linville, Va. Dec. 26 and the bride was Miss Effie Bowman. All joy to the happy pair.

—Our good brother, Rev. Jno. Blood, Riegelsville, N. J., President of Board of Control of Franklinton Christian College, is anxious to secure funds for much needed improvements to that institution. It is a worthy cause, and money spent in this direction, is well invested.

—Brethren, if in writing you would boil down the obituaries and curtail the marriage accounts it would wonderfully help the situation. There is an increasing demand upon our space which is limited. Instead of becoming briefer and more to the point the brethren seem to lengthen out their accounts.

—Rev. W. L. Wells writes most encouragingly of the work at Rose Hill, Columbus, Ga. His report for the past quarter, we note, carries these items, "Sermons preached, 24; conversions 6,; members received 4; Sunday school enrollment 110; present church membership 59. "The work is growing steadily." Bro. Wells has done a successful work at Columbus and one that will tell in the future.

—Work goes well with our good brother, Rev. L. E. Smith, 60 University Place, Princeton, N. J., who is now a full fledged Princeton University student, imbued with the Woodrow Wilson spirit and all that pertains to progress and great achievement. In renewing for The Sun Bro. Smith adds this gracious word "My hearty appreciation of your efforts and sacrifices to give us such a splendid paper. I am delighted with the editorials regarding our missionary situation. I would like to see our Southern Convention assume the responsibility of the Porto Rican work. We are well able to do it."

—Bro. Edwin E. Hill, Secretary of the Ga. and Ala. Conference, flings this fragrant flower this way, even if it is winter. "We certainly enjoyed having the man you sent as representative of The Sun at our Conference—Rev. L. I. Cox. Every one liked him and enjoyed his sermons and talks very much. Wish you would come to our next Conference and bring Prof. Harper and Bro. Cox. We like so much to have such men (as these two) come amongst us." Our part of this gracious compliment consists in our keeping the good company of men like Dr. Harper and Bro. Cox. There is not only pleasure and privilege, but profit as well in keeping good company.

—If we mean business, and really care for our missions and their work in Japan, let us send some money to help along the work there, or send some new recruits to help in the work there. Sending some one of us there to look the field over—a free trip to Japan and return out of a depleted and almost bankrupt treasury— is about as big a piece of childish folly and silly nonsense as one could well conceive of. If this would not be giving people a stone when they are asking for bread then we don't know. Brethren, let's quit this sham and foolishness, unless we mean to kill our missionary cause altogether and get down to business.

—Of our friend D. R. Fonville, a first honor graduate of Elon College and now practicing attorney in Charlotte, N. C., The Daily Observer of Charlotte in its issue of January 4th thus speaks:

"A course of 20 lectures on commercial law will be given at the Young Men's Christian Association by Mr. D. R. Fonville.

The first lecture will be given Monday night at 8 o'clock in the parlors of the Young Men's Christian Association building. Much interest is being manifested by a number of young business men in the course and it is believed that the course given this year will largely exceed in number of enrolled students any similar courses yet given under the auspices of the association. The educational department committee is regarded as fortunate in ecuring such a teacher as Mr. Fonville which is in itself a guarantee that the course will be a profitable one. All those expecting to enroll or even interested in the matter are requested to be present Monday night at 8 o'clock.

SUFFOLK LETTER.

For Children.

Most all children love kittens and most all kittens love children. William Staley Cheatham is no exception to this statement and Pollyanna is no exception to this rule. Pollyanna is a little kitten which aunt Annie and grandma had kept for William Staley when he came to grandma's for Christmas. That was his third Christmas, and, you know, Christmas is better every year for children; and it may be for kittens. Well, the little three year old grandson came with his papa all the way from Roxboro to Franklinton, North Carolina, just to spend Christmas. Now, if you grown people don't want to read about a child's visit and a kitten present, just hand the Christian Sun to some youngster and let him read for himself.

You know what a beautiful day Christmas day was in 1912. The sun was bright, the air was balmy, and, had the trees been full of green leaves, and the flowers in bloom, you would have thought it was spring or summer. The anxious little visitor had retired early the night before Christmas so Santa Claus would come and fill up his stockings. He borrowed one of grandma's stockings because his little stocking was too short to hold all he wanted Santa to bring. There it is at the end of the mantle—a big, long, black stocking fresh from the wash. How can Santa get in? There is a metal screen over the fire-place and a stove where grandma used to sit by the big log fire on cold winter nights. But a door is left unlocked so he can slip in while William is asleep. That is the way Jesus gets into your hearts—you leave the door ajar and He slips in and leaves His blessings. I forgot to tell you that the whole family of stockings hung on the wall that night. It was a long line of black empties waiting to be filled—the hearts of all the owners were waiting, also, to be filled; for I think the people are just as full of joy on Christmas morning as the stockings are of good things. God does not put all his good in the storehouse. He puts his best in the soul.

The moon was at her best that night making the stars look pale and dim. Home was at its best, because good will was there. Religion was at its height because the recognition of Jesus was there. It was the night before Christmas and waiting hearts palpitated during sweet sleep till the morning.

I need not tell you about the anxious little visitor as he pulled down the bulging stocking, with tin horn, telephone, and a red stocking inside full of nice things. Toot! toot!! toot!!! first on big horn and then on little horn. "Look here what Santa Claus bot me;" "Look here at this fan." "Here is some money." "He bot me 'phone." You know all the rest.

Christmas is over. Little Florence had had long spell of sickness and mama had to remain at home with her. Both the family said; "Thank God for sparing Florence and maby she and mama can come next Christmas." It was interesting to see William teazing his "greatma"

who was enjoying her ninety-first Christmas and her little grandson.

But Wm. and papa had to hurry away to see grandpa and grandma Cheatam at Oxford then go home. Where is Pollyanna? On the back porch.'' You want to carry your kitten home?'' ''Es.'' Grandma had a nice little wooden box about ten inches square and eight inches high. Some paper and cotton are placed in the bottom. There were two knot holes for Pollyanna's little house. Uncle Ben Holden said ''they are holes and knot holes.'' Into that pretty box kitty kitty Pollyanna was placed and grandpa nailed the top on and put a good handle on the box. It was cute to see kitty peeping out of the holes. William was just as proud of his kitty as any present Santa Claus brought; and don't you know he took the box and carried it into the Pullman car and Pollyanna had a ride on the Pullman, and all because William loved the Kitten. Children always treat well those they love, and grown people do the same way. If all the world was moved by love some children would not be treated worse than cats and dogs.

W. W. Staley.

NORFOLK LETTER.

Henceforth and perpetually I'm going to put a little more real ''ginger'' into these ''Norfolk Letters.'' This is a brand new New Year's resolution; so new indeed that it fairly glistens with red paint and gilt stripes of all good and sincere intentions.

Yes, Mr. Editor, I'm going to get down to business now, I certainly am. I've been 'a thinkin' uv a few ''thots'' and I'm stirred up over the possibilities inherent in this scribbling. No dead copy just to fill up space for me, no siree, not if I can help it.

You see, I want these letters to be read, you understand, and folks ''just nacherally'' wont read ''dead stuff.'' They are peculiar-like in such matters. So, therefore, this is merely meant to serve notice upon the readers of the Sun that I propose to ''get busy'' now and give them their time's worth in what I shall send henceforth from this, the metropolis of the Atlantic seaboard.

The original ''Norfolk Letter'' man was, according to the best of my information one Dr. J. W. Manning, of the Third Church here. With many honeyed and beguiling words and silken-tongued blandishments the Dr. approached me with reference to assuming the task, and, in a fell hour of weakness I said I reckoned I would. At that time, in my bumptiousness I thought that I had enough of loose wisdom stored away and enough of sage advice with regard to matters in general to offer nonchalanaly and offhand to last for the greater part of this decade at least. But, alas, in the words of the immortal Artemus Ward, ''it cannot was.'' I shall have to get busy. And, being thus under dire compulsion I am going to get down to digging in lead earnest. I shall try to make what I shall send in from this date on as fresh, crisp and spicy as it can possibly be. In my choice of subjects I may occasionally get a little reckless and play with dynamite and nitroglycerine, though I shall try to avoid the production of any disastrous explosion, and, after all, dynamite and nitroglycerine are the most beneficial of agencies when wisely and prudently used.

Really, I am deeply indebted to Dr. Manning and the Editor of the Sun for the privilege of speaking to the Sun's readers each week. It is a pleasure indeed to try to express one's thought for the benefit and uplifting of others through the medium of the printed page or the written word. I have always enjoyed the scribbling pastime, though I have ofttimes feared that the chief good accruing therefrom was to myself alone.

However, be that as it may, it is my sincere purpose now to take hold of some topics the consideration of which I hope may appeal to every reader of the Sun, and treat these after a fashion as fresh and original as possible. The first of these screeds I will send in next week.

Henry Spencer Booth.

ELON COLLEGE LETTER.

This government of our is straining a gnat and swallowing a camel in its effort to brng about freedom of opinion in religious matters. The only recognition it takes of religion is the approval of one day in seven for rest, more on economic grounds than religious, and to provide chaplains for its legislative halls and army and navy.

Christmas day it does not make a holiday, because that would be to keep a day not kept by the Jewish element of our citizenship, but it has no hesitancy about keeping New Year's day, for which there is no warrant in sacred associations nor holy traditions, unless it be that the month is called after the two faced pagan god Janus. It keeps Thanksgiving Day, but it is kept as a governmental day and not as a religious day. Washington, Lincoln, Lee are honored by holidays, but the Man of Galilee who makes our civilization what it is and colors all our living and thinking cannot be so honored, because a few of our people do not accept Him as God. The government sees no inconsistency in assigning a special day for labor, tho a great many are not laborers, while it denies a day to Christ because some are not Christians.

Democracy is founded on majority rule, and this rule we try to follow faithfully, till it comes to religious matters. Here the minority rules. The minority do not believe in Christ, and so we cannot keep Christmas as a national holiday. The minority do not believe in the open Bible, and so the Bible is being gradually excluded from our public schools. The minority do not believe in religious institutions for adolescent young people, and so religious instruction is excluded from state institutions of higher learning. That is bad enough, but it is even worse, for not only are the Bible and religious instruction excluded, but irreligion and infidelity are included in a great many cases, and these evils are constantly growing in extent and insidiousness. How long will a free people tolerate this serfdom in sacred things at the hands of a self-assertive minority? The situation demands thorough consideration and heroic action. It cannot be always thus and our institutions and ourselves be free.

W. A. Harper.

Filling the Ranks.

You are reading in the papers that the war between the Turks and the Balkans is over. We wish it were; but it is exceedingly doubtful. At any rate the Greeks do not believe so.

Last Wednesday Jim Morris, a Greek, of Durham received a letter from his father away yonder in the land of Hellas saying "Your brother is killed in the army. Come home and take his place against the hated Turks." And as merrily as a school boy goes to the ball ground on Thursday Jim quit his candy cooking, bade farewell to the "Palace of Sweets" and began his long journey across the continents and the seas to fight for home and native land, wear the uniform and bear the arms that his fallen brother had worn and borne. This is patriotism. Here is courage, too. Such conduct heightens the admiration for human nature and makes us feel that after all man is made of something more than common clay.

A man travelling thousands of miles to express to his countrymen, and show the world, how to die

"The love of God is broader,
Than the measure of man's mind."

Sunday Schools and Christian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

NOTES ON THE WORK.

Have you a Teacher Training class in your Sunday school for the New Year?

Are all of your adult classes organized, and in good running order for the cold months?

The First Christian Sunday school, Greensboro, has reorganized its Home Department with Mrs. C. C. Johnson as Superintendent. A Grade Roll is added with Mrs. H. E. Rountree superintendent. The Christmas exercise at the church. Christmas night was thoroughly enjoyed. The country store was the plan used this year.

THE CLASS DISCUSSION METHOD.

What is it? To discuss is not merely to answer questions. It is to examine, to exchange opinions. On the face of it, such interchange, such intercourse, is social.

Discussion does not inevitably mean arguments, pro and con, differences and disagreements. It means viewing a subject on all sides and from the view-point of individuals.

It is the natural way in a company of adults. The members are, presumably, on a par in most particulars, and the the teacher is supposed to be a leader, to lead out the thoughts of the rest, that he may lead on and up, not that he may drive all before according to his own choice.

In the second place, this method is stimulating. Thought is stirred by output as well as intake. The activity of seeking prepares the way for the pleasure and profit of finding. It is the member of the class who asks a question, who is most eager for the answer. The power of suggestion is brought to bear, and the faculties are alert.

Self-expression is important to thought-activity. In discussion there is not only a chance for this, but a necessity for it. Members of the class are brought to utterance, and, however partial and even faulty expression may be, this "drawing out" is distinctly educational. No amount of pouring in, by the lecture system, will take the place of this intellectual and spiritual development by discussion.

Again, class discussion affords an opportunity for exercising judgment and decision which the lecture plan represses. The mere listener may have a passing impression, or may have an arrest of thought, in hearing explanations and exhortations but if he has no chance to put his thought into words, he will not hold it so clearly nor so long.

Another argument in favor of this method is that the teacher by this means learns to know and understand the class to a degree that no other plan affords.

Still another plea for the plan is the old one of Scripture that "iron sharpeneth iron," and so the interchange of ideas and experiences will have a tendency to make thoughts more clear-cut and incisive. Many a student's thought kindles and glows in a surprising manner, simply by means of such contact and response as this method brings about.

This method is ideal because it enlists the entire class, it reveals and encourages individuality, gives opportunity for expression that promotes class-feeling, develops fellowship, increases knowledge and deepens spirituality, and, all in all, secures the largest and most comprehensive result by way of inspiration, enthusiasm and growth.

SUNDAY SCHOOL LESSON.

Jan. 12—"Man the Crown of Creation." Gen 1: 26, 27; 7-9, 15-24.

Time.—When God created man.

Place.—The Garden of Eden.

Golden Text.—God created man in his image.—Gen. 1:27.

Leading Thought.—God is our Father.

Lesson 1, entitled The Creation, properly included the account of the creation of man, which was the supreme event of Creation Week. To-day, under the title Man, the Crown of Creation, we study more in detail the making of man, and learn something of the material, moral and social conditions under which the human race started upon its career in the world.

The purpose of this lesson is to show how God (1) created and endowed man (male and female) in his image, as "The Crown of Creation," (2) made and outfitted the first home on earth and (3) introduced to each other and married the first man and woman.

The words of our Golden text give man a position of wonderful exaltation. What greatness and dignity they indicate! Men ought to rejoice and to be supremely glad and thankful They ought also to recognize the mighty, blessed responsibilities involved in being by creation the image of God. Jesus Christ shows us what that image is.

Lesson Contrasts.

In Lesson 1 we have God creating matter and the lower forms of life; in Lesson 2 we see him creating man. The heavens and earth and all that is therein declare God's power and might, wisdom and skill, but in man God's heart is laid bare. In our last uesson we saw God call worlds into existence "by the word of his power," but we see him creating man witth loving deliberation and careful thought. In that lesson we saw God forming creatures, in this he is giving life to his own children. To all the creatures were given bodies wonderfully adapted to the life they were to lead, but man was made "in the image of God." Fixed laws govern all nature, but the law of loving obedience to the divine will must be accepted by man's hearty consent in order that he may be kept in the best way.

Question Review.

1. What was the last and greatest thing God created? (Probably some will say "Adam," some say "Eve.")

We will not dispute as to which was greater, Adam or Eve, but use the term which includes both male and female, and say "Man."

2. How is man related to the rest of the animal creation? (His body is made of dust.)

3. To whom besides the animals is man related?

4. What do we call the part of our nature which makes us children of God? (A living soul.)

5. Whom do most children look like? (Their parents.)

6. Whom should our souls look like? (The heavenly Father.)

7. How do any lose from their souls the "image of god"? (By sin, or wrongdoing.)

8. How can we grow more and more like our heavenly father?—Leonard.

Notes on C. E. Topic, Jan. 12.

Subject—"Becoming a Christian." Matt. 4: 17-25.

It is most appropriate that the lookout committee should lead this meeting, which is devoted to one of the chief designs of that committee, to promote decisions for the Christian life. The com-

mittee will sit in front of the society, and will all have a part in the opening exercises. The chairman of the committee may give the leader's talk. Another member will lead the prayer; another will read Scripture; another will announce the hymns. The committee will plan the meeting together, carrying out as many as possible of the following suggestions.

The Purpose of the Meeting.

(Stated by one of the lookout committee.)

This meeting is for the purpose of bringing as many as possible to the great decision to live a Christian life, joining Christ's church. It is intended also to stimulate as many as possible who are already Christians to testify of what being a Christian has meant to them. It is intended to answer difficulties in the way of church membership. It is intended to bring about public confessions of Christ. These are all great aims. God grant that they may be accomplished!

Discussion Topics.

1. Five members, each give one reason why we should accept Christ early in life.

2. Five emmbers, each give a reason why all men, and women should be Christians.

3. Five members, each give one reason why all Christians should have church membership.

4. Five members. each give an excuse you have heard for not being a Christian, answer it.

Some Questions.

One of the best ways to set those that are not Christians to thinking about the matter is to give to each of them some such questions as the following, asking him to answer in the meeting.

Why should every one be a Christian?

Why could not the inconsistencies of Christians keep others out of the church?

Why is it foolish that one is not good enough to become a Christian?

Why is it foolish to postpone becoming a Christian?

Why should all Christians join the church?

What is meant by becoming a Christian?

What does joining the church signify?

Hints for This Meeting.

1. A good meeting will be the result of earnest prayer and an obedient life.

2. Remember that God does not put His word into empty hearts. If you want a message for this meeting think hard upon the topic.

3. "It is the broken speech that breaks hard hearts." "Be willing to break down for Christ." This meeting will depend upon you.

4. Have some concert feature in this meeting, the Lord's prayer, the Psalm or some other Bible passage. You may repeat the pledge on the wall.

5. Have some part of the associate members in your meeting. Do not hesitate, if opportunity affords, to invite your people to accept Christ.

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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

HOW ONE MAN WAS REACHED.

(The following story taken from a personal letter from Miss Alice True is too good not to be passed on, and so we give it to our readers. Mrs. C. H. R.)

One of my friends, Mrs. Swelzer, when she first came to Japan was all alone out in Choshi, and, after three months of studying the language, got discouraged and thought she would never learn it. As she stood by her up stairs window, she saw a man planting rice. "If I can't speak to the Japanese, I can *pray* for them she thought and she knelt down and prayed for the man. She prayed until she had the assurance of faith that he would be saved.

A few days later out walking, she passed near the field and it occurred to her that her teacher had taught her to say "you are planting rice skillfully," so she said it to him. He laughed as Japanese often do when they feel embarrassed, but she thought it was because he did not understand her poor Japanese and went home more discouraged than ever.

Months, perhaps years afterwards, in a men's Bible class which she had, several were ready for baptism. One said to her, "Dou you remember the day when you first saw me?" "Yes, I remember when you came and enquired about the class." "No, that was not the first day. Do you remember speaking very kindly once to a man planting rice near your home? I was that man. I had just been obliged to leave school and was feeling so discouraged that day. When you spoke so kindly to me, I wondered who you could be, why you had come to this country, and what your aim was. I enquired many things about you and hearing a good report of you concluded to come to your Bible class."

God may use our apparently wasted efforts at letter writing in some such unexpected way. I hope he will enable us to have that faith that will lead us to pray through to victory about all our work.

ELON COLLEGE NOTES.

Holidays are over and the work of matriculation nearly over, and recitations begin today (Monday.) Already nineteen new students have matriculated for the Spring Term and a few others are expected. Our friends have been effectively protecting our interests, for which we are profoundly grateful.

We have had so many visitors during the vacation season and so many of our own people have been visiting during the holidays that we are bewildered in the attempt to parcel them out for individual mention. Suffice it to say that all seemed to have a happy time and that there were no accidents or sickness to mar the festivities of the gladdest time of the year.

The College was happy in a recent call from President McReynolds of Defiance College. He had been away from home for a month, recreating from his strenuous duties in Mexico and Texas, and passed near us on his way up north and so visited us. We have not met a more genial, progressive educator than he in many a day. The unprecedented growth and development of Defiance under his administration is easy of explanation now.

The ministers of the N. C. and Va. Christian Conference will meet here Monday for an institute, from which great good is expected to be derived.

The new graded school building will be formally opened Monday at 3 P. M. It is a handsome structure and a great credit to our town and community.

Dr. Martyn Summerbell, one of Elon's most devoted friends, will preach here next Snuday morning. He will lecture Sunday evening on Christian Education and then at the daily Chapel Exercises each morning and at seven in the evening for the first two days of the following week he will lecture on Protestantism in England. No lecturer is more welcome here than Dr. Summerbell and he will be given a large and appreciative hearing.

W. A. H.

A Talk to Mothers

Every good mother is something of a doctor.

She is called upon almost daily to practice medicine in the lesser ailments of the children.

Frequently she is forced to use her skill on more important diseases until a doctor can be secured.

Hence every mother should be as well informed as to advanced methods of sanitation and medical practice as possible.

Here are some valuable medical facts which every mother ought to know.

1.—In treatment of coughs, colds, catarrh, croup, and especially pneumonia, plenty of fresh air is all important. It is life to the organs of respiration.

2.—In the treatment of these and of other diseases it is very important not to disturb digestion.

The stomach is the laboratory in which fresh life blood is made from food and drink.

In the interest of health the process should never be interfered with, if it can be avoided.

3.—Given plenty of fresh air, and good digestion, it only remains to eliminate the cause of disease and nature quickly responds to complete recovery.

4.—The modern treatment of croup, colds, catarrh and pneumonia with Vick's Croup and Pneumonia Salve permits plenty of fresh air to enter the lungs, avoids interference with digestion by stomach medication and instead attacks the disease at the real seat of infection, the air passages of of head, throat and lungs.

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The fever is reduced by elimination of the congestion, which is its cause.

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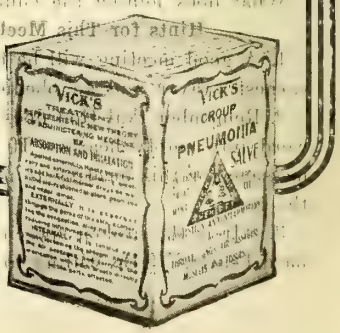

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Do you wish a FREE TRIP to WASHINGTON CITY on the occasion of Wilson's Inauguration? If you do, write at once for particulars. Address Inauguration Department, News and Observer, Raleigh, N. C.

If you have a friend who would also like to take this trip and have a free ticket, send in his or her name right away.

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When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only *child of Consumption. His child is now* in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-*cent stamps to pay expenses. This herb also* cures Night Sweats, Nausea at the Stomach and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

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The Christian Publishing Association
Dayton, Ohio.

GOVERNOR WILSON WILL BE INAUGURATED PRESIDENT MAR. 4, 1913.

Account of the above historic event which, as we all know, will be the grandest occasion our Southland has enjoyed in 20 years, The SEABOARD AIRLINE RAILWAY is making preparations to take care of the great multitude of people who will attend same.

Special trains, special Pullman cars, special coaches will be required in large numbers. If you expect to attend this great event you should get busy,—clubs, societies, schools and other organized bodies of all kinds expecting to attend should get in line at once. Write the undersigned who will give you important information, and take care of you or your party in the best manner possible.

H. E. Eward,
Div. Pass. Agt., Raleigh, N. C.

For HEADACHE—Nicks' CAPUDINE.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c. and 50c. at drug stores.

The only night air that injures is last night's.

Get the fresh air habit.

—N. C. State Board of Health.

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Rev. E. M. Carter, Editor, Elon College

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DUES.

Mabel Virginia Wells 20

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Wakefield 2.28
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Sanford 6.00
1st Ch. Greensboro 2.12
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Monticello, Church 5.00
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Apple's Chapel 40
Viola Cox 05
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Rev. W. G. Clements 50

Total $64.12

Dear Children and Friends:

1912 is recorded on the pages of history; and, as one has said: "What I have written, I have written." So are the records of last year. Now it is left for us to improve, where mitsakes have been made so that during this year, these same mistakes will not be recorded against us. He is the wise man who does not make the same mistake twice.

Nearly all the children are at home again from spending Christmas with kinspeople and report a good time. I am sure those who were here enjoyed themselves. And when we all get together again there will be sixty children and two other applications. So you see how rapidly the demands increase and how much we are going to need more room pretty soon.

With best wishes for a good year's work I am,

Cordially yours,
Uncle Emory,

DONATIONS.

One box from Missionary Society of La Grand, Iowa, by Mrs. Anna Herbert. Contents: 2 comforts, 12 pairs hose, 3 pairs shoes, 5 pairs rompers, 2 coats 1 cap, 4 dresses, 1 pinafore, 9 napkins, 4 sacques, 4 blouses, 1 waist, 2 skirts, 21 pieces of underwear, 1 Testament, 3 neck ties, combs, remnants, and postcards.

2 crates of oranges, Mr. T. E. Brickhouse Norfolk, Va.

1 skirt, Mrs. Florida Jones Thompson, Drivers, Va.

Semora, N. C.,
December 30, 1912.

Dear Uncle Emory:

It seems strange not to write "Uncle Jim," but reckon we will get used to saying "Uncle Emory" and love you too if you are fond of little folks like "Uncle Jim" was while there at the orphanage.

I have seen "Uncle Jim," and heard him preach, and am in hopes shall hear you preach too.

Mother was in school with you and 'Aunt Lovie" so sends her best wishes to you and is in hopes you will like the work you have so kindly undertaken.

I am at grandpa's this morning and it is raining too much for me to get out doors.

Am in hopes "Old Santa" remembered all the orphans and cousins as he and friends remembered me.

I enclose twenty cents for dues for November and December.

Love to all from
Mabel Virginia Wells.

Yes I know the change seems strange, but I have heard it said that we are creatures of circumstances, and hope it will come all right. My! you ought to have seen the children receiving the gifts "Old Santa" brought. He certainly was kind to us.

MARRIED.

NEEDHAM-KEARNS.

On Sunday, December 15, 1912, Mr. E. Walker Needham and Miss Rose Kearns were united in matrimony at the bride's home by this writer. The groom is the son of Mr. and Mrs. E. H. Needham, and the bride is the daughter of Mr. and Mrs. R. D. Kearns, all of Montgomery County. The following were the attendants: Miss Laura Needham, sister of the groom, with Mr. Neal Kearns, brother of the bride, and Miss Esther Kearns, sister of the bride, with Mr. Charley Allen. After the marriage we were escorted into the dining room where a feast of good things awaited us. We wish for this young couple a long, happy, prosperous, and successful life. J. F. Morgan.

Boroughs—Moffitt.

At the home of Benj. S. Moffitt, Dec. 8, 1912.Mr. Earl P. Boroughs and Miss Sallie Allene Moffitt were united in matrimony The bride and groom represent two of the best families in the community of Shiloh Church, and have the best wishes of all for a long and happy married life.

T. E. White.

DAVIS-OWENS.

On Dec. 15, 1912, near Buffalo Junction, Va., this writer performed the ceremony that united Mr. George Davis and Miss Bessie Owens as husband and wife. A nice lot of valuable presents was received from those present to witness this union. After the ceremony the bridal party repaired to the home of the groom's parents to partake of a sumptuous supper. Heaven bless them C. C. Peel.

Poole-Jones.

Dehrough Poole and Etta Jones at the Christian parsonage November 16th at 3 P. M. Rev. L. F. Johnson officiating.

Woodward-Woodard.

Frank Woodward and Lillian Woodard at the Christian parsonage, Raleigh, N. C., November 13, 8 P. M. Rev. L. F. Johnson officiating.

Andese—Bowman.

The Linville Christian church was the scene of a beautiful wedding December the 26th, at 1:30 P. M. when Rev. A. W. Andes, the pastor, led to the marriage altar Miss Minnie Effie Bowman

The church was tastefully decorated with evergreens and potted plants. The contracting parties stood under a beautiful arch of evergreens, from which suspended two hearts, while the ceremony was performed by the writer.

Prof. J. Owen Long, of Lacey Spring, played Mendelsson's Wedding March as the bridal party entered the crowded church and "Hearts and Flowers" was played softly during the ceremony.

Mr. Owen W. Andes, a brother of the groom, was best man and Miss Mae Berthram, a cousin of the bride, was maid of honor. The bridesmaids were Misses. Ivie Andes, a sister of the groom, and Ollie Maphis. The groomsmen were Messrs. Walter Bertram, a cousin of the bride, and Edgar Chapman.

The bride was charmingly attired in white Viole trimmed in real lace, and carried a shower boquet of Bride's Roses. The maid of honor was gowned in pink Messaline, trimmed in silver lace and carried white carnations.

The bridesmaids wore white batistate and carried ferns.

The groom, who is a son of Mr. and Mrs. J. A. Andes, is a graduate of Elon College, of the class of '06. Since that time, he has been preaching in the Valley, and serving as secretary of the Virginia Valley Central conference and is at present secretary of the Young People's Convention of the Southern Christian Convention. His strong preaching and untiring labors make him one of the most prominent young ministers in the Southern Christian Convention.

Mrs Andes is a daughter of Mr. and Mrs. Wm. E. Bowman. She is organist of her home church and is an earnest worker. She will prove a helpmeet indeed to her husband in his arduous labors.

The large number of beautiful and useful presents, among which was a handsome set of silverware given by the Linville church, showed the high esteem in which the young couple is held.

A sumptuous wedding dinner was served at the home of the bride before the ceremony. Rev. and Mrs Andes left on the afternoon train to spend their honeymoon in Washington and Baltimore.

The writer joins with their hosts of friends in wishing them a long and happy life.

W. T. Walters.

Gooch-Clark.

On Thursday, November 28, 1912, at my home in Henderson, N. C., I married Mr. Terry Gooch and Miss Florence Clark.

The groom is an industrious farmer of the Epsom community and a member of Liberty church. The bride is the daughter of Mr. Sam Clark of Dabney, N. C., and a most excellent Christian lady.

After a short stay with Mr. Gooch's parents they will go to their new home near Dabney.

May heaven's blessings attend them through life.

C. E. Newman.

Wall-Tuck.

In the parlors of the Morgan Hotel, Danville, Va., on the 14th of December, 1912, I united in marriage Mr. W. B. Wall of Carmel, California, and Miss Myrtle Tuck of Virgilina, Va.

Mr. Wall has lived in California for a number of years where he is engaged in the mining business. Mrs. Wall is the daughter of the late J. R. Tuck of Virgilina, Va. She has for several years been active in the Christian church there, and in 1910 represented the church at the annual conference. At the time of her marriage she held an important position in Virgilina post office. Mr. Wall is to be congratulated on winning such an excellent Christian lady for a companion.

They will make their home for the present at Virgilina. My prayers are that blessings and happiness may attend them through life.

C. E. Newman.

Clayton-Fuller.

At my residence, Rowland St., Henderson, N. C., on December 25th, 1912, at 3 P. M., I united in marriage Mr. Eddie Clayton and Miss Zelma Fuller of Fuller's church community. A number of young friends were present to witness the ceremony.

Mr. Clayton is a young farmer and a popular young man. Mrs. Clayton is the daughter of Mr. James Fuller and an excellent young lady with a host of friends. May they be blest with happiness and prosperity.

C. E. Newman.

Lloyd-Eubanks.

The marriage of Miss Alice Burton Eubanks and Mr. Wm. Clarence Lloyd, both of Orange Co., N. C., was celebrated December 26, 1912, at 2 P. M., at the home of the bride, in the presence of many friends and relatives.

The ceremony was performed by Rev. Thos. W. Stroud of Chapel Hill, N. C. They received many valuable presents. Immediately after the ceremony, the happy couple left on the Southern for Danville, Va., where they will spend a few days with relatives.

Upon their return they will make their home in Chapel Hill, N. C. The writer joins their many friends in wishing them a long and useful life.

T. W. Stroud.

Isley-Ward.

The marriage of Miss Media Ward, the adopted daughter of Mr. and Mrs. J. M. Ward of Caswell Co., N. C., and Mr. Chas. H. Isley of Alamance Co., N. C., was celebrated December 25, 1912, at the home of the bride, in the presence of many friends and relatives.

The ceremony was performed by Rev. Thos. W. Stroud, of Chapel Hill, N. C.

The popularity of this young couple was shown by the many presents received.

They have the best wishes of many friends and relatives for a long and happy life.

T. W. Stroud.

Duke-Frazier.

December 26th, 1912, near Epsom, N. C., I married Mr. Percy Duke and Miss Bessie Frazier. This is one of the most popular young couples of the community. Mr. Duke bears a good name for industry and integrity. Mrs. Duke is the daughter of Mr. Ira Frazier, and is a young lady of rare grace and attraction.

They will reside in the Epsom section where the groom is engaged in farming. May their lives be blest with that happiness that comes as a reward for usefulness.

C. E. Newman.

DIED.

BROWN.

Mrs. R. S. Brown who was before marriage Miss Oie Banks, daughter of the late lamented J. L. Banks, McCullers, N. C., died Tuesday night, Dec. 17, 1912, aged 48 years, five months, and two days.

She leaves to mourn their loss a husband, R. S. Brown three sons, Henry, Norman, and Brona; four brothers, and one sister. She was taken with typhoid fever in August which resulted in a rapid case of tuberculosis, causing her death. She died in the triumph of faith in God and was buried at Wentworth, McCullers, N. C. Funeral by her pastor, Rev. Mr. Fisher, of the M. E. Church, South, of which church deceased was a loyal and devoted member. She was truly a good woman, and now rests from her labors and her works do follow her.

Friend.

Young.

Sunday morning Dec. 1, 1912 Brother W. T. Young attended Sunday school at his church as was his custom. Bro. Stephen Winston, the superintendent of the school, requested Bro. Young to lead in prayer. Bro. Young then offered a very tender and earnest petition for the school, the church, and the people of the town. At the conclusion of his prayer he arose from his knees, walked out of the church and thence to his home—about 200 yards away—went in and fell on his bed and died within a few minutes. Thus passed out from us one of the best men we have known. From his knees in his beloved house of worship on earth, and from his home below to his Father's house on high. What a blessed translation! How like Enoch of old who walked with God and was not, for God took him, "Absent from the body, present with the Lord."

For four years Bro. Young served in the civil war under Gen. R. E. Lee and was a true and valiant soldier. Soon after that terrible war he was married. He was fortunate in securing a most excellent companion, of whom it can be truly said, "She looketh well to the ways of her household and eateth not the

bread of idleness." For nearly fifty years this man and his wife have lived most gently and happily together. Starting out with little of earthly substance by economy and frugality they accumulated a good estate, and at the same time gave liberally to all worthy causes, as they had opportunity.

I recall the names of M. C. Winston, W. K. Martin, Joseph Pierce, and W. T. Young who from my earliest recollection would attend the conference and the convention, from that section, now all are gone. How we miss them! Several of Bro Young's former pastors were present at his funeral, Revs. J. W. Wellons, J. L Foster, W G. Clements, H. F. Wolf and this writer. A large number of relatives and friends gathered to show respect and honor the beloved dead. The Masons were there and placed the body in the grave with the usual honors.

W. S. Long.

Pritchette.

We, the members of the Berea Christian church, S. S., and Ladies' Aid Society, of all of which Sister Keren A. Pritchette was a member, bow in humble submission to the will of Him who is too good and wise to make a mistake. While it is sad to lose her from our church and community, we feel our loss is her gain.

She was an affectionate wife and mother, whom to know was to love, and we feel she will be greatly missed in our community.

May we all forget our sorrow and think of her joy, for we feel she is one more treasure in Heaven and the gate through which she has passed to peace and joy unspeakable is open to us.

Therefore resolved:

That we the members of Berea church, and Aid Society, and S. S. try to follow the example she set before us, for we feel that though her spirit is in Heaven her work will still continue to grow and that the world will continue to feel the influence of so noble a life.

2nd. That a copy of these resolutions be sent to the bereaved family, one spread upon the minutes of Berea church, also the Ladies' Aid Society, and S. S., and one sent to The Christian Sun and Burlington News for publicaton.

W. F. Warren,
B. M. Bennett,
Octavia Sutton, Committee.

Forbes.

Mrs. Theodosia Forbes died at her home on High St. Franklin, Va. Nov. 28, 1912, after an illneess of more than a year. She leaves to mourn their loss, a husband, Mr. T. O. Forbes, and three sons, Owen, Edward Paul, and Andrew Lee, three sisters, Mrs. R. B. Lure, Mrs. R. L. Hines, and Miss Clarissa Darden, Franklin, Va., three brothers, Mr. Chas. W. Darden, Franklin, Va., Mr. W. B. Darden, Emporia, Va., and Mr. R. L. Darden, Jarratts, Va. Her father Mr. Elisha H. Darden at the age of 82, precededed her to the grave about two months.

Mrs. Forbes united with Holy Neck Church in early life, and after marriage transferred her membership to the Franklin Church. She was faithful to her church and was always anxious to do her part for the cause she loved. She was a true Christian, a faithful and loving wife and mother. Her life went out quietly, and it was said amid tears, "A good woman is gone."

Her pastor, the writer was in Florida, and the funeral services were conducted by Dr. N. G. Newman, of Holland, assisted by Dr. J. L. Lawless, Holland, and the interment was in Poplar Spring cemetery. The bereaved ones have our sympathy in this dark hour.

C. H. Rowland.

Gay.

Calton Gay was born Dec. 15, 1888; died Nov. 25, 1912, being 23 years, 11 months and 26 days old. On the morning of Nov. 23, he left home early to work a peanut picker. In a short while he was found unconscious, near the engine that furnished power for the picker with his head badly crushed. It is supposed that he in some way fell upon the engine and thus received the wound that caused his death. He never regained consciousness and died two days later. He was married to Miss Fannie Haiford, Jan. 16, 1912. He leaves to mourn his sad death a loving wife, father, mother and three sisters, besides many friends. He had been a member of Mt. Carmel church for several years and was looked upon as a Christian young man.

May the comforts of the Christian religion sustain and keep the heart broken loved ones in this sad hour.

In absence of the pastor funeral services were conducted by the union, at Mt. Carmel Church, in the presence of a large gathering of sympathizing friends.

R. H. Peel.

Gerringer.

Sidney Washington Gerringer was born October 11th, 1894, and died December 9th 1912, sixty three years, one month and twenty eight days old.

He was a Christian about forty years of his life, holding his membership at Bethlehem, Alamance county, till a few years ago when he transferred to the First Church of Greensboro.

His funeral was conducted December 11th from Fair Grove Methodist church near Benaja, by Rev. A. F. Isley assisted by the writer. It is a great comfort to the bereaved ones and all who attended the obsequies to believe that their loved one is among the blessed of the dead. Bro. Isley, who was a life-time and intimate friend of the deceased, and knew him as few others did, said, "His life was consistent with his profession and his influence was always for the moral uplift of his fellow-man."

Bro. Gerringer leaves to mourn their loss, his wife, who was Sallie B. Scott; six children, three others having preceded him to the grave; one brother, and one sister, and a large connection of relatives and friends.

His remains were interred in the family cemetery at Fair Grove to await the resurrection morn.

H. E. Rountree.

Nelson.

Moses Fletcher Nelson was born in Caswell county, June 15, 1830, and died December 4, 1912, age 82 years, 5 months, and 19 days. He was married to Mrs. A. M. Nelson about the year 1867, and leaves behind a loving wife, and two living children, Mrs. J. L. Pegg and Mr. Walter Nelson. He professed religion about 36 years ago and united with the Christian church at Pleasant Ridge and remained a faithful member until his death. He was held in high esteem by the church and neighborhood. About 7 years ago he moved to Kernersville and made friends on every side. He was a loving husband, a devoted father, a most accommodating neighbor, a true and loyal citizen. Just before he died he pointed upward and told the writer he was pointing to his home above. Truly a good man has gone. Funeral by the writer at Pleasant Ridge in the presence of a large congregation.

Rev. J. W. Pinix.

Raybone.

Mrs. Letitia, wife of Clem Raybone, who died in 1866, died December 23rd, 1912. She was between ninety and one-hundred years old. This is the nearest her age can be ascertained, and this is aproximated upon her oft-made statement that she remembered well "when the stars fell." That was February 1833.

In early life she was converted and united with the Christian church, Haynes' Chapel, where she remained until her

latter days when she moved to Greensboro. She then placed her membership with the Baptist church where it remained till the Christian church was organized here. She then transferred again to her old much loved faith. I am told, she was always devoted and loyal to the Christian church and was faithful to it till the end. Her character was always of the purest and most godly sort. She loved God and His Word and her highest delight was in His thoughts. She died triumphant having visions of heaven and her loved ones gone before, all dressed in white.

Sister Rayborne leaves to mourn their loss three children and twelve grand children, many relatives and friends. Her children are Jeff. D. Rayborne, of Cinn., Ohio; Mary Hodgin with whom she lived just five miles in the country, and Mrs. Maggie Holder, of Proximity.

The funeral was conducted from Concord Friend's Church about eight miles from here and the body was interred in the cemetery at that place in the presence of a few relatives and friends.

H. E. Rauntree, Pastor.

Save the Trees

Every owner of trees in Old Dixie should write for illustrated book "Saving the Trees of the South." It tells how the

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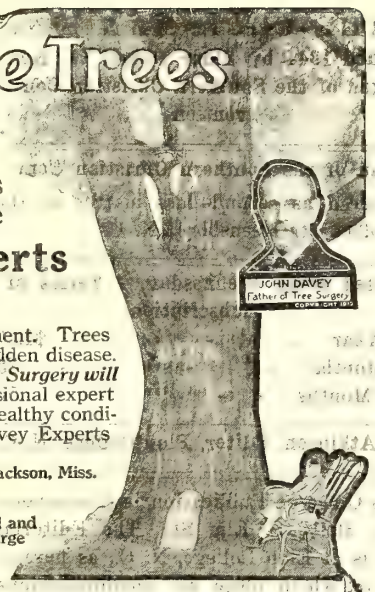

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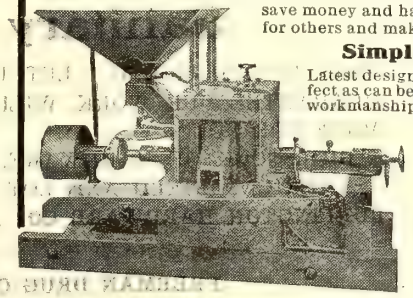

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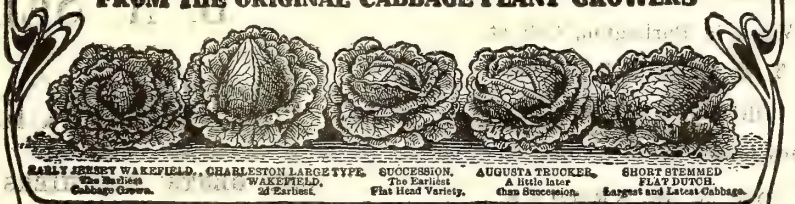

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SEABOARD AIR LINE RY.

Schedule Effective January 3, 1912.
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Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

For the South.

No. 81. ..... 4:35 a. m.
No. 29 ..... Ar 10:05 a. m.
No. 41 ..... 4:10 p. m.
No. 43 ..... 6:00 p. m.

For the North.

No. 84 ..... 12:48 a. m.
No. 38 ..... 11:35 a. m.
No. 66 ..... 12:05 p. m.

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SANCTIFIED TROUBLES.

Suffering is remedial when rightly received. Troubles are the tools by which God shapes us into beauty and usefulness. Sorrow is Mt. Sinai, where one may talk with God face to face if he will not be afraid of the thunder and lightning. The black threads in the loom are as essential to the perfection of the pattern as are the white. Trials are the rough file to rub the rust off our virtues; they are the sharp, whirring wheels that cut and polish the jewels of character; they are the fiery furnace purging away the dross that the gold may appear; they are the medicines, bitter but healing, that cure us of our moral maladies. Sanctified afflictions are spiritual promotions, are the shadows of God's wings. They show us our weakness and drive us to Christ. . . . God's blows are blessings; all his chastenings are caressings, all his privations and prohibitions are providences, all our grievances are godsends. "He loves his people when he strikes them as well as when he strokes them." We may be absolutely sure of this from many a plain message of Scriptures, as well as from multitudinous pages of personal experience. And the being sure that love divine is back of the blow is what robs it of all sting. The nearer we draw to him who handles the rod, the lighter falls the lash. "They who look upon God's face do not feel his hand," "do not in their prayer recall that they are chastised at all."—*Rev. James Madge. D. D.*

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

SIN AND SERVITUDE.

Every one that committeth sin is the bondservant of sin. John 8:34. Golden-text for Sunday, Jan. 19.

It has been pithily pointed out that the two first chapters of the Bible deal with generation; the third with degeneration, and all the rest of the Bible with regeneration. At any rate the whole Bible is a monumental treatise whose central theme is Sin; of how man got into sin: and of how men may get out of the bondage of sin.

Be it said that many of the world's masterpieces of literature have been produced with Sin as their central theme: but nowhere in the realm of letters is there a more powerful and succinct setting forth of the origin of sin than in the third chapter of Genesis. Here we have a vivid picture of the beginning of sin in the world.

Satan, using the mosst subtle of all God's creatures, beguiles the woman by appealing first to her bodily sense. The tree had that which was good to eat, and then was beautiful to look upon. The aesthetic sense was appealed to. Added to this was the promise that she should be wise. Body, mind, and soul were to be soothed, appeased, pacified, elevated, edified.

And this is ever the persuasion and promise of sin. It makes one believe that body, mind, and soul will be benefited. It leads one to think that it will and can satisfy. Sin first persuades a person that, it is sweet, wholesome, elevating, gives liberty and sets free. And it persuades and promises the very opposite of what it is and does.

Adam and Eve were happy and were free, until they sinned. They then were neither happy nor free. The one iron-handed, cruel, heartless master in this world is sin. It puts its victims in bonds, and welds the chains of servitude mercilessly about the arms of its bending and bleeding slaves. It lays on the lash day and night and drives its suffering subjects to a more desperate and more deadly drudgery day by day. A sin stained life makes cowards and slaves of all whom it reaches and affects.

This is why we should dread and should hate sin so. It has no regard whatsoever for the high and pure and holy things, and evermore does the very opposite of what it persuades and promises. It would invade your home, and mind, and pluck the fairest flower therefrom and crush and trample it beneath unhallowed feet. It would sever every sweet and sacred tie on earth, and make of every happy home a veritable hell if it could. It would lead your son to a drunkard's grave, and your daughter to a prostitute's hell if such comes within the reach of its subtle influence, its heartless reach.

Sin is the sole cause of man's bondage, of the world's suffering, of earth's agonies, of hell's groanings.

And the only escape therefrom is in Him who conquered sin and gave Himself a ransom for many.

THE MISSIONARY SITUATION.

Be it understood that no amount of censure we might feel disposed to place upon any one else will relieve us from doing our full duty in behalf of missions. The painful fact stares us in the face that we are now doing half our duty for missions, and as we see and feel it, God is not prospering us as a people as He would, on this very account. Systems and poor management and inefficiency in church work all rectify themselves after awhile; and it is exceedingly easy to justify our own failure to others and to other causes.

Granted then that our present system is cumbersome, inefficient and does not remove the main difficulty after all. Here is the monumental difficulty with us: We are not giving to missions, praying for missions, sacrificing for missions, studying missions as we ought. We are simply not interested in missions as we should be. If we were we would never have fallen into the deplorable situation which now confronts us. We have a depleted treasury, an increasing indebtedness, and fewer missionaries than we formerly had. Just face that stern and stubborn fact, brethren, till it saturates you, soul, mind and body.

Now if we were giving enough for missions, thinking and studying enough about missions, and sufficiently interested in missions that sort of thing would never have occured.

The way out of the difficulty? We must do more for missions, give more to missions and learn more of missions. We are either a non-missionary or an indifferent missionary people; and God can't prosper such a people as he would like and keep His word. What shall we do?

AN EXPLANATION.

At any rate some of our beloved brethren are taking note of the "missionary situation." It is time. It has been time long since. We have had to strike some straight blows to get any notice taken of the matter. So we at last have the consolation of knowing that "somebody cares." Under a recent date we had a letter from Dr. O. W. Powers, Home Secretary of our MissionBoard. The letter was personal, but the facts it contained seemed so much to the point, and the spirit of the letter was so generous and brotherly that we wrote Dr. Powers for permission to print his letter. Now that it may have the same publicity that was given our editorials on the subject we yield much of our editorial space and print the letter in full as, follows:"

Dear Dr. Atkinson:

My attention has been called to your editorial of December fourth on the missionary situation. I have read it with surprise and great perplexity. Will you pardon me for commenting on some of its statements.

In the article you seem to say in effect, first, that the mission receipts are not increasing, but decreasing; second, that no progress is being made on the foreign field; third, that nothing effective is being done about it; and fourth, that the Dayton "Officials" ought to resign. You are saying this, too, at the very beginning of the most important campaign for foreign mission funds we have ever made, and at a time when the men in charge need the confidence and co-operation of the entire brotherhood as much or more than they have ever needed it. I am at a loss to understand it. It is so unlike anything that either personal acquaintance or knowledge of your work as editor or officer would cause one to expect, that I hardly know how to say anything to you about it.

It would not be fair to you to assume that you made these statements without careful study, nor the demand for the resignation of the "Officials" without a full realization of what such a demand means. Yet upon the chance that some of the facts and considerations may have have escaped your notice and thought, I venture to try to set forth some things that may bear upon your statements and conclusions.

First, please compare the statement that the mission income is decreasing, with the following figures, taken from the published reports of our Mission Treasurer. They show the receipts for Home and Foreign Missions for the last six quadrenniums.

1886 to 1890	$23,972.56
1890 to 1894	38,999.95
1894 to 1898	42,192.48
1898 to 1902	61,057.52
1902 to 1906	84,228.49
1906 to 1910	105,568.46

For he first half of the present quadrennium the receipts have been $66,106.-50. If we can go to the close of the four years at the same rate it will give us over $130,000.00. Furthermore, a comparison of the home and foreign mission receipts

for the last quadrennium and the first half of the present shows an approximate increase of the foreign receipts of over thirty per cent., of home receipts of over ten per cent, if we continue at the present rate.

Second, the statement concerning the foreign field—that our interests are growing less, is based upon the statement that we have no more missionaries than we had five years ago. But do you not think that account should be made of the fact that the native pastors (ordained) in Japan have been increasing in that period from six to thirteen? Should not more than fifty per cent. increase in church membership, and nearly or quite as much in Sunday school membership, count for something? Should no notice be taken of the fact that two schols have been maintained in Japan for most of the time mentioned, at a cost of about equal to that of two more missionaries? Should the acquisition of almost foureen thousand dollars worth of property in Porto Rico, effecting an immense saving of rents, and giving our work permanence and possibility of future advance, not be counted as progress?

You say that nothing "effective or "fetching" is being done about this deplorable situation. I suppose you know that during the past nine months the Foreign Mission Secretary has been holding consultations, either in person or by representatives with committees in nearly every Conference (except in New England and the South, where the matter was taken up with committees of the two Conventions); that he has secured the adoption of standards of foreign missionary giving in these Conferences for the most part far in advance of previous achievements with very many earnest pledges of definite attempts to realize these standards in the "March offering" or during the Conference year. You perhaps did not know that literature is prepared, ready to send out, as soon as the "Convention offering" is out of the way. (By direection of the Convention the public campaign for the March offering is limited to the three months previous to the offering) This campaign may not be "effective" or "fetching," but none has ever been more carefully planned, nor received more general approval. And I hope that I may be pardoned for suggesting that its effectiveness will not be helped by discrediting the "Officials" just as they are about to make their appeal.

And finally, my dear brother, who are these "Officials" who ought to "graciously give way"? Do you mean the entire Mission Board? Or do you mean the Foreign Missionary Secretary? Or should the Home Mission Secretary resign because the Foreign Mission work does not prosper?

It is possible that a change of "Officials" might produce a change in results. Whether the change would be for the better or not may not be quite clear. My personal conviction is that the steady increase is Foreign Mission recipts, and the constant growth in the foreign field which is exhibited by each annual report for the last five years, are largely due to the patient, persistent, effective work of Dr. M. T. Morrill. I might recount some of the difficulties which have confronted him, but these would not be of interest, except to show that whoever administers this work will have a difficult task. And honestly, I do not know who could have done better.

I beg that you will consider this matter a little further. And when you have done so, I feel sure that we will have, not your condemnation, but as in the past, your hearty co-operation.

O. W.Powers.

We are not in this affair to condemn, but to try to awaken, endeavor to arouse. So we will think over good Doctor Power's letter a week, and see if we may not find in it something to help. We want to be fair; but also do we want to see our mission interests making more progress than heretofore. But, Dr. Power's letter is worth considering somewhat.

THE PASTORS' CONFERENCE.

The Conference of ministers called at the recent session of the North Carolina and Virginia Conference convened at Elon College last Tuesday, January 7th. Rev. J. W. Holt was chosen chairman, Rev. J. O. Cox, Secretary. A constitution and by-laws were adopted. The name agreed upon for the body was "The Ministers' Council of the North Carolina and Virginia Conference." The Council is composed not only of ministers of the conference named, but of those having work in the Conference or living contiguous thereto. It is to meet quarterly at Elon College on Tuesday after the first Sunday in January, April, July and November. The object of the Council is to discuss the best plans of doing efficient pastoral work and developing church work along all lines. The Council should prove wonderfully helpful and beneficial.

ELON COLLEGE LETTER.

The Protestant Church looks with pity at the priest-ridden Catholic layman, and he does deserve pity. But I am not sure that he and his fellows are so much worse off than we Protestants, who are specialist-mad. The priests may be corrupt but of all the tyrants known to history the modern skeptical specialist seems to be most obdurate and self-assertive.

I have recently been engaged in reading some of the books by some of these learned ones, and the complacency and finality with which they dismiss many of the cherished beliefs of the ages is astounding. One spoke of the inspiration of the Scriptures as a certainty, but in the next sentence declared it to be the same as the afflatus which moulded Shakespeare's phrases. They see more authority in a stone, supposed to have been graven by a man in some distant age, than they see in the Word, who made the universe.

Much learning has made these men mad. This is not to argue against learning, for without education we would soon relapse into ignorance, superstition, and barbarism. But it is to point out that mere learning, without a corresponding development of the spiritual life is an exceedingly undesirable thing. To accept the opinion of an intellectual speciaist, who prates with authority in respect to spiritual matters, when his own spiritual life has been undeveloped, is to do as silly a deed, it seems to me, as to recognize the sovereignty of the priesthood or the infallibility of the Pope.

Education and learning are great forces, but they are blind leaders of the blind, unless the spiritual life of those who receive their benefits is also ripened and broadened in the process of their getting. That is the mistake of the modern system of State education. It has set its face in the direction of mere intellectual development, leaving the spiritual interests to take care of themselves The result is that we are fast gravitating toward an age of agnosticism, infidelity, skepticism, and atheistic specialism, from which we can only be saved by giving strict heed to the vital issues involved and persistent support to the institutions of learning which are dedicated first to Christian character and secondarily to intellectual culture, for in these institutions and their product will be discovered the ripest, and most helpful form of specialism.

W. A. Harper.

Dr. Martyn Summerbell, Lakemont, N. Y., delivered a magnificent sermon, full of spiritual uplift Sunday morning, his theme being God's Free Gift in Christ. Sunday evening he spoke eloquently and convincingly on behalf of Christian Education. This week he is to deliver four lectures on the Reformation in England.

FAITHFULNESS.

The great virtue!

It is the virtue to which Jesus promises the crown of life: "Be thou faithful unto death, and I will give thee the crown of life." Serving leads to ruling.

Did you ever notice that "being faithful unto death" at first covers a long period, but that it constantly changes its im pression of the mind? At first, affliction seems heavy, and as if to continue a long time. Later, the affliction becomes "light" and but for a moment, as Paul says: "Our light affliction, which is but for a moment."

The whole of time, as compared with eternity, is but for a moment. And faithfulness results in a "for more exceeding and *eternal* weight of glory." And the weight, then, is not in the affliction, but in the glory; and it is eternal.

Time is a "moment." When the son is one year old, and the father is forty, the father is forty times as old as the son. But when the son is forty, the father is only twice as old. When Moses had spent forty years of his life in exile it seemed to him that half of his lif had been so passed. But when he stood on Mount Pisgah, looking over the land of promise, it was only a third of his life that had been passed in exile. And when, thousands of years later, he met Jesus and Elijah on the mount of transfiguration, his previous exile of forty years must have seemed but "for a moment". What a joy then to him that he had been "faithful unto death"!

Every moment of a faithful life makes the period shorter. It is only one moment at a time that is required. And at any given moment, one may be nearly through; and on looking back it will all seem like a moment. What did Moses' faithfulness for 120 years seem like, when he appeared to Jesus on the mount, having been in glory for thousands of years? Earthly life is a "moment".

Faitfhulness is the great virtue: for on it depends the victory of the general, the reward of the soldier, and the success of every good cause.

Faithfulness tests the reality of every other virtue.

J. J. Summerbell.

Dayton, Ohio.

CARELESSNESS.

There is not one who has ever given this subject any thought but what knows that it has reached many hearts and ruined many lives. We have always been hindered more or less in every undertaking in life by our carelessness. But it seems to me that there has never been a time in any age of the church when church people were so careless as they are now, about their duty. Think, dear brethren, as you read and see if you are not careless in many ways.

In the first place I want to speak of the carelessenss of the preachers, especially in the Alabama Conference of which I am a member. Our church suffers to some extent from the carelessness of the pastors. In the first place we wait until the year is about gone to begin planning the work of the church. The carelessness of the members of the church robs the church of what belongs to it. We preach to members on Sunday—after they have stayed away on Saturday reaching out after the gain of this world, laying in the plea that they were in too much hurry to go to church on Saturday. Should we not class them with the outside world and preach to them repentance?

In the next place, if we would commence planning for the finances of our church in November instead of August, I believe that our churches would all come up with their apportionments.

In the next place, we have been very careless this time about writing for *The Sun*.

So you see that our preachers are careless, but let's see about the laity of the church.

Of course we want our church to have a good membership and come up to Conference with the apportionments paid, but we don't want to be put to much trouble or expense to do it. We want our church to have a good live Sunday school, but we want the other fellow to run it while we are visiting our kinfolks, or staying at home to entertain our company who don't go to Sunday school because we don't ask them to go.

I know of a church which before it had its house ceiled or had any heater in it had a good live Sunday school, summer and winter. Last Sunday, because of feeble health, I was unable to go to my appointment at Corinth, and in the afternoon I took my little children with some other little folks, and went to Sunday-school. We held Sunday school with one male member and three female members of that church, with one teacher present and no superintendent. I was made to think that carelessness was doing its hurtful work in this community, because in this church we have three deacons and neither of them was present. And on my wayto church I saw men and women who had not bathed or put on any clean clothes for Sunday. This is not the only place, but I just mention this as an example. We have many places where they are just as careless, but it makes my heart ache to see the people so carelsss.

People of the Christian Church, let us wake up and go to work. May God help us to see that we are careless, and so mend our ways.

Yours in the Master's service,

J. D. Dollar.

Roanoke, Ala.

PRAYER AND PAINS.

Don't you think, John, that the time has come to recognize the claims of Jesus Christ?'' An old schoolmaster, looked into the bright, expectant face of his favorite pupil, asked the question earnestly, and then wisely left the lad to his own thoughts. The fierce battle, the rebellion, and the final yielding to the call of God's Spirit—no story has ever been written telling of these, but a few years later the lad, John Eliot, went out from the schoolroom to his mission to the American Indian. After his death, upon the fly-leaf of the Indian grammar which he had made, was found written: ''Prayer and Pains through faith in Jesus Christ can do anything.'' The years passed—his work seemingly left unfinished.

''I do not seem to have found any corner. I—I do not believe God can use me!'' And the fine, sensitive face of the young man quivered with disappointed pain as he spoke to his friend Jonathan Edwards. ''I don't know about that, David,'' replied his friend. ''Have you ever seen this little book?''—taking from a shelf John Eliot's Indian grammar in which was written, ''Prayer and Pains through faith in Jesus Christ can do anything,'' and handing it to him. ''Look it over, together with this copy of the Life of John Eliot, and let me know what you think of it.'' And after looking it over, David said to his friend: O, I know what I shall do; I'll take John Eliott's work where he left it.'' And David Brainerd became the successor of John Eliot. Two years he worked, and then fell sick and died; so well had he wrought that the great Jonathan Edwards cried in his grief: ''I believe that God blundered when he let David Brainerd die.''

But God had not blundered. Jonathan Edwards, with tender, sympathetic touch, told the story in the Life and Letters of David Brainerd, and one day a copy fell into the hands of the schoolmaster cobbler in England. The cobbler became oppressed with the darkness of heathenism the world over; he interested his neighbors; he became a preacher; and at last

he, William Carey, became the founder of the modern missionary movement.

But the mission of the Life and Letters of David Brainerd did not end there. Another copy found its way into the hands of a godly young woman, and finding the book inspiring reading, she sent a copy to her brother at Cambridge. He opened the book in the early evening. It was two in the morning when he turned the last page. It was gray dawn when he rose from his knees. And Henry Martyn followed in the footsteps of William Carey.—Nashville Christian Advocate.

REPORT AND PIANS OF THE WOMAN'S BOARD OF N. C. & VA. CONFERENCE.

The Societies that have been organized in this Conference are—Pleasant Grove, Va. number of members 22. Amount of of dues collected for the three quarters is $18.60.

Five dollars sent as a special gift by Mrs. Emily McDowell making in all 23.-60 from this society.

List of officers for the past year were Mrs. N. T. Farmer, Pres. Mrs. R. D. Thompson, Vice Pres. Mrs. R. D. Farmer, Secretary Mrs. G. C. Talbert, Treasurer Mrs. M. F. Cook, Supt. of Literature.

The Society at Ingram, Va. has 10 members and has sent in $6. for 2 quarters since its organization.

The officers are Mrs. Charlie Dunn, Pres. Miss Mattie Adams, Secretary Miss Hester Kent, Treasurer.

I think there is an organization at the First Christian Church, Greensboro, but it has not been reported.

We regret that we have no better reports for 1912, and that we cannot compare very favorably with the work our good sisters of the Eastern Va. Conference have done.

But our churches are much more scattered and as Dr. Atkinson said, "one cannot instil into others what one hasn't and doesn't know," So I think your Woman's Board hasn't had the enthusiasm for the knowledge of missions to lead others, but we catch more of the spirit as the days go by and we hope for better results for the year 1913.

The Convention Board set as a goal $1.000 for the Southern women to raise this year and the proportional part of that for the N. C. and Va. Conference would be $150. We have fallen far short of this but we must put forth greater effort during the coming year.

We have tried to organize other Societies by writing to the pastors and some of the women of the different churches, but it seems they have not been quite ready.

We could think of no better plan to awaken an interest than to ask that a lady delegate or visitor from every church be present at Conference (and we ask the same for next year). We hope that every one who is present will get an inspiration that will cause them to go home to their respective churches, with a desire to organize the women for this greatest of all task, the evangelization of the world. The women of our church have been slow to undertake what women of other denominations have been busy about. Let us bestir ourselves and try to create a missionary atmosphere. Let each one of us, earnestly ask ourselves this question. Am I giving myself, my prayers, as well as my means to this cause?

How shall we plan for more effective work?

As the saying is, "it is hard to teach old heads new tricks," so let us first begin by organizing more cradle rolls and young people's societies, as the children are the hope of the future.

Let us teach them missions and to give to missions, that is, train them to a larger conception of the great plan of salvation than we have had.

2nd I think it would be inspirational to have a mid year convention of the women of the Conference. And let this include all the Superintendents of the young people's work—which should have an important place on the program.

3rd By interceding with the Father to move the hearts of men and women of the church who have not consecrated their purses to the enthronement of Jesus as King. God can move their hearts to give to this cause when our appeal fails.

4th By placing before the people, the facts that will prove the need and the marvelous openings in the home and foreign mission fields. Missionary literature is sadly needed, and often when had is not read, because interest is not aroused. The minds and the hearts of the people are not ready to receive it.

5th By instituting more mission study classes, so that we may realize our own obligation to the work, we are beginning for the men, women, and children of heathen lands, and to the missionaries who have given themeselves to God for service.that we will say, by the help of God, we can do something and we will. Let us plan large things for God and expect great things of God and He will not fail us.

Minnie F. Cook,
Sec. of Woman's Board of N. C. and Va. Conference.

CONSCHOCKEN LETTER.

Yesterday was our first anniversary with the Gulph Church. Separated so far from our loved ones and from scenes and associations of former years, there is a sense in which it has been a trial to live and serve in this field, but the difficulty has not been with the field, for we have felt grateful for the opportunities and advantages found here for service and for the preaching of the gospel. The people have been exceedingly good and kind to us and if I remember correctly the church has granted thus far our every request for the work here. During the year there have been twenty-seven professions of faith, seven additions to membership, eleven candidates baptized including consecration of children, and eleven funerals. A year ago there was a decided deficit in the finance and today the general fund and pastor's fund combined are ahead possibly $250. with all bills paid. I have hesitated to report these items because some might conclude that I was calling attention to myself, but I do not take any credit myself in the little that has been accomplished, for as I review the field and its possibilities they grow larger with the passing days and I feel entirely unequal to the demands and indeed am unequal without the presence and power of the Spirit.

Prof. John Conrad, son of Rev. John Conrad a former pastor of the church for 23 years has taken charge of our Junior Choir and church music to the delight of the little folks and our people generally. Brother Conrad is a Journalist with the Philadelphia Press, a member of another denomination, and the pastor personally appreciates his unselfish and efficient services and cooperation.

Our Ladies' Aid Society which now has a membership of about seventy met recently in the Sunday school rooms of the church with about thirty present and an offering of about $14.00.

Our union revival services continue this week at the Holiness church which will close the series. There have been very few professions of faith since the services were carried from the Gulph church yet much good has been accomplished in other lines among which is the cultivation of a more friendly and brotherly spirit between the churches of the community. A goodly number worshipped with us yesterday and the Sunday school was normal with about twenty-five in my Bible class.

Sincerely,
Murdock W. Butler.

December 2, 1912.

NOTES AND PERSONALS.

—The engagements spoken of in The Sun last week for Brother Fry, missionary at home on furlough from Japan, are all cancelled on account of sickness, writes I. W. Johnson of Suffolk, Va.

—"God news indded is that in The Sun last week with reference to our Southern Christian Publishing Company. How I wish I were able to take a part of the additional stock in same," writes one of our faithful and loyal pastors.

—A letter from Rev. T. M. Stroud, Chapel Hill, brings the good news that our Christian church building there goes up rapidly and successfully. All the brick work is complete and the wood work is being prosecuted.

—Rev. J. W. Holt is a happy man in his labors and services with the loyal and devoted membership of Bethlehem and Union churches, Alamance, these congregations showing him constant marks of love and appreciation which greatly edify and encourage him in his work.

—Elon College and community are enjoying a great treat this week in the visit and public addresses of Dr. Martyn Summerbell of Lakemont, N. Y. His sermon last Sunday on "God's Free Gift Through Jesus Christ" was an utterance of beauty, logic, and gospel truth such as one seldom hears.

—The manager of the mechanical part of our new Publishing House, Mr. C. W. Montgomery, of Troy, Ohio, arrived with his good wife at Elon College Thursday last and is now getting busy ordering type and machinery and setting the House in order for business. Our hope is to begin operations, to some extent at least by February 1st.

—M. L. J. says a word appropos of our "Standing Committees," I wish we could abolish, in our churches, conferences and conventions that term "Standing Committees." It is too significant, too much to the point, reveals too cruelly the actual, stubborn fact. Our "Standing Committees" just stand.

—We are needing cash on the subscriptions to our Publishing Hiuse stock now so as to meet payments and discount bills. We sent out a letter to this effect last week, and in response thereto more than a thousand dollars came through the mails in three days. If all subscribers respond promptly in keeping with this lead we shall be able to effect great saving to the House in discounting bills for machinery and equipment.

—Our good missionary brother, Kitamo Takaya, of Sendai, Japan in making a plea for our Foreign Mission Secretary to come on a visit to Japan makes the strongest plea we can think of why that official should not go to Japan now, but should with the rest of us bestir himself to the limit of his power and ability to send out other missionaries and so strike "a new courage" into the hearts of those of our faithful, but dwindling few, who are there. We of the Christian church know well enough Japan's great need. if we would only rise to meet that need. Conditions there, we know, call for our help, but we are not rising to meet or remedy those conditions.

—That is a wholesome account indeed Dr. Staley gives in Suffolk Letter this week of our Dayton Publishing House. All rejoice that the House is making money and now has assets of more than a hundred thousand dollars. Now watch our Southern Publishing House soon to begin business, march along toward the goal already reached at Dayton. If we manage well and pull together there is no reason why it should not do on a small scale and pay as well to the amount of capital invested, what the Dayton House is doing on a large scale. At any rate the report from Dayton is most gratifying, and we rejoice at the great progress and development there.

—The present Directors of the Publishing House believe that it as an institution can serve the church best by first becoming a paying proposition. When it shall have a solid financial foundation, making money for itself and its share-holders then will it best be able to do greatest, most creditable, most efficient service. No institution with a depleted treasury or verging on bankruptcy can serve the great purpose whereunto it is created. For this reason, beloved, we shall stand and pull together to make the Southern Christian Publishing company a strong financial institution first of all. The best farm is the farm that pays; the best store is the store that pays; the best bank is the bank that pays. If this will not hold for a denominational publishing house we don't know.

—Our Publishing Company's building is a credit to the share holders at any rate, and makes another mile in our progress.

—Our friend, W. W. Elder, of Columbus, Ga., (his school mates at Elon knew him as Bud Elder) is now happily located as Secretary in Y. M. C. A. work, at Brooklyn, N. Y. He is in the Navy Y. M. C. A. there, having been promoted from the Navy Y. M. C. A. work at Norfolk, Va. Of his work in Brooklyn he writes, personally,

"I had been here only a short time when I Ihad a chance to go to San Domingo. I went, and I lived aboard a war ship for ten weeks, visited many of the seaport towns but was in the harbor of San Domingo City the greater part of my time. This is a very quaint old city. The wall that at one time surrounded the city still stands. The tree to which Columbus tied his boat still stands. The castle that Diago built, in which he lived and which is also said to have rivaled the Royal Palace of Spain still stands and can easily be seen from the main gate into the city.

I visited the cathedral in which the bones of Columbus are buried. The American Government has offered the Dominician Government an enormous amount of money for these ashes but have not been able to get possession of them yet.

Everything is so odd and peculiar in these tropical towns. The people seem to do no work, and, there seems to be no particular need for it, clothes seem to be a luxury rather than a necessity, I believe if they had more more work to employ their minds and hands, they wouldn't have so much time to scrap among themselves.

It was quite an interesting erperience to see how the islanders live. The whole trip was worth a great deal to me. I'm getting experiences in this great work that I could not possibly get anywhere or in any other position. I'm satisfied, contented and enjoying a good salary and this great city with its unlimited opportunity for Christian service."

SUFFOLK LETTER.

I am on return trip from Dayton, Ohio, where Board of Trustees of the C. P. A held annual meeting 8th—10th of this week. This Board is composed of O. W. Whitelock, J. S. Halfaker, E. L. Goodwin, J. S. Frost, A. M. Heidelbaugh, A. M. Kerr, J. N. Dales, G. D. Lawrence, and W. W. Staley. All present except G. D. Lawrence.

The Board met in the C. P. A. chapel January 8th. At 11 o'clock the Board adjourned to pay respect to the departure of J. F. Burnett, D. D., Secretary of A. C. C., and his wife, for Porto Rico. They will remain in Porto Rico till the dedication of the new church at Ponce.

President O. W. Whitelock reported $348.35 had been received from Candace Witcher, Pawpaw, Michigan' during the year; and that $485.00 had been received March 20, 1912, through Rev. G. D. Lawrance, from Mary A. Gensel. Also, that $225.00 had come to the Association by the will of J. J. Cook and that the in-

terest on said $250.00 was to furnish the Herald of Gospel Liberty to superannuated and needy ministers. Enough interest had accumulated to send the Herald to *thirteen* this year.

The report of Treasurer, D. F. McCullough, showed balance from 1911 and receipts for 1912 .....$47,895.19
Paid out for 1912 .....46,100.00

Cash Balence in Bank Jan. 1 1913. 1795.19

The House is now out of debt and the Board decided to set aside, hereafter 20 per cent. of the net gain each year, and thus create a Church Extension Fund to be loaned to town and city churches for building purposes at 3 per cent. per annum. The fund begins with the sum of the $348.35 from the Candace Witcher estate, and the $485.00 from the J. J. Cook will, which makes $833.35 now to the credit of the Church Extension Fund.

It was voted, also, to set aside 5 per cent. of the net gain of the House each year as an Emergency Fund and that both of these Funds be kept at interest and the interest earned be added to the respective Funds.

In view of the fact that a Memorial church is to be erected in Springfield, Ohio in honor of Rev. N. Summerbell, D. D., and in view of the fact that Dr. Summerbell at one time rescued the House from the Sheriff's hammer, and rendered invaluable service to the Association at other crises in its history, the Board voted a donation of $200.00 to be used in a memorial window or some other suitable memorial to Dr. N.Summerbell, in the Springfield church.

Agent Netum Rathbun's report showed net gain for the year, after extensive but necessary repairs, improvements, and donatons, to be $4728.21.

The Board decided to donate the entire rent of rooms occupied by the Mission Secretaries, Mission Treasurer, and Secretary of the A. C. C., which sum will amount to about $500.00 a year. This includes light, heat, and janitor service. Heretofore only part of these rents were given.

I think it may be said that the policy of the Board is to aid the entire denominaton in proportion to its own success. If the House makes money, the denomination will share in the benefits.

The year 1912 closed with the following

ASSETS:

Real Estate $101.075.75
Bills Receivable Stocks 40,716.46

Total Assets Jan. 1, 1913....$141,792.21

Agent Netum Rathbun is fully in harness, manages the affairs in a business-like manner, and all the machinery seems to run without friction.

I took supper with Dr. J. P. Barrett and his good wife one evening and that seemed like home.

W. W. Staley.

NORFOLK LETTER.

Thank God for work.

Any sort, so it's honest.

Better still, if it's a job you love.

If it isn't, you had better keep on looking until you have found one that you can love. Otherwise, it's flat failure, or at best, mediocrity for yours.

Half-hearted effort never yet made a whole-soul man. No one was ever nerved to nobler achievement by the sight of duty perfunctorily done. Shoddy work is a shame.

One has traveled far along the road to Victory when he has become obsessed by the idea that he has simply "got to make good" after a clean, straight-up fashion; and that he has no alternative but to mix in the fight and add his quota to the day's battle for humanity. Such an one would be scandalized at the thought of putting less than his "dead level best" into his Task.

Don't worry about the Reward;only do the work and the reward will follow as the day and night. I have a sort of gnarled, knotty kink in my mental machine which makes me think that he who labors primarily for the Reward, will both miss the reward and botch the job. But, contrariwise, the reward has a habit of sneaking along after the fellow who is chiefly intent upon "delivering the goods."

I meet a man every day who, in the world's great mart may be classed as "unavailable" who, either through insufficient preparation, or want of earnest purpose, or both, have nothing to offer their fellows in exchange for place and preferment. These are the incompetents, the inefficients, the ne'er-do-wells, who complain that "luck" is against them. Their lives are passed in an effort to put as little as possible into existence while they seek to get as much as possible out of it.

We must give men something genuinely and solidly worth while before we may hope that they will give us much that is worth while. Certainly, this is fair. We must try to make them glad that such as we came into their midst, that we bore their sorrows and shared their joys. If for them we set examples of endurance, of fortitude, of patience and courage, thus the better nerving them for the battle they will hold out hands of gratitude to us.

Again, shoddy work is a shame.

Especially, if that work be religious work.

Slovenly methods and half-hearted effort have no more assurance of success in the church than in secular occupations, and are far more repugnant and reprehensible.

I have heard of churches that have made mighty and swift strides in growth by some strange, mysterious "short-cut" of human devising which seemed to exclude the need of much prayer, spiritual preparation and godly application of toil and prudence, but I have never seen, or been in any such churches.

It is better to be mistrustful of such reputed success. The Apostles had to work for their success. So did the Reformers. So did Wesley. And Moody. And Torrey. And so must we, if our success is to be solid and lasting. There are "wild-cat" methods in ecclesiastical, as in other realms, but these we should avoid as the pestilence.

Here's to a year of hard and sincere toil, may we be spared for its doing.

Henry Spencer Booth.

ELON COLLEGE NOTES

The Ministers' Council of the N. C. and Va. Conference met in the Y. M. C. A. Hall on Tuesday morning of last week. It was not a largely attended session, but it was hopeful and helpful. A constitution was adopted and the second meeting appointed here in April.

The formal opening of the new graded school building for the Elon special tax district on Monday evening last was a notable event for the town and community. The county Board of Education was present, all of whom with many of our own citizens made appropriate addresses. The building is one of which any community may well be proud.

Rev. C. H. Rowland, Franklin, Va., whose gifts in revivalistic services for young people are well known, is to begin the annual series of meetings on Monday following the fourth Sunday. There is a fine opportunity for a great meeting and every indication points in that direction.

Prof. F. S. Blair, Guilford College, N. C., addressed the students Wednesday morning on behalf of the N. C. Inter-Collegiate Peace Contest to be held in Raleigh in March. Elon will hold her local contest in February.

Dr. Amick has organized a class in Public Speaking of fifty two members.

W. A. H.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President.
Mrs. W. H. Carroll, Burlington, N. C., Secretary.
Mrs. W. T. Walters, Winchester, Va. Treasurer.
Mrs. W. A. Harper, Elon College, N. C. Corresponding Secretary.
Miss Bettie Stephenson, Boone, N. C., Superintendent Young Pepoles' Societies and Cradle Roll.
Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

(Mr Rountree is giving us a splendid report of another of Mr Doughty's lectures on missions. We can but wish that all of our preachers and people might have had the privilege of hearing them. Reports of others will appear.)

Mrs. C. H. R.

THE CALL OF THE WORLD.

Deeember the third, at night, West Market Street Methodist church, listening to mission lectures by Mr. Doughty. The same subject is before us, "The Call of the World;" it is fine. This is the most charming privilege of my life. If every church and Sunday school worker would attend these discussions and think over them, we all wouud be enthusiastic. I am waking up, I think. If not, I am having wonderful dreams.

To-night we are considering the factors that determine a nation's place among the nations. Sunday night we considered the "Wilderness" of the field, last night we considered the "Unfinished Task," and to-night "A nation's Place in the Task." Our prayer is that some glimpse of larger truth be given us to-day. As the prayer, we all unite in one petition that the Lord God may lay hold of the city of Salsbury where the Lavmen's Missionary Movement is now in annual session.

In determining a nation's place among the nations of the following principles apply: accessibility, character of the people, character of religion, climate, natural resources, acquired resources, education, size, number of people, government, location and geographical features. Looking at the list and then at the map we put the determining features of the nation to be "Location" and "geography." All great nations are in one zone,—North Temperate called "The Belt, of Power." No great power is out of this zone. By "great nations," is meant, those countries which have political and commercial interests in other countries. In the second place the greatest nations are those which have the most of accessible seacoast, harbors, etc. and navigable rivers. Besides this, greatness has followed in the wake of Christianity.

Now passing hurriedly, "What is America's place on the map?" In the first place it is the only continent facing both the Atlantic and Pacific. On either coast it has several splendid harbors which may be called "world harbors." Opening her great rivers to free trade in the east, getting rid of Alsba, of France, in the Mississippi valley, and reserving the great strata of her great territory for a free people is the greatest thing of the world. It locates the United States to-day nearest to all parts of the world and from its splendid harbors it can reach all parts of the world with ease. Besides Christianity has always traveled westward, and the United States is in its path, in the direct firing line of Christ. There are evidences of this in the fossil history of China which tells a story that she in ages past was a great nation and a powerful government. Again the United States has rail road mileage enough to duplicate all the mileage of the world and then belt the planet three times. These facilities offer the United States most prized opportunities for conveying the Gospel to the world. Therefore, lumping it all together, the matter may be summed up in the following: Location, Resources, Character of the people, and vision and consecration are the real determining factors. The United States and North America is in the lead of all the world, for commerce, for power, and for Christ, and she will keep her place of leadership only as she can keep her vision and consecration. We believe she will keep it, because God has never intended that a community should be so strategic as ours and then fail to take its place among the nations. Her vision must be, "Not America for America's sake, but America for the world's sake." Can she furnish the men and the money adequate with the vision and consecration required? If so the problem is solved. "Men we've got the biggest opportunity of all the world," Religion and missions is her superior task.

H. E. Rountree.

FINANCIAL STATEMENT OF THE MISSION TREASURY FOR NOVEMBER 1912.

Receipts.

For Home Missions	$301.74
For Foreign Missions	423.00
For all other purposes	422.72
Total receipts	1,147.46
Cash on hand Nov. 1, 1912	1,769.06
Total	$2,916.52.

Disbursements.

Paid out for Home Missions	321.35
Paid out for Foreign Missions	927.41
Paid out for all other purposes	366.19
Total payments	1,644.95..
Cash on hand Nov 30, 1912	1,271.57
Total	$2,916.52

Amount Due.

xBills payable, loans from outside parties	5,600.00
xxOverdrafts on special funds to keep the work running	5,140.34
Total	10,740.34
Less cash on hand	1,271.57
Total debit balance as per Leger	$9,438.77

Note x. Bills payable includes a note for $600.00 given to close up the deal and secure title to the Boston church property, with the understanding this is to be repaid from revenue from said property. Aside from $600.00 the total Ledger debit balance would be $8,868.77.

Note xx. Due account includes $1,002.87 borrowed by the Home department some time since, but was not included in last month's statement.

Respectfully submitted,
J. G. Bishop, Treas.

Comparisons.

Receipts for	1911 and	1912.
For Home Missions	180.87	301.74 Gain 120.87
For Foreign Missions	406.17	423.00 Gain 120.87
For all purposes	1,009.11	1,147.46 Gain 138.35

J. G. Bishop, Treas.

THANKS.

Mr Editor:—Kindly allow me space to ackuowledge the following presents and express my appreciation of the same.

Sister Fannie Forlines gave one very nice quilt, which was gladly received and calls for appreciation every night. Little Miss Jennie Overby gave another nice quilt with just the same results. Deacon R. C. Overby one nice ham which calls for highest appreciation at the table. All these came from the homes around Hebron Christian Church, and all will please accept thanks from myself and family.

Yours to serve,
C. C. Peel, Pastor.

IS IT RIGHT?

I wish again to call the attention of the Sun's readers to a few facts on which they are to be permitted to sit in judgment.

We have recently sent out statements of amts. due the Christian Sun aggregating more than fifteen hundred dollars—these amts. are due from those who are more than one year in arrears. The law says these must be stopped and we are left without choice in the matter; but aside from what the law says, should the publisher be kept out of what is justly his, when he so much needs it? Again does not the interest of the church, in some measure hang on this very matter?

He who injures his church paper injures his church. He who injures his church injures himself on the spiritual side.

Thus you see that these matters become interlocked.

Now, my dear readers, not to attempt to tire you with a long article, is it right for you thus to treat your church paper? Brethren take the case.

C. C. Peel—Agt.

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We Guarantee Everything. Don't Delay, Write us Today.

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ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that ——— Lung Germine, the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

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We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and care of consumption and lung trouble.

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"GILT EDGE" the only ladies' shoe dressing that positively contains **Oil.** Blacks and Polishes ladies' and children's boots and shoes, **shines without rubbing, 25c. "FRENCH GLOSS,"** 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. **"DANDY"** size, 25c.

"QUICK WHITE" (in liquid form with sponge) **quickly cleans and whitens** dirty canvas shoes. 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. **"ELITE" size, 25 cents.**

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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Sunday Schools and Christian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C.

CHRISTIAN ENDEAVOR PRINCIPLES.

The exercise for Christian Endeavor Day, 1913, is now ready for delivery. It is in harmony with the Christian Endeavor topic for the day, "Christian Endeavor Principles," and it is prepared by Rev. R. P. Anderson, who has prepared all of the recent Christian Endeavor Day programmes.

It is exceedingly interesting and instructive. It has parts of the Juniors, Intermediates, and older Endeavorers, as well as for the former members. It contains responsive reading for the audience, and a numbeer of attractive songs, with music. Best of all, it gives brisk and forcible summary of the principles at the basis of the Christian Endeavor Society which have made it so remarkably successful. A sample copy is sent by the United Society for five cents; 25 copies, 50 cents; 50 copies, $1.00; 100 copies, $1.50.

THE C. E. World.

Subscriptions to the Christian Endeavor World may be sent to the editor of this department. New subscriptions, $1.05. Renewed, $1.30. This is quite a saving from the regular price. The World is indispensible in a well conducted C. E. Society.

CLASSES ENTERTAINED

The Baraca class of the First Christian church, Greensboro, was the host of the Philathea class of the same church after the regular business meeting Tuesday night of this week. There were more than 100 people present and the evening was greatly enjoyed.

S. S. PLATFORM HELPS.

Jan 19. "Man's First Sin." Gen. 3: 1-12; 22-24.

Place. In and outside the Garden of Eden.
Persons. God, Adam, Eve, the Serpent.
Golden Text—"Everyone that committeth sin is the bond servant of sin."
Leading Thought—"The wages of sin is death."

Note the things the first three lessons of the year deal with

1—World
2—Man
3—Sin

Into the world that God created and pronounced good, there came that which was not good. Under the test that developed character in righteousness, our first parents were tempted to disobey God's word. They yielded, broke the divine command, and became dead in trespass and sin. No sooner had man fallen than in forgiving love, God came to his rescue with a promise of a way of salvation.

"This passage is a picture into which every man may look and see himself, and shudder at the terrible cost of sin. It is the greatest sermon ever preached to man as a warning against sin; a sermon which will never cease to be read so long as man is man and God is God. But there is also here a promise—a production of time when light will once more take the place of night; peace, the place of war; life—eternal life—the place of death; the seed of the woman shall eventually gain the victory."

The account of this first tragedy in human history and of this first foreshadowing of the plan of redemption, we stud to-day.

The Golden Text.

Bond servant meaning slave, is the outstanding word in the text. God wants men to have the dignity, the privileges, the liberty, the hopes of children, his heirs to inherit eternal blessedness. The devil tempts men to believe that they are being deprived of their rights and not allowed proper freedom.

To commit sin is to insist on exercising larger personal liberty than is consistent with the good of the individual and the peace and happiness of the family. The one who thus violates the sanctities of home and seeks his fortune where he has been told there are no restrictions to personal gratification, always, sooner or later, discovers that he has been deceived When he reaches the tempter's promised land, he is robbed of every right, disgraced, chained hand and foot, a slave to sin, domed to death.

Lesson Contrasts.

In Lesson 2 we saw man fair and innocent as he came from the hand of God; in Lesson 3 we must see him become foul and sinful as he turns away from his heavenly Father. In that lesson he was fearless; in this he is fearful. In that he was in harmony with all creaton, and all the lower animals came obediently under his guidance; in this he is out of harmony with God and his word and fancies that both have turned against him. In that lesson he felt at home with God, enjoyed living companionship with his heavenly Father; in this he feels afraid of God and tries to hide from him.

Lesson Hymns.

"Yield not to Temptation"; "My Soul be on thy Guard;" "Sweet Hour of Prayer"; "I Need Thee every Hour"; "Come Ye Disconsolate"; "Father of Mercies, in Thy Word."

Lesson Announcement.

For three weeks we have been studying about the beginning of history. Genesis is the story of the beginnings. Next Sunday's lesson is about the first offerings, the first murder, the first death. It shows what led to this murder, away back at the beginning. The same thing to-day causes a larger portion of all the murders committed. Think a little this week of a reason that leads boys and girls and older people to wish to hurt and harm others. These reasons will help us understand next Sunday's story.—Hageman.

BETTER C. E. MEETINGS.

Notes on Topic for Jan. 19—Matt. 18: 18-20.

This meeting is to be led by the prayer-meeting committee—you will sit at the front—and each one have a definite well prepared part. You are to show the others how to do. Make it an ideal meeting—no part long, singing, interesting, entertaining.

All Christian Endeavor meetings should include periods of sentence prayers. Nothing better trains the members to Christian activity, and nothing furnishes a higher spiritual tone for the meetings. If the leader does not call for them, let the president or some other member.

A meeting that begins in a rut is likely to continue in a rut, and through novelty is not to be sought for its own sake, yet a novel mode of beginning the meeting contributes much of its freshness and interest. Do not always start with singing; begin sometimes with prayer or with Bi-

ble-reading; and do not always have the Bible read in the same way.

When the meeting is advanced to some high or spiritual thing, and the leader wishes to quicken conscience and lead the members to heart decisions, then is the time for silent prayer. The theme for this prayer should always be indicated by the leader—sometimes several themes, one after another.

The leader should never read what he has to say about the topic. Better three sentences spoken face to face, though stammeringly, than five minutes of eloquent oration directed at a piece of paper. Do not try to commit to memory what you wish to say. Get ideas that fit into one another so that each is suggested by the preceding, and you will have no difficulty in remembering them.

An always valuable method of prayer meeting is the distribution of questions bearing on the topic. These questions should be handed preferably to the less efficient members, and always long enough in advance to permit of careful preparation.

Bible Hints.

Read 1 Tim. 3:15. The aim of anybody of true Christians is to witness to the truth. Christian Endeavor stands for certain truth that it has emphasized; and each ought to strive to set forth all truths in their right proportions.

Read 1 Tim. 3:16. All truth is stamped up in Christ's person and work. The work of any society of the church is to see that He is preached to all people. This missionary work of any society is one of the all important and essential feature.

Read 1 Pet. 2:9, last part. We may rejoice in what our society has been able to do, in the noble men it has had, in the money it has given, in the schools it has established, in its growth, in its many activities. But the object of it all must be to glorify God; if, through it all, men are not led to His glory, the whole is a failure.

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FROM JAPAN.

Ishinowaki,
Oct. 27, 1912.

Dear Bro. Morrill:

My days are all Sundays and events crowd into one another so fast I find it difficult to keep track of myself.

For two nights Bro. Isokawa and I went 7½ miles to Iinoqawa. There were seven young men waiting to be baptized, nearly all of them having some official position in the towns and all of them drawing salaries. As all wanted to be immersed, we went to the river and as the young men were particular about the place we got into a big boat and were polled out about a couple of hundred yards to a shallow place and in the beautiful moonlight they were baptized by Isakawa. They now have a working church of eleven of whom two are women and teachers in the school. One of the two is a graduate of the Ulsenonaga Girl's school and she presides at the organ beautifully. The young converts have ideas of their own, they call their church "the church of Love." Each member has pledged himself to win some one else to Christ. They also contribute a penny a month each for buying books for a circulating library. They meet once a week for Mutual Bible study. They bought out all the Testaments we had to sell and wanted more. It was an uplift to be with them. They have material there of which good preachers are made.

While there I addressed the advanced students on "The Higher Patriotisms" which consists of a developed mind and heart adapted to making men live good lives for the sake of their country, and avoid all practice and business which tends to break down society and destroy manhood. After our last meeting in which the communion was celebrated with joy, we went to bed late, but started back to Ishinimaki as soon as we could and reached there at noon.

How would you like to have a pair of dog boots? Sleeping in Japanese beds with covers too short and yourself sticking out at both ends is no picnic in the winter time. Even when the bed is lengthened, I begin to freeze up at the feet and it is not a pleasant experience to pass the nights that way. When I sleep with all my clothes on, the rest of my body keeps fairly warm, but for my feet I finally conceived the idea of dog boots. What are they like? They are made out of the hide of a *yellow* dog tanned with the hair on and the boots which are six inches high are made with the hiar inside. As the weather gets colder, I shall appreciate them more not only when I sleep, but also when I sit in the Japanese cold homes, trying to keep comfortable while we have conversation about the great things of God. The only objection to the boots is that you are likely to leave yellow dog hairs around where you do not want them. Still *they* are not so disconcerting as fleas.

Now for a day in Isinowaki and I will bring this letter to a close. Yesterday the 27th of October was the day for opening the new railway line from Ishinowaki to Kogota about 20 miles and the day was a gala day for the whole country round about. But we went at our morning service at the church as usual and were joined in our worship by delegations of young men and women from Iinogawa and Hisobuchi who had walked, some of them three hours to come to church and some of them four, the latter walking ten miles. I preached them a sermon on "The blood of Jesus," emphasizing the need of obedience to and devotion to Jesus in all things as a small return for His great love and sacrifice for us. After the sermon five women received baptism, three of them being kindergarten teachers. After this we had the Lord's supper together.

While Bro. Isokawa was busy with the candidates for baptism, I stood up and went closer to the baptistry to see and then a strange thing happened. An old man eighty one years of age (I spoke of him in a former letter), came forward, seized one of my hands, bent his head before me and put the hand he had seized upon it as if expecting that I had some miraculous power to bestow upon him. What is to come of his efforts to be saved in some other way than that which Jesus appointed remains to be seen. We are insisting with him on an absolute surrender to Jesus as the only way.

In the afternoon assisted by three young men, we opened a street meeting, sold all the Bibles Miss True had, and some Gospels. This meeting by taking turns in the speaking we kept up for two hours when weary throats and the lateness of the afternoon caused us to desist. But while the rest of us conducted the meeting Miss True distributed all the tracts she had. We regarded the meeting as in view of the crowds listened and the Testaments they bought as very successful. One of the boys wants to be a Bible student. (Not specially a theological student.) It would be very easy to gather up a company of students for Bible study and from the promising young men whom I have learned to love as I have met with them and prayed with them on this trip.

In the eveining Bro. Isokawa and the young men opened a second street meeting while I preached again at the church. Later Bro. Isokawa came and preached a second sermon. The subject I discussed was that of the danger which so many people fall into of trying to see how little they can do for Jesus and still be saved. I tried to urge the importance of giving to Jesus such a whole hearted, loving service so that no question can come up either from the standpoint of one's own conscience or the criticism of others as to whether one is trying to do the will of Jesus. There is a path which is entirely safe and it certainly is a danger when one acts on the principle of trying to see how far he can wander away from it and not get lost.

For next Sunday other candidates have reported themselves as ready for baptism. On the whole it seems like the Lord gave special blessing to the church for that day and made it a banner day to His glory.

Sincerely yours in Christ,
A. D. Woodworth.

(Kindly sent us for publication by Dr. Morrill.—Ed.)

CONSHOHOCKEN LETTER.

Last Sunday was marked by unusually interesting incidents at the Gulph Mills church. Attendance at the regular services and Sunday school was up to normal. In the afternoon a Men's meeting was held at three o'clock in response to a call by the pastor and a few outside men of the community. It was strictly a men's meeting and the audience was estimated at two hundred, but a conservative estimate would place it at one hundred and fifty. For a country place it seemed good to us, and some of the old residents and church members said it was the largest audience of men they ever saw at the Gulph Church. The meeting was opened by singing, "Onward Christian Soldiers" and prayer.

By request of the pastor Mr. J. A. McFarland was made chairman with Prof. Conrad of the Philadelphia Press secretary and Mr. Jere Duncan Treasuer. Mr. McFarland presided with grace and dignity and showed ability to handle well the meeting. He stated the object of the meeting to be, the consideration of some plan by which to bring the men of the community together often for their mutual helpfulness and development in connection with a Bible Class movement. The Men's Bible Class of the M.E. Church furnished a male choir for the occasion which was not only entertaining but inspirational. Short and informal addresses were made by Mr. Parker S. Williams and Mr. L. J. Palmer, attorneys of Phil-

adelphia and residents of this community, and Dr. J. Rufus Barr, teacher of the men's Bible Class of Conshohocken M. E. Church. They emphasized the importance of Bible study for men, its value to the community, the cultivation of social and friendly relations. A splendid spirit pervaded the entire audience from the start and the meeting was characterized by harmony, seriousness, enthusiasm, and fellowship. There are men present who had never been in the church here before. Rev. Dr. Hetherington of the Methodist church came during the exercises with an armful of books for his male choir and made a happy little speech. After the addresses the chairman again stated the object of the meeting and had cards passed through the audience for the signatures of those who desired to unite with the Class and in a few minutes fifty eight cards were returned signed, and many have been signed since. The temporary officers were made permanent officers until the organization is completed. Mr. L. J. Palmer was elected teacher of the class. Mr. Palmer is not only a strong lawyer but a teacher of experience and also has had experience as a Bible Class teacher. After the election, Brothers F. V. Pineheart and Ambrese Hyde rendred effectively a duet. While the closing hymn was being sung the newly elected teacher was conducted by the pastor of the church to the Sunday school room into which the members of the new class filed and were individually introduced to the teacher and a hearty handshake was enjoyed. For whatever was accomplished in the Sunday afternoon meeting much credit is due Mr. Parker S. Williams, Mr. J. A. McFarland, Dr. Rufus Barr, and Mr. L. J. Palmer. The writer feels personally indebted to these gentlemen for their kindly cooperation and valuable services, and also to Dr. Hetherington and his splendid singers for their contribution to the occasion.

Many hours of hard work had been given to bring to pass the meeting with its happy incidents, and now to carry forward to completion and fruitage the work commenced new avenues are opened new responsibilities created and calls for more and greater sacrifices and a still more strenuous efforts are made . The new clan will meet next Sunday morning in connection with the regular school to complete the organization and outline work for the new year.

The Square Deal Bible Class of which mention has previously been made is composed almost entirely of women with the pastor as teacher. The new movement will not disturb any work we already have but will possibly lend inspiration and help.

Our Sunday school recently held a business session and elected officers for next year. I have occasion to express my appreciation of kindness at the hands of Mr. Isaac Griffith, Mr. Clyde Lobb, brothers Jas. Wolflong and Thos. Pearson.

Prof. John Conard, Miss Edith Krayer and Mrs. Butler are daily drilling the children in their Christmas Cantata to be given possibly on Christmas-eve. Since my last we have received three young ladies into church fellowship. Cottage prayer meetings are held every week since the revival and they are proving interesting and fruitful.

Sincerely,
Murdock W. Butler.

WINCHESTER LETTER.

We began our revival services in Winchester the first Sunday in December. Rev. A. W. Andes was with us after the first week and won a warm place in the hearts of our people by his earnest preaching and good singing. The meeting lasted nineteen days and resulted in seven conversions and six accessions. The congregations were good throughout the series and many people were instructed in our work, who had not previously been in our congregations.

Our Sunday school held its Rally Day Service the 24th of November. There were 158 present and the offering, which was applied on the church debt, was $22.-27. We have 217 enrolled in our Sunday school and the average attendance for the last two months has been 120.

The Sunday schools at both Winchester and Timber River rendered excellent Christmas programs to large audiences. The pastor's heart was made glad at the former by being presented with a fur lap robe from his Sunday school class and at the latter by a five dollar bill from the Christian Endeavor Society. We are deeply grateful for these tokens of friendship from the people with whom we labor.

The following has been received:

Subscription on $8,000 indebtedness—	
Reported	$1,175
Subscription made previous to starting 5 years proposition	180.15
Total subscription	$1.355.15
Cash—	
Reported	$6,199,33
Sunday School Offering	22.27
Rev. H. E. Rountree	1.00
D. J. Sipe	1.00
E. C. Beale	1.00
A. Friend	.25
Ever Ready Society	5.06
Sale Surplus Material	19.25
Mrs. Margery Sine	1.00
Miss Edna Johnson	1.00
Miss Lizzie Johnson	1.00
Rev. A. W. Andes	1.00
Mrs. T. J. Orndoff	5.00
Rev. L. L. Lassiter	1.00
Ladies Aid Society	72.47
Mrs. Wm. Eaton	.50
Total	$6,332.13

We are thankful for all theese contributions.

W. T. Walters.
Winchester, Va. Jan. 2, 1913.

KEPT IN HARNESS.

It should be the desire of every person to be kept busy in life. Especially is this true of the minister. As some have expressed it, he should take a pleasure in being "Kept in harness."

While it is a pleasure to the minister to be kept actively in the harness for life's work, it has been recently the pleasure of the writer to be kept in harness in a little different sense.

On December eighth, after preaching at Union, Southampton, when I came out to get my horse to leave the church, I found that he was dressed up in a nice new set of harness. I took a second look to be sure it was my horse. Then the people who were stationed in groups on the church ground watching me, as I then learned, gathered around me and I was informed that the harness was a gift from the church and Sunday school. Sister Maggie Kitchen also presented me with $1.75 in cash which was collected over the cost of the harness.

It was a complete surprise, but one that was very thankfully received. Words cannot express the heart's feelings, but we can say that we are indeed thankful for this deed of kindness. The last time I was at the same church, a good brother presented me with a bucket of lard. We are thankful for all these deeds of kindness. I am sure too if "Dan" could realize the true meaning of the act, he would be thankful to each one who had part in dressing him in this new set of harness.

R H. Peel.

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Rev. E. M. Carter, Editor, Elon College

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Berea, Norfolk Co. Va.	12.37
A. C. Albright	.50
Durham Ch.	10.00
Carl H. Gilliam	.10
Suffolk Ch.	76.10
Hines Chapel	2.02
Total	$216.12

Dear Children and Friends:

I must say the weather for the last few days has not seemed so much like mid-winter, tho the children rather like that for they play outside and have a great time. "Old Santa" brought a foot-ball to some of the boys and I would not be surprised if some team or other has a challenge for a game. The boys think they are "getting on to their job."

There was an item, in connection with the donation for the Burlington church, that of a cash offering of Mrs. J. H. Brook's S. S.Class which in some way was overlooked. The whole amount was reported correctly but I wish to mention this that it may be a suggestion to others. As a result of faithful efforts this class gave, in money $21.00 to the orphanage. I am planning to get in touch with every Sunday school in our churches with a view of work. We need money all the year, but in the schools would give regularly it would be so much better for the institution. We want to work ... all Sunday schools that support ... With water and sewerage. There are ... our sixty-five schools enrolled in the ... for monthly offering and, there are yet a great number who have not undertaken this, but we trust will very soon.

Yes sir, bro. Emory, and you don't know how much we are enjoying the results of that pea and, the generosity of the good people of Pleasant Grove.

That syrup tasted like "more." I told the children they would not like this and I didn't get to eat it myself, but I had all of them like it. So you see, we know a good thing when we see it. Why not some body else do us that way.

Love and best wishes to all from,
Uncle Emory.

Wakefield, Va. Jan. 5, 1913.

Dear Uncle Emory:

I am a little girl almost four years old. I cannot write for myself so I get sister to write for me. I want to be one of the first to write to you.

Hope Santa Claus come to see all the the little cousins. He came to see me, and brought me lots of pretty things.

I am the baby at home, I have two brothers and one sister. My nick-name is Blue-Eyes. I send my dime.

Your little niece,
Rebecca M. Anderson.

I think that is so nice, Rebecca, for you to remember the cousins when you have lots of good things. Come again.

Sanford, N. C. Jan. 6 1913.

Dear Uncle Emory:

I will write my letter and send my dime for you. I had a fine time Christmas, my sister from High Point, N. C. came to see us, and my Uncle and Aunt from Carthage. I hope you and your cousins had a nice Christmas.

Our school begins Monday, Jan. 6th. I'm in the 6th grade. My sister was married and she lives at Colon. Well I close for now.

Your niece,
Annie Pearl Way.

I know it was fine to have all those kinsfolks visit you Christmas; it added much to the pleasure. My! if you had been here and seen how our little folks enjoyed themselves. Nothing lacking. About twenty-five started to school the 6th.

Crewe, Va., Jan. 7, 1913.

Dear Uncle Emory:

I'm ashamed of myself for being so far behind but for some reason mother neglected to write. I hope soon to be able to write for myself. I was seven years old the 17th of last October, and am in the second grade.

We are glad to see your picture in the Sun and anxious to see you in person. I think we are three months behind on dues. I enclose fifty cents. If that is not right will send the rest next time.

Your children,
Helen S. Foster,
Thomas C. Foster.

Yes; it is bad to get behind. Hope you will do better in the future. I think you are real smart in school; and it will be so fine when you are able to do your own writing. Then you can help mother.

Donations.

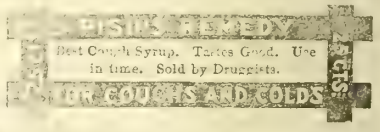
... Ohio, containing much valuable clothing.

One box from Selma, N. C. containing 4 pieces calico, 5 bunches outing, 4 pieces canton flannel, 1 piece of flannellette and remnants of gingham.

One sack of apples from Miss Blanche Teague's S. S. class at Pleasant Hill, N. C.

Seven quarts of oysters from M. J. W. White, Norfolk Virginia.

Twenty gallons of sugar cane syrup, by Pleasant Grove Ch. Ala.



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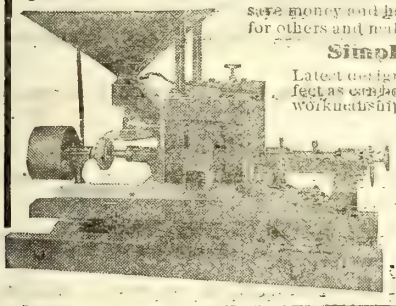

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Special trains, special Pullman cars, special coaches will be required in large numbers. If you expect to attend this great event you should get busy,—clubs, societies, schools and other organized bodies of all kinds expecting to attend should get in line at once. Write the undersigned who will give you important information, and take care of you or your party in the best manner possible.

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Mrs. V. T. Herndon continues quite sick of grip. Her many friends will wish for her a speedy restoration to health.

Dr. J. J. Summerbell has been offered space in the Carolina Evangel, the Disciples paper in this State, to set forth his condemnation of Campbellism, the editor of that paper to reply. A lively time is expected.

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J. O. Atkinson, Editor, Elon College, N. C.

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No. 43 ..... 6:00 p. m.

For the North.

No. 84 ..... 12:48 a. m.
No. 38 ..... 11:35 a. m.
No. 66 ..... 12:05 p. m.

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Notice.—Above schedules published only as information, and are not guaranteed.

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THE MARTYR HERO.

By Robert Owsley Smith.

Not only at the battle's front
  Do heroes find their place,
Nor mid the stifling smoke of war
  Is seen the bravest face;
Not where the red mouthed cannon roar
  From throats of lurid flame,
But he who brooks his country's frown.
  Ere he will share her shame.

He who cares not for fame but truth,
  Who courts an honest grave
Ere he will seek a gilded throne,
  And rule a gilded knave.
He who will dare to die for right,
  Though die alone he must
And spurns the victor's wreath to yield
  A martyr's sacred dust,

For such a hero earth may raise
  A monument of gold,
Though on its gleaming shaft no hand
  His courage can unfold;
Then let his great heart sweetly rest
  Beneath a nameless stone,
And angels carve his epitaph,
  A hero, though unknown.

—Christian Advocate.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

MURDER.

Whosoever hateth his brother is a murderer. 1 John 3: 15. (Golden text for Sunday, Jan. 26.)

The lessons this year so far have been giving us "beginnings." That is well, for knowing the origin of things helps us to understand the nature of things. In the three lessons of this quarter we have had the beginning of the world, the beginning of man, and the beginning of sin. We have today the beginning of murder, which is the natural order, for murder always grows out of sin. Now a little study of the beginning of murder will reveal the truth and the meaning of the golden text. Murder grows out of hate. Cain first came to hate his brother; then he killed him. What was this hatred all about? Look and you shall see.

Now do not say that Abel was religious and Cain was not. Such was not the case. Both were religious. Both went up to worship: both believed in God; both carried their sacrifices and made their offerings. But there was this difference: Cain's religion was one of form and did not go deep enough. Abel's religion was one of righteousness and went all the way to the heart. Cain's curse came, and God's wrath fell upon him, not from a lack of religion, but from a lack of righteousness. Cain's heart was not in his sacrifice, his service, his worship. And so he came away from his worship with a scowl upon his face, with wrath and anger in his heart.

Abel, on the other hand, came from his sacrifice and worship with a great peace upon his heart and a great light, even the light and joy and satisfaction, beaming from his countenance. Now this peace and joy on Abel's part was the source of jealousy, then of hatred on Cain's part. Our happiness, our joy, our contentment sting to the core, burn to the bottom of the heart, our enemies. The success of a foe makes the antagonist furious, desperate, murderous. Cain could not endure Abel's wonderful success, and boundless joy in sacrificing to, and serving God. The only possible escape was to remove his rival. Cain lifts his murderous hand and when the once beaming and joyous face of Abel lay still and stiff in death before him he knew then he would never again be stirred to uncontrollable wrath and anger by this man. "Whosoever hateth his brother is a murderer. When we hate our brother or any one, we would murder him but for fear of being apprehended, called to account for our crime. In short, hatred in the heart is murder; save only it is not outwardly accomplisshed. Things without restrain, and so prevent the outward expression of what the heart feels and desires. And God looks not upon that which is without, but within. The man who hates is a murderer.

LET US MAGNIFY.

What a tendency we have to pull things down to a common, natural deadlevel. We seem to think it is little in us to heighten and exalt things. I suppose this is why God loves children better than He does grown people; and makes them typical of his kingdom. They magnify everything they touch, and invest it with some high and holy meaning. A child can take a bundle of rags, call it a doll and magnify it into a living child or a woman. A boy can get astride of a six foot stick and magnify it into a horse, and play with it as such. The tendency of the child is to magnify, to ennoble, to exalt.

So I suppose this is the reason God loves children better than He does grown-ups. This is God's work and He knows it is a great world. His presence is in it and His voice speaks through it. He wants us to magnify it. The sun set is glorious. Brilliant and magnificent color schemes and fancy shapes flow in the western skies. Why can't we see God's beauty and recognize His glory there?

Again and again and again David the Psalmist sings out "Oh! come let us magnify the name of the Lord." God's world is great. It is not little in us, but a sign of largeness to exalt, Him, magnify the people and things and theories around about us. Have you a great neighbor? Say so. Treat him as such, We neither make ourselves small, nor others either by honoring, exalting, magnify the many good and great people and institutions and things round about us.

OUR PUBLISHING HOUSE.

Many who subscribed for stock in our Southern Christian Publishing Company have sent in both payments and have received their bonds. This is well and helps greatly. There is a great saving in discounting bills for manhinery and type and printing material. And if all would strain a point to do as very many have done it would enable us to keep on discounting bills, as we have done so far. We are now purchasing and installing stock and equipment. We are exceedingly hopeful that we may begin operation in our new house by Feb. 1. We are certainly installing a plant that the brotherhood generally and the share holders in particular will be proud of. Our plant will not be as extxensive as some for we did not need this; but what we have is equal to any, and is sufficient to do the very nicest and best work of all that we undertake.

Our manager, Mr. Montgomery is here and is making such selections as suits his judgment and taste.

We have received highest recommendations of Mr. Montgomery as an all round printer and manager, among the letters received being one from our Publishing Agent, Dayton Ohio,Mr. Netum Rathbun who,as many know. is an exceedingly careful man as to the kind of printing he has done and sends out. Brother Rathbun says among other things in his letter" We consider Mr. Montgomery a gentleman in every respect, absolutely honest and thoroughly reliable. He has always been exceedingly careful with his work, and we do not know where you could get a man better fitted, or that would please your patronage more than Mr. Montgomery. On account of his painstaking, prompt and careful work he never had to solicit business, but was compelled to turn considerable of it away because he could not handle it." We are hoping to give Mr. Montgomery all the work he and his force with his splendid up-to-date equipment can turn out: and if success does not crown his efforts the fault shall not rest with us. We believe this institution can best serve its church and constituency by making it efficient and profitable: and to this end we shall bend every effort.

OUR WOMEN AND MISSIONS.

Just a little more than one year ago our good women of the Southern Convention began to move in the matter of forming Woman's Missionary Societies in the Conferences and in the local churches. A Convention Board was appointed and has had the general oversight of the work. This Board consists of Mrs. C. H. Rowland, Franklin, Va., Chairman,Mrs. W. H. Carrall, Burlington, N. C. Recording Secretary, Mrs. W. A. Harper, Elon College, Corresponding Secretary, Mrs. W. T. Walters, Winchester, Va., Treasurer, Mrs. H. W. Elder, Riehland, Ga., Mrs. L. A. Johnson, Raleigh, N. C., Miss Bettie Stephenson, Roanoke, Ala., the Board thus being composed of one member from each of our seven Conferences.

This Board held its annual session in Raleigh early last spring and planned the work for the year. A Board for each Conference has been elected or appointed, and there are now many local Societies in the churches, and considerable work has been done during the time since active work first began.

Now, here is the object of this writ-

ing: The Convention Board as given above adjourned from the Raleigh session a year ago to meet in annual session at Elon College in May 1913.

Our suggestion is that this Board, instead ofmeeting in annual session merely, call a mass meeting or a convention, of the women interested in missions throughout the Convention.

This Convention or mass meeting could be composed of delegates from the local societies, or where there is no Woman's Missionary Society in a church, let the church select a woman who would attend a Woman's Missionary Convention and send her. Our conviction is that if our good women would come together once, and talk the matter over about Woman's Missionary Societies, How to organize them,and How to to Conduct Them, Societies would quickly spring up, and there would be a general quickening of the work. We know that there are women in every church who would love to see a Society in their church, but how to start one and keep one going is the problem.

We believe a Woman's MissionaryConvention with at least one delegate from every local Society, or one woman representative from each church would work wonders in missionary interest and enthusiasm among the women. What say the members of the Convention Board? The colums of the Sun are open for suggestions.

ELON COLLEGE NOTES.

This scribe feels honored—highly, because last week many of his notes were adopted as personals by the gifted and versatile editor, which shows that practice in writing makes perfection and kindles hope in a correspondent's breast that he may yet be a wise and influential editor.

(The compliment is all ours, for we wrote every word of our "Notes" and are flattered all over to think that a great college President, versatile, eloquent, and learned, is willing to claim that our writing looks like his in print.—Ed.)

Dr. Martyn Summerbell's course of lectures on the Reformation in England instructed the intellects and gripped the hearts of his hearers. He has always held large space in our affections, but now more so.

Rev. W. G. Clements preached at the 11 o'clock hour Sunday as substitute for Dr. Newman, who was sick. Bro. Clements preached of Christ as the giver of life and delighted his congregation.

Dr. and Mrs. P. H. Fleming, High Point, N. C., have this week visited their daughter, Miss Nellie, who has been slightly indisposed.

Prof. R. A. Campbell spent the weekend vissiting friends in Mebane, N. C.

Mrs. Rose J. Machen, housekeeper of West Dormitory, is sick of pleurisy, but expects to be at her accustomed post shortly.

Rev. Rufus King, familiarly known as Uncle Rufus, visited the College and Orphanage Saturday.

Mr. H. A. Wilson, Mebane, N. C., and Mr. A. G. Anderson, Gibsonville, N. C., visited their children, who are members of the student body, Saturday and Sunday.

Mrs. W. T. Herndon is convalescent from an attack of grip.

The Third Church of Norfolk has decided to publish a monthly bulletin of its deeds, plans, and aspirations. Its title is The Park Place Christian Heral.d The first number makes interesting reading and presages success for the enterprise.

The Executive Board of Trustees of the College meets Tuesday evening at 7 P. M. in the President's Office.

Miss Essie Houchins, who has been stenographer in the President's Office becomes book-keeper and stenographer for the new Publishing House and is succeeded by Mr. Perley C. White, Marion, S. C., known to former Elonites as thoroughly imbued with the Elon spirit.

Great interest is centering in the series of revivalistic services to begin the fourth Sunday, with Rev. C. H. Rowland, Franklin, Va., president of the Eastern Virginia Conference, as preacher. Daily prayer meetings are being held this week preparatory to what is hoped will be the most helpful meeting ever held here.

Miss Cora Lawrence, Springfield, S. C., is visiting her cousin, Prof. W. P. Lawrence.

Capt. J. A. Turrentine, Burlington, N. C., visited the College Saturday. We are always glad to have him come.

W. A. H.

Parcels Post.

The Government has again moved forward in the matter of benefitting the people directly. Parcels post lifts us out of the clutches of the express companies, and anything that does that is a blessing. Express companies are the corporations that grind to the limit, and the Government has dealt a solar plexus in this instance. Of course the express companies will now reduce their rates to meet the competition, and will still make millions.

Almost all articles may be sent in parcels post except intoxicating liquors, poisons, poisonous animals, insects and reptiles, explosives, disease germs, live or dead animals.

And the parcels will be handled with care and in haste. More and more the government becomes the beneficiary of the people.

AN ENCHANTING SCENE.

I hope not to forget the profound and lasting impression made upon my mind while standing beside a beautiful field of corn which had rustled in the summer breezes until it was loaded with fine ears of splendid grain. It was a calm, lovely morning in October last, and the air was crisp and breathed pure with morning nature, and thinking of the greatnes and goodness of God, the attention was directed to the morning glories, pink, white and blue, blooming in rich profusion thickly set all over the field, seeming to decorate the ground with the departing glory and beauty of the Summer, and to welcome the falling yellow leaves of autumn. The sky with soft ethereal blue, and the bright sunlight gave a natural touch to the whole scene which no painter's brush could draw, nor the most gifted and brilliant pen could half describe. It was so incomparably beautiful and extremely lovely to look upon the flowers which were reflecting the smiles of God. For some time the mind was perfectly satisfied, and the soul intensely happy, looking after and searching for God through those beautiful flowers sprayed with morning dew. Then, too, to look at the leaves which had trembled in the gales and storms of summer, changing into every hue of the rainbow colors was a scene painted and suspended everywhere in the most inviting manner, and appeared to be blazing with the fire of the midday sun.

Such stupendous scenes and feelings will lift you nearer God and heaven until with a thrill of transport the imagination hears a convoy of angels, clothed in white robes with palms of victory, singing the new, everlasting song. Then a great multitude, which no one can number, of the heavenly harpers join in the happy refrain of this glad new song, until heaven seems to come down and fill the earth with glory and the world with praise.

This was an enchanting vision and a happy experience. To be able to write these thoughts and to feel this thrill of gladnesss is worth more than millions would be without the ability to do so.

Such elevating scenes and feelings ought to constitute the best part of our lives, and fill our hearts with inexpressible gladness. It is so delightfully pleasant to commune with God while passing through His wonderful works, observing the laws by which they are developed, governed, and perpetuated.

J. T. Kitchen.

ELON COLLEGE LETTER.

The Summerbell Lectures for 1912-1913 delighted the College and this delight was not of the trivial sort, which results from being amused, but that deeper sort, which takes its origin from being instructed in intellectual matters. Dr. Martyn Summerbell compliments his audience by presuming that they are intellectually inclined and by dealing with them on that plane.

The audiences were six in number this year and the nature of the utterances was varied, but ever the speaker struck a note of high intellectual key and played consistently upon it, producing a rare harmony and melody that won.

His first audience heard a sermon from Romans 8:32, the theme of which was Confidence in God's Gift, and which produced a profound impression not only for its scholarship, but especially for its spirituality. He maintained that the gift of the Father in Christ should embolden us to expect great things of God and that the Church would come into its own only when it should have utmost confidence in the Father's willingness to give, as well as in his ability to do so.

The second audience listened to an address upon the theme of Religious Educaton, at request. Two years ago Dr. Summerbell during an informal Chapel Talk gave expression to two or three striking opinions upon this theme that had whetted our appetites for a complete unfolding of his position relative thereto. Nor were we disappointed. He assailed the foibles and mistaken notions and specious theories now so prevalently current in respect to education with a master's grasp. The College authorities thought they themselves were speaking their own entiments as he unfolded the matter. It was the educational gospel. We refrain from further comment, since the Sun is to publish the address in full, which courtesy it fully deserves.

The real work of the course however, centered in four lectures, characterized by erudition and simplicity, treating of the Reformation in England. If these lectures, with those of the three previous years treating of the same general theme in other countries and of the next year which will treat of it in France, are not published in book form, the world will be much poorer by reason of their lack. We have neve read history so entertaining as this gives to us in these marvelous deliverances of this scholarly Christian gentleman, who each year honors the college with a course of inspiring lectures in his role of non-resident professor of Church History and Biblical Literature.

W. A. Harper.

WHY THE FOREIGN MISSIONARY SECRETARY SHOULD COME TO JAPAN.

The Foreign Mission Department of the Christian church in America and Canada has had its missionaries in Japan during the last twenty-five years, seeking to bring the Gospel light into our dark land. During this interval our country has fought with both China and Russia and by her victories she has become known throughout the world as a strong and powerful country, and many people think she is sufficiently civilized as to no longer need so many foreign missionaries; that the Japanese people ought to support and carry on its own work of Christian evangelization.

I also would like to be able to say that Japan is civilized and powerful, but I am ashamed to admit that it is not the case.

Our civilization is but a transplanted one, taken over from foreign countries, rather than developed from within; consequently great and rapid progress has been made in the development of our architecture, furniture, dress, and our military ornament. But all this touches only the external appearance of things; it is not deep and fundamental, transforming and purifying character. Such spiritual civilization can never be acquired during the brief period of twenty or thirty years. It needs rather the strenuous efforts of a century.

I am exceedingly anxious that the Foreign Mission Secretary should visit Japan in connection with our twenty-fifth year celebration for the following reasons:

First, that coming into touch with Japanese pastors and members he may know to what extent we are fitted for the work, and the manner in which we are trying to do it.

Second—that he may see to what extent the seed has been sown by the united efforts of the missionaries and Japanese workers and the fruit which has grown out of it.

Third—that he may, by visiting the different parts of Japan, see for himself how much we Japanese need your help yet for the future; that he may see how that, to a very large extent, *the country villages scattered every where have never heard about Jesus.*

Fourth—that he may bring to us a new courage, stirring both workers and lay members to renewed earnestness in the preaching of the Gospel, that the day may the more speedily come when Japan too may *know* the joys of the life that is in Jesus Christ.

Kitano Zakaya.

Sendai, Japan, Dec. 6, 1912.

MARCH 9, 1913,

is the date fixed by the American Christian Convention for the Annual Foreign Mission Offering; and by authority of the Convention this call is laid before the whole brotherhood inviting and urging that every member of the brotherhood and every church and every organization within each church, prepare and bring before the Lord on the day mentioned, or the most convenient Sunday near thereto,a willing and liberal offering for the Foreign Missions being maintained by the brotherhood in foreign lands. It is hoped that abundant use will be made of the leaflets and collection devices furnished from the Mission Rooms in Dayton; that thousands of our people may be quickened by inpiration from the educational campaign growing out of the centenary observance of David Livingstone's birth, the Quarter-Century Celebration of our Mission and Conference in Japan, and the efforts inaugurated last summer and fall in most of the Conferences to greatly increase the total foreign offerings from the various churches throughout the denomination.

We invite pastors and Sunday school superintendents and all church workers to heartily co-operate and make the coming Foreign Mission Offering the most worthy effort of our denominational existence. Let our motto be, "Prompt, willing, liberal."

Yous for success,

M. T. Morrill,

Foreign Misison Sec.

January 2, 1913.

THE MINISTER AND BUSINESS.

Should a minister have a business training was the question under consideration recently between this writer and some other ministerial students. We affirm and give our reason in brief as follows:

The minister is a leader, a man whom the people regard as a type. His duties are numerous. To preach is not all the minister is called upon to do, or has to do, to make a living. He is often (and too often) very poorly paid and he must plan other ways for a living although he should not. The ministry is one work of life that the world watches and criticises on every hand. Because a man is ignorant of some fundamental business law he is often taken as being ignorant of his work. Every letter the minister writes and every article he prepares for publication passes the eye of the most severe critic.

Not only are these things true, but the minister whose duty and lot it is to mix and mingle with all classes of people,

and a man of some business qualifications can move about among the people better than the man who knows only one thing. We would not have you believe that a ministerial student should go to a business college, for too many of these are fakes and shams; but every man preparing for a leader of a common people should know well a few essential things of business ife.

C. B. Riddle.

HOW TO INTRODUCE A MISSIONARY THOUGHT INTO A SUNDAY SCHOOL.

The first secret of introducing any thought into the Sunday school is "Everybody quiet and listening." Few people know how to obtain this, but it may be had in a very simple way. Let the superintendent rise and say, "I have a pin in my hand, (Holding it up) let everybody get still and keep still till they hear it drop." The school has something to do expect and invariably the pin can be heard drop almost in any auditorium. Then the superintendent may say, "Let us sing No.—but before we sing (Just an instance) I want to tell you about a man in Africa who heard in the jungles "All Hail the Power of Jesus Name." (He will then give the story of the conversion of a man hearing this song etc., a story which may be found in the little book called "Five Minutes Missionary talks." This book has hundreds of other similar stories to be used in the same way andmay be had for 50cts. It is a treasure for any superintendent who will care to introduce missionary thought in the Sunday school. After the story is told the leader may then add, "Now we can sing this song better than we ever did before."

We want our Sunday school to feel that missions is a natural and normal thing to be planned for fifty two Sundays to the year. The superintendent must have it in his heart and then in his program. All the teachers must have it in their hearts and teach it in that interesting way which is possible to all who will take a little time to inform themselves. Some people think that missions is a bore. I know some people who will not go to the Sunday school or to the church if they understand that somebody is going to speak on missions. Such ideas are born in misconception. Missions if properly introduced is the livest and the most interesting subject ever considered by any body of people. I will turn to this later.

I think most of our schools are neglecting mission study because they don't know, and they don't know because they haven't been willing to put themselves to the trouble and the niggardly experience of finding out. There are others who do not believe in it because they do not know and fancy they do their duty toward the present generation in carrying their school through the regular International lessons and on mission Sunday take up a collection which probably will amount to two or three dollars. And yet are we to pass along with the responsibility of the salvation of the world upon our shoulders and never feel any responamount to two or three dollars. And yet sibility or desire to study other people and listen to God's call to look to the other half of the world? Are we to carry the light of the Bible in our own hearts, serving in our own little school circle and never feel the command "Let your light shine,"? Never feel that God expects us to carry that light to those in daarkness and distress? If God is dependent upon His followers to evangelize the world, (and that means that the next generation as well as the present, for we must soon pass off the stage ourselves), how is the present generation, whom we seek to instruct in the Bible, going to get the idea of missionary life and its needs? How are our boys and girls going to get the idea that missions is a part of the whole Christian life? It is possible only by the superintendent and the teaching force of the school to have something systematic to do with teaching missions.

H. E. Rountree.

To be continued.

STANDING COMMITTEES AGAIN.

Many young people are wondering what has been done by the various standing committees of the Young Peoples' Gen'l Convention in the one year and nine months that are now behind us; also, what is going to be done in the short time yet remaining before the next session.

For my part, I have never been approached in any way, shape or fashion by the chairman of the particular committee of which I am a member. And, strange to say, this seems to be about the way with all standing committees of whatever body. They simply stand year in and year out. That is all.

In addition to this experience with the Y. P. C., I speak also advisedly concerning a certain annual conference report the one to which my name has been attached for several years past. Each year, right in the thick of Conference business and Conference speeches, the report has been submitted to me by the chairman (suppose he wrote it after coming to Conference) with the hurried statement—"It will be called now in a few minutes. Read, and sign if you approve." I have always signed but never read. Hereafter, under like circumstances, I shall do neither. Would you?

M. L. J.

NEWPORT NEWS LETTER.

As usual, many good "New Year" Resolutions have recently been made. And before these lines are read, doubtless, many of these will have been broken. "The spirit is willing, but the flesh is weak." Some have become discouraged, it may be, because they have failed. But why should they thus be?

Some of the most useful, strongest and happy Christians have had their seasons of doubt and disappointment. But with the disposition and attitude of the apostle Paul they have arisen from this low plain" forgotten the things that are behind and pressing forward to the things before," and thus gaining the assurance of the prize and of God's ability to keep all that they have committed to Him against "that day." New Year resolutions have no doubt been helpful, because with these the Lord has been allowed to come into the life and to save from the evils of the world and the habits of sin.

But without Him our resolutions will sooner or later bring disappointment. In these first lines to the Sun, in the New Year, we want to wish for all success in the things pertaining to our highest good, and in the building up of the work entrusted to us as a people. Surely, in spite of all our mistakes and seeming failures, we have much to be thankful for, and to really encourage us.

We find it so in our work here at Newport News. Our pastorate here, of a little aver a year, has been pleasant. The opening up of the four large Sunday school rooms, that we have built during the year, has lent encouragement to this department of the work. We had a helpful series of meetings the last of November. Rev. D. A. Keys, was with us and worked faithfully and preached some good, plain gospel sermons. Six members were received into the church on confession of faith, making seventeen members received since we took charge of the work. Our Ladies Home and Foreign Missionary Society, now numbering twenty-five, is not as enthusiastic as we would love to see, but a good beginning has been made and we are hoping for better things along this line. We have a teacher training class but we have not been "working at it" very hard lately. Our Christmas entertainment was given by the Sunday school, Monday night, December 23. The weather was un-

Continued on page 9.

NOTES AND PERSONALS.

—Work on our much improved and remodeled church building, Raleigh, N. C., goes along well. The roof is now being put upon the Sunday school annex, and other work is progressing nicely. Our Raleigh brethren deserve great credit for the noble work they are doing, and the sacrifice they are making.

—Rev. W. G. Clements, Morrisville, who is leading in the great work of building a handsome and commodious house of worship at the State University, was a welcome visitor here last Sunday. He reports the work at Chapel Hill in fine shape, the walls up and the slate roof being about completed.

..—Our High Point Letter, which should have appeared last week but was crowded out, sounds like busisess and we congratulate Pastor Fleming on these signs of progress in the work there. We wish the newly organized church all the prosperity and development that its faithful membership deserve. High Point is a growing town and the new organization will likely possess the spirit of its surroundings.

—On Tuesday night, Jan. 14th, the Baraca Class of the First Christian Church, Greensboro, entertained the Philatheas socially. The male quartette of the church provided the music to the delight of all. Messrs. John R. Foster, the teacher of the Baracas, C. A. Hines, superintendent of the school, and D. Jennings Sipe were the speakers of the evening. Refreshments were served, about seventy-five persoss being presest and all enjoying highly the exercises.

—Dr. Staley in Suffolk Letter this week says more to the point on the "Missionary Situation," and covers more ground in one column thas we have been able to say in a half dozen editorials of twice that length. But if we could always say in twelve columns what Dr. Staley says in one we would count ourselves happy indeed. And we are happy; for to be able to write in such wise as to provoke such comment from so powerful a pen as Dr. Staley's is worth while.

--A daughter of the late Robt. Ingersoll,, Miss Maud Ingersoll, was married in New York recently to an Ohio man, using what they choose to call an "agnostic ceremony." A private citizen united the two according to the law, using the words, "I now pronounce two holy names as sacred and holy as can be spoken by lips of man. I pronounce you to be husband and wife." But if agnostic, how came sacred and holy? Nothing is sacred, or can be holy where God is ruled out and all recognition and worship of Him abolished.

—Just bear with us, beloved. We are yielding editorial space and condensing matter and manipulating the best we can to get in copy which has accumulated to an unusual extent since before Christmas. We had no issue Christmas week, and more copy has come in than usual. This explains why some of the matter the brethren are complaining about has not appeared and why editorials have been brief and not many of late. We will get back tonormal shortly, no doubt. We trust Bro. Kendall will pardon the continued delay of his Burlingtos Letter.

—We note from the Charlotte papers that Mr. De Roy Fonville, one of Elon's high honor graduates and now a successful practitioner, was the orator of Lee-Jackson Day at Charlotte Jan. 18th and delivered a magnificent, patriotic addresss which The News prints in full, and further comments on the same saying that Mr. Fonville's speech was a gem of oratory at once attractive and impressive: that his thoughts were clothed in words well chosen and his address was a splendid expression of the spirit of the exercises. Mr. Fonville is making for him a splendid reputation as attorney and orator, and will be heard from in the State's future.

—You have no idea, Dear Mary, how many ministers in writing to The Christian Sun use the vulgar word "crowd" when they should use the more elegant and refined word "audience" or "congregation." We have just read and approved an otherwise elegant manuscript, save that the writer, a pastor, says the "crowd" was so large last Sunday evening that we had to bring in chairs. Of course he meant "congregation," and should have said so, and should not have been so disrespectful of those who came to hear him as to think of them as a mere crowd. Our Savior always had compassion on the multitude and often spoke of them as sheep without a shepherd; never did he speak sneeringly or disrespectfully of them as being a "crowd."

SUFFOLK LETTER.

The recent letters, editorials, explanations, comments, and conversations on the "Mission Situation" must have awakened *new* interest on the subject in *some* minds and increased interest in *all* minds. The "Budget" plan, which proposes a fixed sum for Coferences and Conventions to raise for the "Foreign" work, seems to be wise and to meet with favor. The sum apportioned to the "Southern Christian Convention" under this plan, is $2,500.00 per year; and it seems now that the full sum will be raised in 1913. The apportionment of the Southern Convention to the Conferences, for Foreign Missions, is $1,350.00; the sum which the Woman's Board has undertaken to raise is $1,000; the Memorial Christian Temple in Norfolk makes a specialty on Foreign Missions which has never run less than $500; and some other churches take special offerings for this cause. The Convention sent up $1,500.00 in 1911 and same amt. in 1912. From these estimates and facts it seems clear that the Southern Convention will send up to the Mission Board in 1913, from all sources, at least $2,500.00, the sum apportioned by the Budget plan.

If other Conventions and Conferences do as well, in proportion, the sum requested by the Board, through the Budget plan, ought to be forthcoming. Upon the assumption that this plan will succeed, the next important and essential step is wise administration of the Mission Board. It ought to be a very simple matter to keep the financial end of such administration in such a simple manner that no doubt or misunderstanding could arise in the mind of the people. This would inspire confidence in the Mission Board, the conduct of the mission work, the missionaries, and the cause itself. Anything that reduces public confidence lessens offerings, and embarrasses the situation.

There are two other points of paramount importance. The first is that no enthusiasm, no temporary provision, as the Troy offering, can relieve a permanent condition. Relief must come through systematic and continuous support. Agitation should result in a settled conviction on the part of the whole church to meet the issue and the obligation with yearly offerings of increasing liberality. The pressure of religious obligation upon the church to support missions must rest so heavily that nothing but discharge of duty can give relief to the members or the situation. "The alarming lethargy and indifference" of which Dr. Atkinson writes so pleadingly ought to arouse our Southern constituency and inspire the ministers to more faithful instruction of congregations. The other thing is a "plan" that will secure larger results in a systematic way. It is easier to find fault than to correct evil. What our church needs is some simple plan that will meet the approval of willing ones, that will secure more money, prayers, thought and interest in missions. The present apportionment plan has done more than any other yet tried to bring results, and these results have increased as the claims have been wisely presed upon the churches. By all means let all the churches in all the Conferences bring up to the next annual Conference the full amount for missions.

W. W.Staley.

NORFOLK LETTER.

"Look 'a heah, chile," thundered an old negro "Mammy" to a playful little pickaninny, who was wickedly trying to tip over the comfortable arm-chair in which she had been taking a nap, "Youse done got me so disawganized dat I hain't hawdly able to influence mahself."

This afternoon I feel very much like "Mammy." I am so "disawganized" by this sultry, spring-like weather in midwinter that I can scarcely "influence" myself to do much. However, with coal going at $8.50 the ton, I have no complaint to make, for, without doubt many a poor family would suffer dreadfully should the thermometer fall suddenly to zero, or below.

At the Third church we have been regularly smashing all previous records for attendance for the past three or four weeks, each Sunday showing a substantial gain in attendance both at Sunday-school and in the congregation over the preceding Sabbath. Our new Sunday-school rooms are ready for occupancy and we hope to have these filled to their capacity before the summer is over.

By the removal of Miss Susie Turpin to the Pacific coast, where she goes to do rescue work in Sacramento, Cal., we lose one of our best and most faithful workers. However, our loss is another's gain, and we wish for her every success and blessing.

I hear from some of his people very encouraging reports of the work of Brother Roberts the newly-installed pastor of the First Christian Church in Berkeley. Owing to the illness of Brother Bryant, the former pastor, the pulpit had been vacant for some time before the coming of Brother Roberts, but the plucky congregation had held together nobly and are now starting off with renewed zeal. May all success be theirs in that important field.

Tomorrow evening, at the beautiful home of Brother Jas. A. Eley, of the Third Church, our Men's Bible Class gives its regular annual banquet. That we will have a splendid and profitable time goes without saying. Wish the editor could be with us and partake of the good cheer asd fellowship which would greet him.

I note with much interest the encouraging outlook for the Publishing House. Than this enterprise there could be none scarcely more worthy of hearty support. It will be an immense factor in the development and growth of the Christian Church in the South.

Henry Spencer Booth.

HIGH POINT.

High Point, N. C. According to previous announcements a congregational meeting was held Jan. 5th, in the Industrial Club Room. Commerce St., for the purpose of organizing a Christian Church.

After preaching the meeting was called to order and the following motion was made and carried unanimously: "That we proceed to the organization of a Christian church in the city of High Point, North Carolina, the same to be known as the ————Christin church, High Point, N. C.; and that those who have given their names for membership be enrolled as charter members; and that a committee of thre be appointed to see others who may desire to become charter members and secure their names for membership; and that the first Sunday in February be set for the completion of said organization."

The Church Covenant or Agreement was read and adopted, and thirty names were presented for membership. The following are appionted as membership committee: Mrs. J. M. Mattthews, D. V. Cassady and A. V. Driver. The following officers were elected, W. J. Allen, Treas.; D. V. Cassady, collector; Miss Bertie Hall, organist; J. L. Powell and H. Jennings Fleming, Ushers; J. M. Matthews, sexton. The election of secretary and of deacons was post-poned till the first Sunday in Feb. A choir of twelve voices was organized with Miss Myrtle Hall as director.

The following were chosen as a committee on site for church location, the pastor being an ex-officio member, W. J. Allen, D. V. Cassady, J. M. Matthews, R. C. Boyd and J. L. Powell.

The pastor reported the result of some investigations that he had been making since about the middle of Nov. 1912 regarding, a Portable Steel Church Building. H read a letter from Dr. Lightbourne, one from the builders and exhibited blue prints of buildings.

On motion the church voted unanimously to ask the Home Mission Board of Conference to consider at once the advisibility of purchasing such a structure for Conference Home Mission work and to request said Conference, if such purchase is made, for use of the building in the High Point church work. We want this church to be a Missionary church from the very beginning, for therein is life, power, service and blessings.

The service, the attendance and the work of the day was one of the best days that we have had with the High Point work.

To God belong and to Him we give all the honor and praise for whatever has been or may be accomplished in this work.

P. H. Fleimng.

Jan. 16, 1913.

ADVERTISING GOD'S BUSINESS.

It is Sunday night, we are waiting for a train in the city of Greensboro. A matter of importance caussed me to be here and to pass through the main business section of the city twice. Electric signs, as in other cities, are on the streets and sidewalks flashing in many colors to advertise business. Advertising business on the Sabbath day? Yes, on the day of God. Does it cost the business men money to do this? The question is too plain to answer.

But this is not what we want to discuss here, but to make plain the fact that almost everything is boosted and magnified except the business of the Master. If we should see a sign on the streets of some of our cities reminding men of the greatness and goodness of God, it would astonish us. Should we see a church directory on the streets in glowing display it would be unusual. The business man advertises all the time —day and night. The church is left to do the best it can in any way it can. I don't believe in church feasts and festivals to get people out to church; I believe in the love of God. But I do believe in letting men know as they pass by living in a hurry that there is a God. Shall we throw such an important thing out of the daily toils and tasks of life?

C. B. Riddle.

DIED.

Griffin.

On Dec. 27, 1912, at her home near Burdette, Va. Mrs. Hattie Beale Griffin died, being in her twenty-first year. She leaves, a husband, Mr. Livy Griffin, an infant, father and mother, Mr. and Mrs. R. E. Beale, one sister and two brothers and an aged grandmother, Mrs. Isaac Jones

We do not know why our friends and loved ones are taken when they are so much needed, but we shall know after awhile. Our Father knows what is best, and we can trust Him with our all.

The deceased was a member of Bethany church for six years, and died full in the faith. The funeral services were conducted at the home of the late Isaac Jones, South Quay, Va., and the interment was in the family burying-ground.

C. H. Rowland.

Sunday Schools andC hristian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

TO OFFICERS AND TEACHERS.

The editor of this department is a Sunday school superintendent. He is not satisfied with the work he is doing but he is constantly endeavoring to do better. The suggestions made here are intended especially for superintendents and teachers. Some of them may not be practical in every school but others are. In this department clippings and original articles are constantly offered with the hope that some of them will be put into practice.

I want every superintendent and teacher to resolve:

First. To constantly try to make the opening and closing exercises more attractive and the music better. To this end use suggestions contained here weekly. They come from the best Sunday school authorities.

Second. To attract more people. To this end welcome contests, innovations and plans that are not objectionable for some real reason. Don't expect to succeed without being criticised. The church has never got anything new that was worth while within the particular thing having to run the gauntlet of criticism that perennially flows from people who like "the old-time" ways.

Third. Magnify the school. Praise every effort that does good and every person that honestly tries to help. Talk the school; show folks that you believe in it and it will encourage their faith and efforts. Do not apologize for the school; if you apologize let the excuse be on account of the little you are doing.

TALK ABOUT THE MUSIC.

Music is certainly one of the chief essentials of the Sunday school program; yet many pupils do not realize this fact.

Every pupil who attends a day school regards music as a part of the school work. Should this not be true also of the Sunday school?

How much does the average boy or girl know about the hymn sung every Sunday? Can he or she tell when and by whom they were written? I think not. Can he or she tell anything about the music to which the hymns are set? I think not. Would they be interested in the stories of those hymns and that music? I am certain they would, because I know a teacher who interested a class of very rough boys in morning hymn singing by telling them something about the hymn she wished them to sing.

Make the hymn and songs of praise something vital to the child. Give a new interpretation to the term "sacred music." I believe the result will repay the effort "an hundred fold."

Recruiting Squads.

Recruiting squads may be appointed by the superintendent. By means of the duplicator, or "amateur printing press," invitations may be prepared which members of each squad may distribute to their friends. The "recruit" is to sign his name to each invitation before presenting it. Members of the squad should act as a reception committee, and note how many acceptances there may have been to the individual invitations. They should wear a special badge to distinguish them from others.

"CAIN AND ABEL."

Why Not Make the Sunday school lesson for Next Sunday More Attractive?

S. S. Topic Jan. 26 "Cain and Abel." Scripture. Genesis 4:1-15.

Time.—When the first crime was committed.

Place.—Outside of the Garden of Eden.

Persons.—God, Adam, Eve, Cain, Abel.

Golden Text.—Whosoever hateth his brother is a murderer.—1 John 3:15.

Leading Thought.—Hatred is sin.

Introduction To The Lesson.

To-day we have a lesson regarding the first family.

Probably Cain was born soon after the expulsion from the Garden of Eden, and probably there were many years between the birth of Cain and Abel, during which time other children, of whom we have no record, were born. After Abel was born time enough elapsed before the event of our lesson, for him to become a man. A settlement of human beings was being developed.

Cain and Abel are the two of Adam and Eve's children here specially noted because they represented the types of moral character that are necessarily prominent in this history.

Joys there were, in those early years, and sorrows, great, sin-caused, and so unnecessary. In these respects the earliest and the latest years of human history are just alike.

Object Lessons.

A glass of clear water. Put a drop of ink into it and show how the whole glassful is spoiled by just one drop. So there is a certain sin which discolors all our thoughts and actions. It makes us unable to see clearly or act kindly. It is the sin of envy. It made Cain murder his own brother. It will cause all sorts of crimes. Never let it creep into your own life.

A match and a few papers. This match is a tiny object compared with the size of this church, yet with the match we can start a fire that will completely destroy the church. A feeling of anger and envy may seem a small thing, but it may grow into an act which may ruin your life. We can prevent fire by not lighting the match. We can prevent the sinful act by overcoming the hateful thoughts.—Hageman.

Question Review.

1. Who was the first of Adam's family to die?
2. How did he die?
3. Who was Cain?
4. Why was Cain envious of Abel?
5. How could Cain have had his gift accepted by God?
6. What did envy cause to grow in Cain's heart?
7. And to what did hate drive him?
8. When, then, does one begin to be a murderer? (G. T.)—Leonard.

Lesson Announcement.

Almost every person in this room has had, during childhood, a little wooden toy called Noah's Ark. For generations children have delighted in this toy. But it is more than a toy. It is a witness of the wonderful old story of God's love. It is a story, too, of choosing right in spite of bad surroundings. Be sure to come **next Sunday** to see what we can learn from this old story of Noah's Ark to help in our own everyday lives.—Hageman.

NOTES ON C. E. TOPIC JAN. 26.

Subject—"Evangelism and Missions." Acts 13: 14-44.

To make this meeting more attractive, it is suggested: 1. Bring your Bibles. 2. Have the Juniors furnish special music. 3. Prepare by studying and prayer. 4. Keep to the theme. 5. Try to find something to say that nobody else will have and that will be new for the hearers. 6 Have some suggestion for definite missionary work by the society.

What is meant by Evangelism and what is the distinction between it and Missions? We are given too much to repeating the same thing at our missionary

meetings. Can we not make this one difference.

Soul Winning Thoughts.

The greatest soul-winning power in the world today, aside from the Bible, is a beautiful, useful, consecrated, Christian life.

A prerequisite to our being soul-winners is that we ourselves live the saved life. How can we give peace when we have no peace? Or give life, when there is in us no life divine?

The Bible declares the gospel is the power of God unto salvation. Given the gospel preached and lived by the preacher in any community, and the garnering of souls for Christ there is as sure as the ripening of grain under summer suns.

Securing the attendance of our friends on the consecutive service of the Lord's house is a very successful method of soul-winning. And when the pilot hears the friend's voice at the confessional, in his heart is a joy as intense as that thrilling the preacher's.

The angels gaze silently while farmers bring corn, and sailors shells, and miners gems, and travelers curios, and poets songs, and painters pictures, and place them on God's altars; but every harp is struck and every voice is resonant with praise when one brings a soul saved from the world, and lays it trembling there.

When we directly win a leader of men to the Master, let us rejoice in the assurance that indirectly we have won a host. Andrew brought his masterly brother Simon to Jesus, and there was salvation in the look He gave him. And who ever's converts will not reflect a peculiar glory on Andrew's crown of rejoicing?

Begun on page 5.

will say that the multitude of Simon Peter favorable but we had a good crowd and the program was well rendered.

We begin the work of the New Year with our faces toward the future and our trust in Him, without whose help we shall fail.

I was about to forget to say, but did not mean to, that the Fergerson Music Company, of this city, made us a present of a nice organ for our new Sunday school department. This came as a pleasant surprise and added immensely to our already encouraged feeling because of having the new rooms for the use of the school.

Faithfully,
W. D. Harward.

Newport News Va, Jan. 3, 1913.

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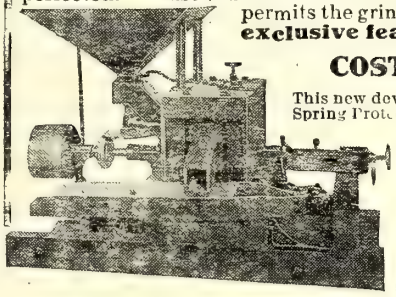

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Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

MISSIONARY PROGRAM FOR FEBRUARY.

THEME—PRAYER AND MISSIONS.

1. A few minutes of silent prayer followed with prayer by the President.
2. Scripture: Matt. 6:5-15.
3. Two or three appropriate songs.
4. A Chain of Prayer.
5. Essay: What Is Prayer?
6. Essay: How Prayer Helps Missions.
7. Essay: Instances of Phayer in Relation to Missions.
8. Prayer by the Leader for Our Missionaries and our Missionary work at home and in the field.
9. Mizpah.
10. Brief Business Session, in which dues shall be paid and new plans laid for enlarging the work of the local Society.

HOW WE CAN HELP THE MISSIONARY SITUATION.

While some of our leaders are becoming alarmed over the condition of our missionary interests ,why cannot we get busy, as women of our church, and try to relieve some of the pressure by organizing missionary societies in the many churches among us needing them?

We use the term "needing them," hence we fear that we need them worse than we realize. What is the object for which we organize Missionary Societies? We turn to our Constitution and read as follows: "The object shall be to study missionary needs, to gain information on missionary subjects, and raise money for prosecuting work." Was there ever a people that needed these three things, in a greater degree, than we? We think not. We do not give of our money because we have not studied missionary needs and have not been informed concerning missionary subjects, and if there is any organization that has this as its object, it would be well for us all; more, women and children to be hurrying to get into it. The purpose is lofty enough to engage us all.

Then, too, other denominations, already much stronger in zeal and good works than we, are redoubling their efforts, and if we do not arouse ourselves, we will be pushed aside, and justly so, by others who will take the place in the ranks which might have been ours. For we read that the talent of the one who would not use it was given to another more worthy. Does such a fate await us as a denomination? If we do not hasten ourselves it will be but a just recompense.

The Christmas holidays are now over, we are settling down to our everyday tasks. Don't put off organizing that Missionary Society any longer in your church, my sister, and by so doing you may help to revive the languishing cause of missions among us.

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A Simple, Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-eight years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 100 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

GOVERNOR WILSON WILL BE INAUGURATED PRESIDENT MAR. 4, 1913.

Account of the above historic event which, as we all know, will be the grandest occasion our Southland has enjoyed in 20 years, The SEABOARD AIRLINE RAILWAY is making preparations to take care of the great multitude of people who will attend same.

Special trains, special Pullman cars, special coaches will be required in large numbers. If you expect to attend this great event you should get busy,—clubs, societies, schools and other organized bodies of all kinds expecting to attend should get in line at once. Write the undersigned who will give you important information, and take care of you or your party in the best manner possible.

H. E. Eward,
Div. Pass. Agt., Raleigh, N. C.

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For three generations the Lindleys have studied *how to increase the yield* of fruit trees. We have chosen scions from the kinds that bear the biggest crops, and, through scientific propagation, have made them bear more. If you intend to go into the orchard business either on a larger commercial basis or on a small scale, you should plant Lindley trees. Good fruit always has a ready market and brings high prices. Even a few Lindley trees will net you a nice profit each year, or will keep your table well supplied with beautiful fresh fruit.

Pay a Trifle More—But Plant the Very Best

What difference does a few cents make in the price of trees when it means several dollars increase in production each year? Lindley trees cost just a little more than ordinary trees, but there is a vast difference in the quantity and quality of the yields. They are good trees and produce results. Poor trees cannot produce their equal.

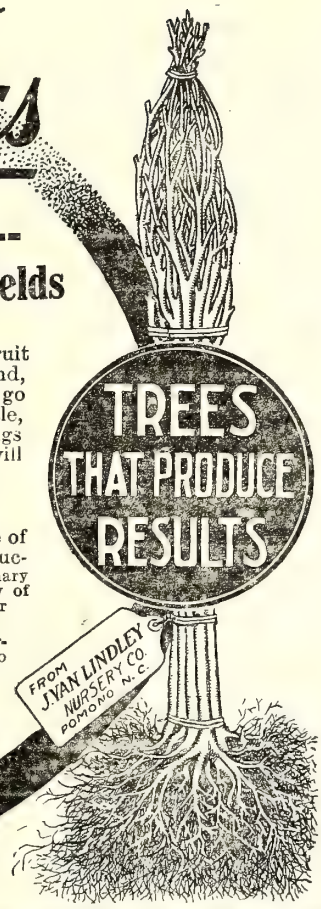
READ THIS:—"Please send me your Fruit Catalog. Purchased three dozen peach trees of your agent two years ago and gathered some of the finest fruit this year I ever saw."—*Ernest N. Tillett, Durham, N. C.*

Descriptive Catalog Free on Request.

Our new comprehensive catalog listing the best varieties of Peach, Apple, Plum, Pear, Cherry, Nut and Shade Trees, Evergreens, Shrubs and Roses is free for the asking. WRITE AT ONCE.

J. VAN LINDLEY NURSERY CO.,
Box 205, Pomona, N. C.

Reliable Salesmen Wanted.



DEATH TO WORMS—FINE FOR KIDNEYS

WHAT OTHERS SAY

I enclose $20.00 for which ship Medicated Salt Brick at once. A customer says your Brick brought worms a foot long from his horse. Another says one of his mules which would not eat more than a half feed of corn, after using the Medicated Salt Brick ate a full feed of corn; also the shucks and cobs. All report your Brick a fine appetizer and say it cleans up the kidneys quick. I consider it the finest thing yet introduced for stock.

P. M. SMITH, Butler, Ala.

BLACKMAN STOCK REMEDY COMPANY, Chattanooga, Tennessee

OUR EARLY CABBAGE PLANTS raised in the open field, under the shelter of the Blue Ridge foothills are Extra Hardy—*FROST PDOOF*. They were grown from the best Long Island Cabbage Seed and are true to name. We have several millions of them, all varieties. Our Cultivation Suggestions and Price List contains a surprise for you; ask for them.

WAKEFIELD FARMS, Charlotte, N. C.

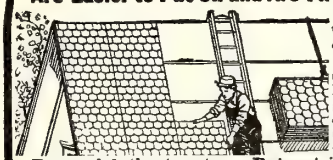
It is something to paint a particular picture, or to carve a statue, and to make a few objects beautiful. It is far more glorious to carve and paint the very atmosphere and medium through which we look. This morally we can do.—Thoreau.

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only *child of Consumption. His child is now* in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-*cent stamps to pay expenses. This herb also* cures Night Sweats, Nausea at the Stomach and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

Don't Fool With Wood Shingles

Buy STEEL Shingles
They Cost Less, Last Longer, Are Easier to Put On and Are Fireproof



This is the Age of Steel. Wood shingles have gone out of date. Cost too much. Too much bother to put on. Rot out in a few years. And they multiply by 10 the danger of fire.

Thoughtful men are nailing STEEL Shingles right over their old wooden roofs.

And those putting up new buildings are likewise careful to choose STEEL SHINGLES.

Edwards STEEL Shingles

come in big sheets of 100 shingles or more. Don't have to put them on **one at a time** like wood shingles. Just nail the whole sheet right over old roof or on sheathing. No **extras**, no **painting**, no **tools** needed. **And money** can't buy a more handsome roof.

Absolutely Rust-Proof

Don't judge Edwards **Steel** Shingles by common galvanized iron roofing—the kind that rusts. We have invented a method that absolutely **prevents** rust from getting a foothold, as 100,000 delighted owners of Edwards Roofs have found. It's the famous Edwards **Tightcote Process.**

Protection From Fire

Don't take chances of **fire** from defective chimneys, flying sparks and lightning. Roof your buildings with these STEEL Shingles and make them safe. Remember, nine out of every ten fires start with the roof. We specifically **guarantee** every Edwards Steel Shingle Roof against **lightning.** This guaranty is by a $10 000 Cash Bond.

Write for Special Factory Prices —Freight Prepaid

We sell direct from factory to user, thus saving you 40% And our business is so big that we cut our profit-per-sale to about half the maker's usual profit. **And we pay the freight.** Amazing as it may seem, these **STEEL** Shingles actually cost LESS than **wood** shingles.

Send postal at once for our latest Roofing Book No. 137 and Special Factory Prices. Give size of roof, if you can.

THE EDWARDS MANUFACTURING CO.
1323-1373 Lock Street (95) **Cincinnati, Ohio**

Henderson.

The Christmas holidays are over and the preacher, along with other men, finds himself again engaged in regular routine of duties. It is essential for all to take a rest at times and exceedingly helpful to combine pleasure with it, but after all, man is never so well contented as when endeavoring to discharge the duties upon him in connection with his regular vocation.

I am serving this year six churches. Lour of these are in the Eastern, and two in the N. C. and Va. Conference. Pope's and Mt. Auburn in the Eastern N. C. Conference, I am serving for the first year. The others I have been pastor of from two to eight years.

UNION (Virgilina)—We held our quarterly meeting the 1st Saturday in January. The regular routine of business was taken up. Officers were elected for present year. The attendance was some better than usual. One brother came 35 miles to attend his church meeting. This was encouraging to the pastor and other members near by who did not attend. With me it is a problem to induce members to attend the regular business meeting. At one of my country churches I am experimenting this year by holding the business meeting at night, and if it proves successful I will let Sun readers know. Here at Virgilina I have given the largest service and I feel done my best work. A branch church has been organized out of the membership of this church that is doing almost as much as the old church and yet Union is stronger numerically and financially than before she gave some of her best members to establish the new church.

LIBERTY (Halifax Co., Va.) This church has forty-nine members, is two years old, has a splendid house of worship worth twelve hundred dollars. An active Sunday school, C. E. prayer-meeting, raises all finances with no very great effort and contributes to all the general enterprises of the church.

MT. AUBURN:—I have filled two appointments. Rev. James L. Foster, my predecessor served this church fifteen years. I have never been with a congregation that held their pastor in higher esteem than these people held Bro. Foster. The severing of relations as pastor and people was made necessary by Bro. Foster's removal to another state. He had to give up the people. They never would have given him up, but I am the fortunate successor of Bro. Foster. The members have received me kindly and already am I beginning to feel that I am among my own people. A new house of worship had been planned and funds largely provided for the same last year. The work of construction began this month and will be pushed forward. The building is 50 by 32, eighteen feet pitch with large tower on front and recess pulpit in rear. Material and workmanhsip to be first class. When completed it will be one of the best houses of worship in that section of the community and the Christian denomination.

LIBERTY (Vance):—Here is an evergreen S. S. and C. E. prayer-meeting. The ladies have a missionary society. The thanksgiving offering to the Orphanage was the best yet made by the church. The S. S. had a Christmas treat on Thursday of the holidays. The pastor was present and made a talk to the children and shared in the festivities of the occasion.

FULLERS.—This is my seventh year here. They are a good people and have been kind to me. The present house of worship is not sufficient for our present needs and we hope to have a new and larger house of worship that will in every point be more in keeping with the progressive spirit of the community. Bro. Fuller Coghill, so well known at the annual conference, largely built the church and has always been the leading worker and most liberal supporter. He has seen the church grow till it has a substantial membership able to assist him in building the second church.

Popes.—This is my first year here. I have filled two appointments and find the people loyal to their church and its enterprises. Rev. J. W. Patton was the former pastor and did a good work and had the confidence and high esteem of his people. I feel encouraged in a new pastorate to hear my predecessor well spoken of. The 4th Sunday in December a Ladies' Missionary society was started. I am looking forward to a pleasant and a profitable year at this church.

Myself and family have recently been remembered by friends at Liberty (Vance) in the gift of a box of substantials for the pantry and confectioneris for the children.

One good sister over at Virgilina and two brethren together with their good wives at Mt. Auburn have sent sausage, potatoes and canned fruit. For all which we are grateful.

I began the new year with the resolution to make this the best year of my ministry. To do this I realize I must seek the guidance of my Heavenly Father and endeavor to discharge every duty.

C. E. Newman.

Defiance, Ohio.

Not withstanding the chilling work and ice and snow, which makes me dream of the "Fair South" my stay in Ohio has been very pleasant. I do not believe I ever spent a more profitable or pleasant period of my life than the fall term here at the Christian Biblical Institute. The spirit of the school is fine. The professors are strong and experienced teachers, and especially is president McReynolds a great man for the young to be thrown in contact with. I feel that there ought to be more hearty co-operation on the part of our colleges in sending their graduates here for this seminary course.

Besides my school work, I am preaching at West Manchester. We closed our special meetings there Sunday evening, Jan. 12th. There were nine accessions and some others that spoke too about uniting next Sunday, at our regular appointment. Bro. A. G. Ardiance was with us most of the time and did the preaching. He is a very enthusiastic young man, putting his whole soul into the work. Bro. H. J. Copp, a music instructor, directed the singing. The people manifested much interest. The attendance was good. The evening we closed congregation was so large we had to open the Sunday school department and seat with chairs in the aisles.

The work in general there is moving on well. We have a good Sunday school, C. E. and Junior Societies. We organized a young men's class Sunday morning, with eight members who had not been attending Sunday school.

I think we indeed have a splendid people. H. E. Truitt.

Burlington.

Ahappy and most prosperous New Year to you, Mr. Editor.

As I write these words the dying echoes of the Christmmas bells are losing themselves as they mingle with the joyous melody of the approaching Happy New Year chimes.

Truly it has been a Merry Christmas for the writer and spite of the number of sick in the Burlington church and Sunday school a very joyous Christmas to them.

We closed our special meetings on the evening of the 11th. The Spirit of the Lord was with us during those two weeks and one-half. The church was much revired and eighteen were added to its fellowship on confession of faith. There are others will unite later. These meetings put our hearts in tune for Christmas and its joys.

Believing that the true Spirit of Christmas is altruistic instead of egoistic and feeling that one of the great needs of the

times is the development of this spirit, on Sunday evening of the 22nd we had a "Giving Christmas" when each class from the primary up to the oldest Bible class in the Sunday school contributed its part in the program and made its gifts to our Orphanage.

I will not take the space to give the program nor to describe it for I feel that I could not do justice to it.

The list of gifts will, I presume, appear in the Orphanage list so I will not duplicate them here. Everyone coming to the entertainment was charged for admission an apple, an orange or potato. Quite a nice little offering was received in this way. Over thirty-three dollars in cash was contributed for the Orphanage mostly by the Ladies Philathea Class and ten dollars and seventy-six cents was contributed for local charity.

Several of the old members of the church remarked, "This is the finest thing ever held in the church." The officers of the Sunday school have voted to make it a permanent annual affair.

On Thursday evening we opened our "Country Store" for our Christmas treat to the Sunday school. It did a rushing business.

The church has been very kind to the pastor and his wife during this Christmas season, giving them a very much appreciated gift of fifty dollars in cash, besides many smaller gifts, and dining them until they have been filled not only with prime roast turkey and delicious Southern ham and all the other good things Southern housewives know so well how to prepare but also with wonder and amazement at the power of the human system to take care of all of this and still keep well and strong.

Come to think about it I do not khink that mention was ever made through the colums of this paper about the parsonage at Burlington being broken into while the pastor and his good wife were at Confer-Conference, but such was the case.

When we returned to our quiet home, we were amazed to find its sacred precincts had been invaded.

Circumstantial evidence pointed so strongly to the invaders that there was no difficulty whatever in convicting them.

There was no possibility of questioning the circumstance and we possessed the evidence in the marks of a very severe pounding.

But we have caught the invaders and locked them all in the deepest recesses of our hearts and we intend to keep them there forever and a day.

We have re-organized our Christian Endeavor society and now have three good working societies.

The Senior society has a member-ship of thirty-six and the pastor is temporary president until the society is fully organixed.

An Intermediate society with a membership of twenty-two and Miss Bessie I. Holt as Superintendent.

A Junior Society having a membership of twenty-nine with Mrs. W. H. Carroll Superintendent.

Pastor and people in the Burlington Christian church are looking eagerly to the New Year determined by God's help to make it the best year in its history.

We have set as part of our objective an attendance of seventy-five at the weekly prayer-meeting and one hundred added to the church roll during the Conference year.

A. B. Kendall.

Wakefield.

Christmas has past and we are hard at work with the duties of the new year. We were kindly remembered by many of our good people before and during Christmas. Yes, Brother and Sister W. L. Anderson, gave us a nice fat turkey, two lbs. of butter and a large fruit cake. Brother and Sister H. H. Bell, gave us a fine turkey, Brother L. B. Faison, an old ham, and Brother J. S. Drewery, a quantity of fresh meat, Mrs. Tine Wagner a nice tie and gloves and Prof. J. J. Lincoln, one-half gallon of the finest oysters we have seen in a long time. We wish to thank all these good people for the many nice things we have enjoyed this Winter. Burton's Grove Church, Union, and New Lebanon, had Christmas trees and exercises for the children and all the entertainments were very good and every thing passed off fine. Wakefield Church had a Christmas tree, music and a most excellent address concerning Porto Rican work, by Rev. J. W. Harrell, of Portsmouth, Va. A collection was taken after the address and the porceeds went to the Porto Rico work. The writer and his family spent fifth Sunday and the following week at Holland, Va., with his parents. Father and mother are getting old and need our love and care. The week passed very much too fast, but such is life. The older a man gets the faster the time seems to pass. Realizing this it seems that every man and woman should strive to make this the 1913 year the best of all their years. May the Sun readers stop,think and pray that as the days pass by they will do something for the Master and speak a kind word to some brother that he feel the power of Christ's love.

C. C. Jones.

Greensboro.

Last Sunday, Rev. Faddoul Moghabghab (Mohabgad), of Lebanon Palestine, was with me and preached his famous sermon on the 23rd Psalm. It was the greatest sermon I have ever listened to and my people think about the same of it. I had read expositions on the Psalm, have heard sermons on it or a part of it have tried myself to preach its teachings, but must say that I have never understood it in such ligrt before. It has more meaning to me now, and I can tell the truth myself with more meaning to those to whom I may happen to speak than hitherto.

Bro. Moghabghab is a native Syrian and shepherd himself understanding thoroughly oriental ways both in custom and language, being enabled thereby to put himself in the place of the shepherd boy and apply the Psalm as the psalmist intended it should be. Our "Syrian Guest" is a Christian, the son of a Roman Catholic priest (Such a thing being possible by special dispensation in the holy land) and filled with the Holy Ghost. He was dressed in Oriental shepherd's costume and illustrated the Psalm by the use of the rod, staff, flute, sling, songs, calls, lamp, horn, and other things, all of which are the original. It was beautiful.

I also heard this distinguished and eloquent speaker at the Y. M. C. A. in the afternoon on "The Ten Virgins." Here he was dressed in an Oriental Bride-groom and his discourse had its setting in the Mohammedan Marriage Feast customs, describing these in detail as they are followed from earty betrothal till the marriage feast comes off when the bride has made herself ready and the groom has assayed to claim his own. Last Sunday, to me, was the richest in biblical instruction I have ever had and it was that instruction which at the same time made adoration and communion sweet.

H. E. Rountree.

MARRIED.

BRANCH-FREEMAN. BRITTLE-FREEMAN.

Dec. 26, 1912. At the home of Mrs. Rosa Freeman, of near Wakefield, Va., Miss Lizzie D. Freeman, and Mr. F. E. Branch, Miss Minnie B. Freeman, and Mr. C. E. Brittle, were united in marriage in one ceremony, in the presence of a large company of friends. These young couples are popular and the young men are successful farmers near Wakefield. We wish for them a prosperous and happy life.

RALEIGH LETTER.

Dear Friends:

We are delighted with the progress on our building. The winter so far has been very mild in the South. Our workmen have lost practically no time at all. It is very hard for us to keep the money matters up with the work, but we have managed to do so up to date, and it is our purpose to continue in this way until the work shall have been completed. Please send all your contributions and thus enable us to pay as we go.

Report in December, ...	$7530.05
Received since,	
Sunday School, ...	7.41
J. H. Fleming, ...	15.00
W. D. Holder, ...	1.00
J. W. Pool, ...	5.00
L. L. Vaughn, ...	15.00
J. O. Eller, ...	1.00
W. H. Hatch, ...	1.00
J. S. Williams, ...	1.00
Joseph Whitfield, ...	1.00
Sunday School, ...	2.06
F. M. Harper, ...	5.00
Total, ...	$7584.52

Sincerely,
L. F. Johnson, Pastor.

Antioch.

On December 25, 1912, at 12 o'clock our Christmas exercises began at Antioch. After several Christmas songs an address was delivered by the pastor on the subject, "Why we Celebrate Christmas." Near the close of the address Mr. and Mrs. Santa Claus and their little daughter came to visit the Sunday school. The Christmas tree was a beautiful one and contained a vast number of presents.

Poplar Branch.

At 7:30 P. M. the program for the Christmas tree began at Poplar Branch. This program consisted of recitations, drills, dialogues, a solo, duet, quartette, and other Christmas songs. Uncle Santa Claus visited the Sunday school, and the children all appreciated his visit. The Christmas tree here was very beautiful and contained many pretty presents.

B. J. Earp.

Nansemond Notes.

Among the resolutions for the New Year I put down this to my credit: "To write more for the Sun." If I can carry out this purpose, I hope it may be for the pleasure and profit of Sun readers. The the past year brought many hours of anxiety to me. The hand of affliction was heavily laid upon my wife, and for many months her life seemed to hang by a slenred thread. But I thank Our Father for His answer to prayer and for the improved condition of my wife. During this affliction my churches were patient, forbearing, kind and considerate. I was forced to neglect much of my pastoral work but the churches maintained their usual efficiency, and made progress in the work of the Master. I shall never be able to give full expression to my feelings of gratitude for all the kindness shown to me during the past year. Irejoice to be at home again, and I am looking forward to the present year with increased faith and larger hope.

The Christmas season brought to us many tokens of kind hearted friends. We are grateful to Mr. and Mrs. G. T. Rawls, Mr. and Mrs. R. Emmett Rogers, Mr. and Mrs. R. F. Rogers, Mr. and Mrs. J. S. Peel, Mr. and Mrs. C. R. Fulgham, Mr. and Mrs. W. C. Moore, Mr. and Mrs.W. J. Lee, Mr. and Mrs. F. L. Jones, Mr. and Mrs. J. W. Bryant, Mr. C. E. Byrd, Mr. G. B. Robertson, Mr. and Mrs. J. A. Harrell, Mr. and Mrs. Curtis Griffin, Mr. and Mrs. J. T. Johnson, Mr. and Mrs. J. E. Harrell, Mr. and Mrs. R. C. Norfleet, Mrs. T. R. Gaskins, Ladies Aid Society of Berea, Nansemond, Hobson Sunday School, Mr. and Mrs. J. W. Copeland, Mr. and Mrs. Henry Parker, Mr. and Mrs. Joel T. Pierce and Mr. and Mrs. Irvin Truitt for special favors during the past few weeks. We wish to thank all these friends for their kindness.

Berea, Nansemond, church building was much improved during the past year. All the interior woodwork was repainted, a new carpet put down, chair platform installed, handsome new pulpit furniture purchased and several other improvements made. The greater part of this work was done through the Ladies Aid Society. These additions add to the beauty of the building and are much appreciated by pastor and people. The people are always ready to respond to any appeal for better things. They are really progresive. It is a pleasure to see the work go forward.

Liberty Spring church has an interesting young men's prayer meeting. This meeting is for men only. It is conducted for the most part by young men who have not been accustomed to take public part in devotional meetings. It is helping the young men to cultivate the devotional spirit. I am praying that we may discover another young man who will go forth to preach the Word. This church is the mother of four living preachers. Let us pray that the Father may send forth other laborers into the harvest.

I. W. Johnson.

MARRIED.

Payne-Cook.

On November 24, 1912, at the home of Mr. J. T. Payne's, Mr. Allie Payne and Miss Hepsie Cook were united in marriage by the writer.

The attendants were Mr. J. R. Payne with Miss Edna Cook; Mr. Ira Christman with Miss Mary Ida Payne; Mr. John Summers with Miss Pearle Payne.

We wish for them a long and happy life. L. I. Cox.

Horne-Lemmons.

To-day at the home of Mr. Knight, 328 N. Green St., at high noon Mr. William Horne and Miss Callie L. Lemmons were united in wedlock, H. E. Rountree celebrant. The groom is employed with the Southern Bell, Telegraph and Telephone Co., of this city and the bride is an attractive young lady of this city. They will make their home here.

Greensboro, N. C., Jan. 15, 1913.

Grubbs—Pittman.

The 25th of October 1912, Mr. Frank M. Grubbs, a fine young business man of Dendron, Va., drove to Wakefield, with Miss Ethel U. Pittman, a popular young lady of Dendron,, and were married at the writer's home. They are now living at Dendron, happy and good.

Epps—Andrew.

Dec. 11, 1912, Mr. B. P. Epps, of Disputanta, Va., and Miss Cora Lee Andrwes, of Wakefield, Va., were married at the brides home. The parlor was beautifully decorated with white Mrs. B. E. White, played the wedding march. The young couple came forward and were there made husband and wife in the presence of a large crowd of friends and relaties. The writer officiated. The bridal party drove to Wakefield, and left on the train for Washington, D. C. Mr. Epps, is a fine young man, and is in the R. R. business Miss Cora is the much esteemed daughter of Mr. John Andrews. The happy couple is living in Crews, Va., and we wish them a long and happy life.

Goodrich—Whitmore.

Dec. 18 1912. Mr. C. H. Goodrich, of Anchor, Va., and Miss Bessie B. Whitmore, of Dendron Va., were married in the presence of a few friends at the bride's home, by the writer. This young couple is much respected by all who know them and wish them a prosperous life.

Goodrich—Whitmore.

Dec. 19, 1912. At the bride's home

LA GRIPPE BAD COLDS For their speedy relief you should take a medicine containing no dope, no alcohol and without bad after effects. You get it in **JOHNSON'S TONIC** A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

That's It!

THE TEXAS CURE

Constipated? Go To Your Doctor

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver. J. C. Ayer Co., Lowell, Mass.

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Should be in every household of the membership of the Christian Church. It is a 32-page weekly religious newspaper—the organ of the American Christian Convention—and contains strong, helpful editorials; interesting, enlightening and beneficial contributed articles and information on various subjects related to, and departments of the Christian Church, its work, and its relation to other churches; news from its laborers and fields of labor; items of current events and world progress interpreted from a Christian standpoint; and will interest every reading member of the family. Its price is only $1.50 per year. Sample copy on request.

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"GILT EDGE" the only ladies' shoe dressing that positively contains Oil. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing, 25c. "FRENCH GLOSS," 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. "DANDY" size, 25c.

"QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes. 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

WHITTEMORE BROS. & CO., 20-26 Albany Street, Cambridge, Mass.
The Oldest and Largest Manufacturers of Shoe Polishes in the World.

near Anchor, Va., Mr. C. C. Goodrich and Miss Leada E. Whitmore were united in the holy bonds of marriage, in the presence of a large company of relatives and friends by the writer.

Miss Whitmore, is the oldest daughter of Mr. Willie Whitmore, a well to do and successful farmer. Miss Whitmore, is well known in her community and much liked for her many graces.

Goodrich—Whitmore.

Dec. 26, 1912. Mr. H. L. Goodrich, and Miss Ara A. Whitmore, both of near Anchor, Va.were married at the bride's home in the presence of a few friends, by the writer. This couple is young, bright and happy, and they have our best wishes.

Dec. 26, 1912. Mr. G. L. Bailey, and Miss Viola Branch, both of near Wakefield were married at the bride's home, by the writer. C. C. Jones.

Sheffield—Council.

In the ladies' parlor of thee Monticello Hotel, Norfolk, Va. Jan. 2, 1913 at 1:30 P. M. Mr. H. T. Sheffield, Waverly, Va., and Miss Rosa Lee Council Franklin, Va. were united in marriage. The ceremony was performed by the writer asssisted by Rev. W. W. Edwards, Waverly, Va. Only a few friends witnessed the marriage.

The bride is the attractive daughter of Mr. and Mrs. William Council, Franklin, Va., the groom is a prosperous lumberman of Waverly, Va. They are spending their honey-moon visiting in Northern cities. They will make their home in Waverly, Va.

The good wishes of their many friends go with them. C. H. Roland.

Womble—Holland.

On Dec. 18, 1912, at my residence, Suffolk, Va. Mr. William Rose Womble and Miss Sadie Holland were united in marriage. Several friends came from the country to witness the ceremony. Miss Ida Turner played the wedding music. Mr. John Butler was best man, and Miss Addie Harrell was maid of honor. The other attendants were Mr. Charlie Harrell and Miss Geta Womble. After the ceremony the party drove to the home of the bride's parents where a reception was rendered many friends. The ceremony was performed by the writer.

I. W. Johnson.

Fields—Griggs.

On Dec. 21, 1912, at my residence, Suffolk, Va., Mr. Robert Fields of Baltimore and Miss Alice V. Griggs of Suffolk were married. Only a few friends witnessed the ceremony. The groom is quartermaster on one of the Bay Line Steamers. Ceremony was performed by the writer.

I. W. Johnson.

Dailey—Thompson.

On Dec. 4th, 1912, at Oakland Christian Church, Nansemond Co., Va. Miss Georgie M. Thompson became the bride of William C. Dailey. The church was beautifully decorated for the occasion. The music was rendered by Mr. M. W. Crumpler. Ceremony performed by the writer. The groom is a successful merchant. The couple will reside near Chuckatuck, Va. They have the best wishes of many friends.

friends. Ceremony performed by the writer. I. W. Johnson.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

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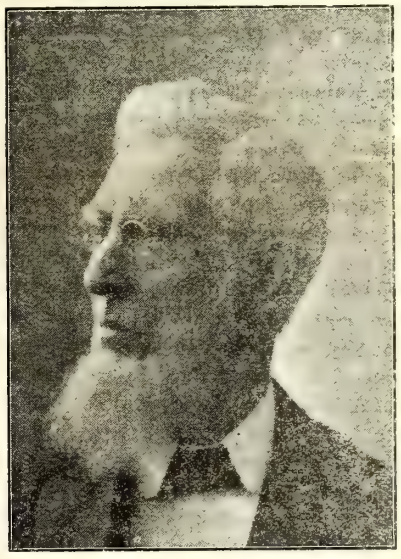


Rev. Thomas Addington Holmes, D. D., LL. D.,

Preacher, Teacher, College President, Author. Born Nov. 24, 1817. Died Jan. 19, 1913. See sketch of his life in this issue of The Sun.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

THE WAGES OF SIN.

The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Romans 6:23. Golden Text for Sunday, February 2.

Because sin is so tempting, so deceitful, so alluring, and so inviting men and women will not believe that for them its wages is death. It is death; they read in the Bible it is death; they hear others say it is death; and they say themselves it is death; but they will not believe that for themselves it is death. We believe a great many rules and theories and things in a general way which we will not apply to our own case. But God applies them whether we will or not.

The Los Angelos (Cal.) Times relates that in many chemical works men are strictly forbidden to enter the cyanide room alone. The white beautiful crystals of cyanide exercise a strange fascination, and though every one who enters knows that the stuff is deadly, yet a horrible longing to put some of it into the mouth seizes one. Many, many cases are known of men who were unable to resist this awful longing, happy, prosperous young men, found dead in the laboratory beside a glittering white heap of cyanide crystals. The temptatiin was too strong and the men dallied with the instrument of death—and the penalty was sure. Some unexpected day final doom comes to every man who dallies with sin. Their payment may be postponed, but nevertheless, "the wages of sin is death."

The golden text has a most marked and potent example in the lesson of the day. Men sinned and sinned and sinned, until their foul deeds smelled to high heaven. God's sense of decency and order and purity was offended. In their revelry and lust and bebauchery men forgot God or insulted and dishonored Him. Wickedness ran rampant every where. The earth itself became a pest house of passion and a place of unbridlel lust. Men because of so much sin were unfit to live and God saw it was best to destroy them and create a new race. In the flood sin reaped a universal harvest and wickedness was washed from the face of the earth by the out pouring of heaven's abundant waters. And this is typical of God's dealing with sin. He has provided a way of abundant escape. His free gift is full, free and abundant. There is a way of escape from the curse of sin. That is the way of the Cross. In God's infinite love and through free grace in Jesus Christ heaven's windows are opened, and the cleansing flood pours forth to wash away the sin of those who accept Him, and yield their hearts to Him to obey and serve Him. Even back yonder in the time of the flood God's love appeared and for the first time in the Bible appears the word "grace." "But Noah found grace in the eyes of the Lord." That sentence takes away the overwhelming power of cruelty and judgment connected with the flood and paints a streak of glorious daydawn across the dark waters. "Grace," signifies that heaven's windows are open and God's love is sufficient.

THE KING'S BUSINESS.

Mark the fact, in passing, beloved, that the constituency which The Sun represents is engaged these days most actively in the King's business.

Rev. W. T. Walters, the young, able and consecrated pastor at Winchester, Va., is heels over head in infinite labors and undertakings for the costly and superb church edifice he and his loyal band of faithfuls have already erected and are paying for.

Rev. J. W. Harrell of Portsmouth occupies a magnificent building on Sundays, a sanctuary that would do credit to a congregation worth millions, which devotion to duty and pride in the Lord's work have made possible. Bro. Harrell preaches much, prays more, plans all the time and works forever. He and his congregation, by their Christian zeal and persisent labors under God's good guidance, will get that great building paid for in due season.

Mt. Auburn church, in Warren Co., N. C., one of our oldest and most active congregations, Rev. C. E. Newman pastor, is tearing down the old house, whose size and usefulness have been out grown, and building a larger and better. In this congregation are some of the best people and most loyal souls that live on this earth.

Rev. L. F. Johnson, D. D., and our Raleigh brethren have grown retsless and impatient of their cramped and meager quarters, and are tearing away and building a bigger and better house—one modern in equipment, beautiful in appearance and ample in proportions.

At the University of this State, in Chapel Hill, a handsome Christian church grows rapidly into material proportions, and our brother, Rev. W. G. Clements, his conference agent and appointed pastor, who leads the work rejoices in the near-vision of a complete house of worship for our Christian numbers there. Our Chapel Hill brethren are building wisely and well and their efforts are to prove an honor to the cause which they have at heart.

Rev. H. W. Elder's letter this week tells of the things going on in our Christian ranks and activities in the far South.

At Elon College a beautiful two-story gray pressed brick front building, the Southern Christian Publishing Company's plant, stands even now a monument to the concerted action, the Christian loyalty, activity and faith of those amongst us who know and realize that a larger day looms up ahead and a better future invites us onward and upward. The brethren and friends have put, and are putting, their money into this great enterprise because they know it is needed, realize that it will be useful and understand well enough that it will pay.

On the College campus at Elon a fifth brick building, large, spacious, ample and costly looms up and the work shows it will soon be ready to meet the growing demands of a rapidly increasing student body at the college. Why, it is even noised around that President Harper is getting to be a busy man, and writes an occasional letter and does a little work at odd times and off intervals to increase the efficiency and the patronage of Elon.

Yes, beloved, there is activity amongst us and a regular bee-hive swarms with daily energy to carry forward the King's busines sas entrusted to our Christtian name and keep.

THE MISSIONARY PUZZLE.

The missionary situation, about which all of us are concerned, and in whose betterment all of us are interested, seems more of a puzzle now than ever. According to the article of Secretary Powers appearing in The Sun two weeks ago there seems to be growth, development, and progress. Evidently our mission Secretaries think and believe there is all this; and that we as a people should be satisfied with this, save that we ought to do more and give more for missions. If we are not doing well, and making progress, and developing along right lines, then our Mission Secretaries have not discovered it. And as said before we do not question their absolute sincerity, their thorough honesty, and their whole-hearted integrity. We have never believed, never had occasion to suspect even, that one penny of the mission funds has been spent covertly or without being fully accounted for.

But now comes the illuminating article from good Dr. Barrett's pen in The Herald of Gospel Liberty, January 16 saying that "after paying the debt in full and the annual deficit of $2,00. we have $861.54 of the special fund for 1910-11 left, and yet on December 31, 1911, ...the debt was still $7,233.60, and now, one year later, the debt is $10,937.37."

So there you are. The debt grows, missionaries on the field decrease in numbers, some remain home on furlough a

long time, and no new missionaries are sent out for five years or more.

And yet our good brethren in charge of the mission funds believe with all their mind and heart that we are making progress. And we hope with all our heart and soul we are, for a people who go backwards in the matter of missions ultimately go backward in all things else. God cannot prosper a non- missionary people and keep his word.

We are grateful to Editor Barrett for his answer to our questions, and presume that his reply is sufficient. We wish we knew how to unravel the mystery and solve the puzzle of it all, but we are not. This we know: Dr. Barrett is interested in missions and Dr. Morrill is interested in missions and the Editor of The Sun is trying to learn something about missions so he can be interested, neither one of us would utter the first word, if we know it, to hurt a great and good cause that all want to see prosper and develop.

PASSED BEYOND.

So our great and good brother, Rev. Thomas Holmes, D. D., L. L. D., tired of earth and worn with much care went up higher, Sunday, January 19th, at 3 P. M. of the clock, at the Aged Christian Ministers' Home, Lakemont, New York. This wonderful man wrought with a master's hand for 95 years, one month and twenty-five days, and because all things above were ready, and the mansion which he was to inhabit had been fully prepared his Father called him home.

Elsewhere we present the salient features of this life written by himself and mailed to us on December 30, 1912. His was indeed a remarkable and inspiring life. We hope every young man into whose hands this week's Sun falls will read the sketch of Dr. Holmes. We have on our table now awaiting review a volume on Theology recently issued by Dr. Holmes, the man who was born in a cabin, cradled in a trough, reared between the plow handles, inspired by the first train he ever saw to seek an education, and came to be one of the ripest scholars and deepest thinker of his time.

In a personal letter from Dr. Holmes written not thirty days since are these sunny and cheerful words "I want to put something useful into every letter I write, so I have delayed writing you. On August 28th I was smitten down by a stroke of paralysis. I am now lifted from my bed into a chair in the morning; spend the day at my desk, writing with one hand, reading the daily papers, and meditating on the goodness of God and the kindness of my friends of whom God has given me so many, and singing silently in my soul, 'Content whatever lot I see, Since 'tis God's hand that leadeth me'." This good man ran with patience and great fortitude the race set before him and in a ripe age has been gathered to his fathers. God rest his noble soul.

FOR WOMEN AND CHILDREN.

The highest tribute ever paid the Sunday school is that by those who excuse themselves from attending by saying, "The Sunday school is for women and children." If there ever was a good reason why men and boys should seek to attend Sunday school, there it is; "it is a place fit for women and children." A woman was the mother of Jesus, and a child was declared by Him to be the very type of those who inhabit the Kingdom. If the Sunday school is a fit place for the best of earth to go to, then heaven knows the rest of us need to go to it constantly and faitfully.

That which was said to discredit the school is certainly its highest praise and commendation. If it is fit for women and children it is without question fit for men and boys. And the men and boys who do not attend it stay out of the best and most wholesome company ever to be found on this earth.

ELON COLLEGE NOTES.

Several of the young men of the College and four members of the Faculty attended the Convention of the Y. M. C. A. for the Carolinas in Greensboro from Friday to Sunday. Governor Mann of Virginia was guest of honor and made the principal address at the banquet on Friday evening.

Mr. and Mrs. R. J. Kernodle, Durham, N. C. were agreeable and happy visitors to the College Monday. Mr. Kenodle is an undertaker and deserves that the Lord should prosper his business.

Word has reached the College of the critical illness of Mrs. Sallie Mc Cauley Cole. of Chapel Hill, N. C. Her many friends will pray for her recovery.

Mrs Hugh McAllister, Lumberton, N. C. but "Miss Ramsey" at Elon now and always, has been a pleasant visitor this week.

Mr. Jas. N. Benton, Rock Hill, S. C. one of Elon's best friends, has been elected Secretary of the Board of Trade of that city He is also on the editorial staff of the largest newspapers of his home town.

The good word has gone the rounds that the Christian Publishing House here will be ready to begin by Feb. 10. So mote it be. Amen.

The Executive Board of Trustees of the College voted to fit up one-half the first or basement floor of the new building as a Chemical and Physical Laboratory, and to equip it after the most approved modern standards for such purposes. This decision will meet a long-felt need. Unless a modern College has ample laboratory facilities, it will lose the rank as an educational force.

Sunday afternoon the ladies of the community and local Church organized a Missionary Society with seventeen charter members. The following are the officers: President, Mrs. J. W. Patton; Vice president, Mrs. J. H. Farmer; Secretary, Mrs. W. A. Harper; Treasurer, Mrs W. P. Lawrence. The Society will hold monthly meetings and gives evidence of large usefulness. The meeting was very enthusiastic.

Mr. J. A. Dickey, Jr., Class of 1912, of Alamance County, was a welcome caller Sunday. Mr. Dickey is busily engaged in lumbering and grist-milling at this time.

The enrollment to date for all departments is as follows: graduate students 33; normal students, April and May 1912 Term, 17; Collegiate and Preparatory, 302; total, 352. We are very grateful to our friends and shall need their hearty assistance and cooperation to maintain this high-water mark. There be those who predict a still higher rising of the waters, and such a thing is entirely reasonable and natural, but the friends themselves will make it so, not we at Elon. No College has so many great, good friends as our own Elon.

On January 6th $5,000 was sent to the Farmers' Bank of Nausemond to be applied to the principal of the indebtedness for which the special Fund of $50,000 was raised—the largest single draft ever drawn by the President of the College and the happiest. That means that one-half the $10,000 for 1912-1913 has been paid in by our sacrificing friends on their subscriptions, and every day others are sending in other remittances. As we agreed with the subscribers to the special fund every dollar paid in goes to pay the principal. the College itself paying the interest. We believe every one who subscribed to the fund did it as a religious duty and high privilege of serving the Kingdom and we also believe that every one will pay his subscription to the full. Elon will try to show its appreciation by serving the Church faithfully.

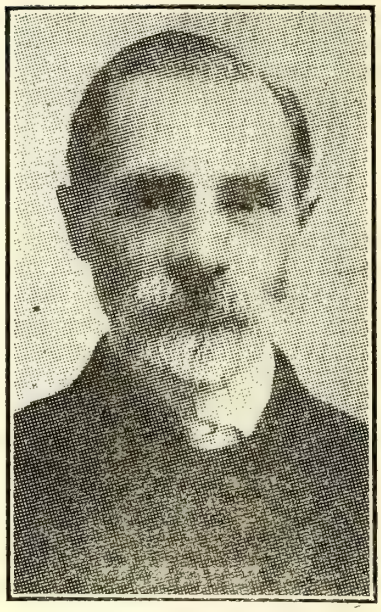
Dr. Atkinson on Sunday morning preached a powerful sermon on "Life but a Beginning," which will serve as a fitting introductory discourse to the revivalistic series which began Monday evening with Rev. C. H. Rowland, Franklin, Va. as preacher in charge. Brother Rowland is a general favorite with

Continued on page 10.

RELIGIOUS EDUCATION.

In this day of experimentation and unrest in every line of living, there are divergent, conflicting notions of the manner, method, content, end, and aim of education. Some for example imagine that in order to secure an education one has merely to spend so many years in school, college and university, and that when the student has been drinking for all this time at the Pierian fount, and emerges at last the happy possessor of a sheepskin and some sort of an honorable degree, that of course he is educated. In such case it is granted that he may carry some of the earmarks of an education, and yet it is not always that such are educated. For with some there is fundamental and self-evident lack. Some in spite of a college degree are inefficient, unsuccessful and incompetent. I have known men whose names are on the alumni lists of some of our great universities, who have found their vocation in driving a trolly car, and you may have know instances to match. Now, of what nse were all those years spent at the university? Nothing is to be said against the business of driving a trolly car, but there are trolly car drivers in plenty who are experts at their job, who never saw inside of a university. Say of a man like that not that he is educated, but but that he had a good chance for an education and missed his chance.

Again it is sometimes supposed that a man who has been at a college or a university is educated, if he has a fair command of certain subjects that the universities teach;—if he has some critical knowledge of one or more languages; if he be a mine of information on the Greek digamma, or the prehistoric voyages of the Norsemen to America, or the relics of the moundbuilders of Ohio. But again I submit that a man might possess a fund of information on such topics and yet be far from having a real education. He might recite you off-hand the list of English sovereigns from William the Conqueror to George V. without an error and name the years of their accession and decease; he might recite you the speeches of Demosthenes, or tell you of the debate between Cicero and Caesar over the prospective fate of Cataline, and yet for all that, when he comes to practical affairs be erratic, vain and full of ineptitude and helplessness. No! getting an education is something more than hearing college lectures, or than loading the mind with an undigested mass of facts, theories and opinions, no matter how well grounded these particular facts, theories and opinions may be in



Dr. Martyn Summerbell.

themselves.

What then, I am asked, is it, this education, which so many are in pursuit of; which so many conspicuously fail to acquire, and which some are fortunate enough to actually obtain?

To this it may be answered that one mark of the really educated man is a general knowledge of the topics which are discussed by intelligent people; topics historical, scientific, literary or political, and which renders him an associate on equal terms with people of culture and refinement. Be the place what it may, the commercial office, the parlor or the men's room in a Pullman car, whatever the subject of discussion the educated man is able to bear his part, modestly and yet fearlessly, because he has thought for himself on all these matters, and has something to say that will add to the general fund of interest. It is at such a time that ignorance has hung its head in humiliation and silence, because it recognizes its own incompetence in a difficult situation. Education at such a moment enjoys its share of fellowship and feels the uplift of courage and conscious power.

Another benefit of a real education is the general training of the mental faculties so that they work together easily and without strain, whenever required, and produce prompt and correct judgment of men and measures. This coordination of all mental forces and powers comes only through years of culture and practice. It produces ability to concentrate attention even under the most adverse circumstances. The really educated man is master of his moods, and when difficulty confronts him, the more troublesome they are the more he pulls himself together to overcome them. He can think by himself in the solitude of his library and under the inspiration of the great men, whose books line his shelves; or like Lincoln he can write a classic that is to endure through the generations on scraps of paper in all the rush and bustle of an express train. Control like this of one's mental, material and spiritual possessions, so that whatever the occasion, the man is sure of himself, and that he can meet the demand of the hour, is one of the ends for which boys are put to school, and which when it is obtained is well worth all the years of struggle and preparation. If such control of his own thought powers is achieved, it matters little to a man whether he has so far neglected some field in the broad domain of knowledge, for he can traverse it whenever necessary and win all its treasures for his own use. Whatever his need he can summon all his active, and all his potential energies to the affair in hand and so can look forward confidently to a measurable success.

Taking this view of a real education, the making of a man the peer of his associates who possess culture and refinement, and the giving him a control and concentration of all his mental powers, we may perceive something of the value to a community like this of a college which purposes to give its young people training of precisely this kind.

There is commercial value in it at the start. Other things being equal, the trained mind has the advantage over the untrained mind in any purpose or occupation in which they happen to compete. The trained man has the prompt initiative; he decides while the other is debating. He has the better method, for he puts his wits to achieve his result in the simplest way, while the other sticks to the rut which his father traveled before him. And he applies to his task any helpful principle that his reading supplies, while the other follows the rule of thumb, often to his serious detriment.

Or, put this point in another way. We frequently meet with men of little or no culture who have attained great success. They have enjoyed few advantages, but with persistence and energy they have made the best of their resources, and won out, while others with better opportunities apparently have accomplished little or nothing. Such men deserve great credit for their valiant struggle against an unfavorable handicap: and yet how much more the same men might have achieved had they enjoyed proper train-

ing. How many mistakes they might have been saved! How many misjudgments they might have turned to benefits! How many ventures that brought losses might have been avoided! The whole question resolves into the relative value of a tool that is fit, and the other that is almost fit. Imagine a man chopping at a tree with an axe that is right in all respects but the one of having a dull edge. No doubt, if you will give him time he will get the tree down. If you are his friend you will go to him and tell him that he will save time, if he will but stop twenty minutes and grind his axe. There is the difference in a nutshell. The untrained mind is the dull axe. Of course, one can work with it, but the task is slow and painful. The trained mind is possibly the same axe, but with a keen cutting edge and the way it makes the chips fly is a delight.

If such is the difference between individuals in the matter of training, the principle is the same when you compare one community with an other. The community which trains its children wisely soon takes the lead of the other that neglects education, or that gives education of the wrong sort. The citizens of the former surpass those of the latter in initiative, in enterprise, in progress and in wealth. Every schoolboy knows that Athens outranked every city of the ancient world in all that counts for excelling greatness, but can he tell why that town of but moderate population, and with outlying territory of less acreage than some of our western counties, still holds that pre-eminence in the eyes of the nations? The answer is simple enough. Athens led the world because she had more men of cultivation to the square rod than any city of her own age, or of any subsequent age in the world's history. The education of her citizens gave Athens power, wealth, ascendency.

How shall we account for the influence of New England in the development of our own nationality? New York State, Ohio, Michigan, Indiana, Illinois, Kansas, Missouri, California, Alabama, all have cities and towns which trace much of their prosperity to the thrift and enterprises of colonists who came from New England and brought with them the training for which New England has been famous from the day of the Pilgrim Fathers. The idea in New England was to educate the children, all the children, and the result of that idea blossomed out in progress in New England herself and in every community to which she has given her sons and daughters.

But so far we have been noting the effect of education on a community in its commercial and social applications. One of the latter, one of the social applications, is deserving more attention in detail.

One purpose of education is to constitute leaders for the people, leaders who are capable of inspiring confidence, and whose calmness and accuracy of judgment will render them trustworthy when they are given positions of responsibility.

In a social democracy like ours it makes vast difference to the public weal who hold the reins of influence and power. We have the right to demand the faithfulest and the best; but if trained men are wanting, then the others, less able and often less worthy, will certainly forge to the front. In case any community fails to exercise its privilege of training its young people, of necessity it will fall behind the other community which educates and keeps on educating.

But it is understood that this real training of the faculties of the man, this real education, includes of necessity the training of the religious faculties. Religion is the true philosophy of life,—the basis of all correct conduct,—the norm from which all moral and social obligation is to be measured. Ethical systems have been invented, which seek to establish moral right upon the pleasure which it confers upon the individual, or upon the advantage to society in the mass to be derived when its terms are generally accepted. But all such systems break down in the serious struggle and temptations which men must face. They lack a cogent imperative, that imperative which is experienced only in God. Ethics without religion is a crutch of straw which collapses instantly when subjected to severe moral strain. If today any of you are questioning why there are so many public men who have bartered their soul's honor for a mess of political pottage;—why so many homes are destroyed by forgetfulness of the marriage vow:—why so many custodians of trust funds have betrayed their trust to the impoverishment of the widow and the orphan;—why so many men and women, old and young, rich and poor end their lives with the poison or pistol of suicide, find the answer in the fact that they have forgotten God, or that they know Him only as one might any by name. He has been no substantial factor in their scheme of being. They have gone their own gait, whether or pleasure, or excess or of open sin, precisely as if God had withdrawn Himself from the universe, or as if there were never anywhere any God at all. The remedy for all current looseness and extravagance of conduct is in realizing God; in comprehending something of His majesty and His intimate connection with all things that exist; in knowing that all our acts and even our most secret thoughts come under His scrutiny, and perceiving with all this that only as our thoughts and acts are shaped into conformity with His holy laws, can our individual peace, or the prosperity of the community be assured.

And so it may be regarded as established that an education which lacks training in religion is defective. In fact it is better for a community or a nation to have a weak religion, or one that has some elements of falsehood, than to have no religion at all. For, insomuch as the weak religion, or the religion that is partly false, can stimulate the religious sense, it will impel to some moral acts, and impose some moral restraints. But no-religion is all falsehood, and it imposes no moral restraint whatever. I would not willingly go to a nation that has discarded religion, for nothing in such a region could be safe for a moment; not houses, not persons, not property. Once we knew of a land that had cast away its religion;—it was the land of the daily proscription and the guillotine. Yes. Education to be sound must include training in religion, and this training must be carried on continuously for a long period of years, so that it becomes the man's second nature; so that it is as spontaneous in its response as any of his mental furnishings. Let us have our young people educated like that and we may trust them anywhere. They will meet their temptations and trample them under foot. And the future of society and the nation will be secure in their enlightened hands.

It is legitimate now to inquire how religious education of the better type, such as we have been discussing, can best be promoted. Right here it is that we strike one of the most serious problems of the time. For it is a conspicuous fact that by far the largest part of our American youth, both boys and girls; young men and young women, are given a purely secular education; and education in literature, in the arts and sciences, and the rest of it, but withal an education from which religion as such is absolutely eliminated. Under the general system of public schools, from the primary school up to the State College and University, the teacher must not teach religion. In some states of the union the teacher when he opens school must not read from the Bible, and must not recite the Lord's prayer.

But passing these extreme instances of misguided deference to subterranean poli-

Continued on page 12.

NOTES AND PERSONALS.

—One of our busiest of busy pastors is Rev. J. W. Patton who besides serving to good aceptance a circuit of churches acts also in capacity of State Lecturer in the Masonic Fraternity in which latter capacity also he is held in highest esteem and cultivates a wide acquaintance among the many good people of the State.

—We are glad to follow, with our visits every week through The Sun, Miss Losie Turpin to 1510 Third St., Sacremento, Cal., whither Miss Turpin has recently gone from Third Church, Norfolk, Va., to do Rescue Mission work. Miss Turpin is known as a fine and effectual and consecrated church worker and we have no doubt she will render great service in the Master's name in her newly chosen field.

—Just please, beloved, do you, every one of you, read Bro. H. W. Elder's Richland, Ga., letter this week, and take courage therefrom and press forward. Of all the men among us to bring things to pass commend us to Bro. Elder. His letter is optimistic, full of real church news, tell of cheerful sacrifices, and stirs the soul to read it. Read and see what one preacher with his soul aflame for the cause can do, and is doing.

—Rev. B. F. Vaughan, Centerville, Ohio, is making praiseworthy effort to place in many homes that splendid volume The Life and Writings of Rev. H. Y. Rush, D. D. It is a valuable and readable book and Bro. Vaughan should have much encouragement and many orders for the book from among Christian Sun readers. Dr. Rush was, almost to the time of his decease, a frequent and valuable contributor to the columns of The Sun and we are sure many Sun readers remember his delightful articles.

—It was not Superintendent Carter's fault that our Orphanage Department was left out last week. Neither was it the editor's. The Department matter was all in on good time, set up and read in the proofs. But when it came to print The Sun, of the vast multitude of matter in type that had to be left out this happened to be in the bunch. That was all. Since December we have had enough in type and in copy in the office to get out two papers, and so much has been left over from week to week. Don't grow impatient, beloved, we will catch up after awhile.

SUFFOLK LETTER.

It seems that almost all quetsions, in these days, are considered in terms of money. When men talk of the change of administration from Republican to Democratic hands, they put a big question mark after business. How will the change affect the business of the country? Legislatures deal largely with questions of revenue, commerce, political supremacy. Even religious bodies concern themselves, in great measure, with raising money. One hears more about mission money than missionaries. How to raise more money, how to increase equipment, how to secure larger results, engage the most far-seeing minds, the soundest judgment, the wisest statesmen and churchmen.

You rarerly hear one inquire what moral effect will be ushered in with the new national administration. What does this all mean? Does it not mean that the age is under the dominion of the spirit of material interests? Does it not enter into all men and all movements? Does not public sentiment regard with disfavor purely moral and benevolent advocates? Is not the "simple life" a book affair? How many are willing to exchange money for manhood? Do not investigations from public lands to postage stamps show that the financial barometer is disturbed from the Atlantic to Pacific? The atmosphere is metallic. The highest social asset seems to be coin. The religious life is a contribution. The inventory of character is financial ability. A faded dress is exclusive. Style admits one. Simplicity meets the question mark or the exclamation point. Society is punctuated as well as sentences. Now, no one must imagine that wealth is useless or that it is contrary to human interests. God packed the earth full of material riches and possibilities, and evidently intended that man should dress it and keep it; but from creation it appears that the crown of all was man. He was very good, and everything should be measured in terms of manhood and not in terms of money. The absence of possessions should not discount manhood and womanhood. Jesus "had not where to lay His head," yet "never man spake like this man"; and never man lived like this man. He presented a new type of man —a great poor man—a poor wise man— a benefactor without means—a Savior, Himself crucified.

My hope is that the new administration will introduce a new factor into our civilization, a new spirit into our times, a new hope into the American heart. The character of the President and Vice President-elect both devoted church members, furnishes ground for such hope. If this come to pass, other questions will be solved by the wisdom, patience, and persistence of right motives and faith. Christian civilization needs the touch of a vital spiritual force to check dishonest greed, selfish ambition, social unrest, and commercial tyranny. There is room for all, work for all, reward for all, and hope for all when the spirit of Jesus fills all.

W. W. Staley.

WHY THE CHRISTIAN CHURCH IS NOT GROWING IN THE MISSION CAUSE.

Mr. Editor:

Your editorial on the Missionary Situation of December 4 in which you ask Dr. Barrett to tell the cause of such a situation existing in our church today has been read with interest. I have not the ability to explain great questions like Dr. Barrett and I hope you will not for once think I could go into the details of this subject. As a layman only, I shall not undertake to write a long article on the subject of missions. I shall offer one criticism and only one. The pastors of the Christian church have not brought the great question before the Church as they should have brought it. I have for 30 years been a member of the Christian church and if memory serves me right I have heard but one minister present this cause to the church and make an effort to raise means to forward the mission cause. This minister was Rev. P. T. Klapp. On the other hand I have known an occasion when a certain Christian church had raised by public collection a mission fund for Conference and when the year was closed, and the church lacked perhaps eight dollars of having the pastor's salary paid, he told the church they must take the money they had for this purpose and settle with him; that his salary came first. The missionary cause has never grown any at this church since his ministry. I have heard ministers, in regard to the Conference assessments, tell the church, "I think your assessment is too much. Pay my salary and pay as much on the conference assessment is too much." I ask, will we as a church ever with such pastors, grow to be a great mission church. I say this Bro. Atkinson with the best of feeling to our preachers; but if this is not the real cause of our lack of progress I am fooled and I hope our pastors will make a stronger effort this year than ever for this cause. The Christian church has a loyal set of members and if the leaders or pastors will present the missionary cause as it should be you will see a great increase in funds to go up to conference in 1913.

F. M. Farrell.

Pittsboro, N. C.

RICHLAND, GA.

Dear Brother:

I want to give to The Sun some items from this conference, and especially from my field of work. I am serving six churches and have several regular appointments at mission points. On Friday night before the first Sunday I will preach just above Tifton, Ga., where we have about 15 members located. I will write more of this point later. I go from there to Enigma and preach Saturday and Sunday. Sunday afternoon I go out to Martin's school house and preach. The work at Enigma is in very good condition and prospects are good for a successful year's work. I go from Enigma to Cordell and preach Monday night. We have some members here and it is a good town of about eight thousand people. On the 2nd Sunday I go to Kite. I have arranged to stop over at Adrain about 15 miles of Kite and preach on Friday night. I preach Saturday night, Sunday, and Sunday night at Kite. On Sunday afternoon, I go to a station named Tour and preach at three. The work at Kite is in good condition and prospects fine. On the 3rd Sunday I go to Oak Grove where I organized 16 years ago, and have preached ever since. We have a strong committee of seven men who are raising money to build a new church house. Our present building is too small for our regular congregations and we want a better house. We have nearly 300 members and a splendid community. We want our building about 40 by 60 with 2 Sunday school rooms, tower in front, bay for pulpit, covered with metal shingles. We hope to begin work about the 1st of April. I go from Oak Grove on Sunday afternoon 18 miles through the country to La Nett and preach at night. Our church here is doing fine. The house was full last night and nearly 100 in Sunday school in the morning. Rev. J. A. Denham, a member of this church and a licensed preacher, preaches here every 3rd Sunday. A committee of twelve are appointed to look after some needed improvements on church building. We hope to hold a revival here about the 5th Sunday in March. On the fourth Sunday I preach at Richland and Randall's Crossing. The work at Ranadll's Crossing has suffered from removals. Several of our members have moved out of the community, but still hold their membership there and are loyal in helping to support the church. We miss their presence in our regular services. Our work at Richland is doing very well. Sunday school and Christian Endeavor are both interesting. We are hoping to make this a good year in our work here. It is only a question of a short time when we must rebuild here. The town is growing, and the other churches are putting up nice brick buildings and it becoes necessary for us to soon rebuild to hold our prestige.

So far as I know the other churches of our conference are all doing well. They have good pastors and there is no visible reason why this should not be a great year with our churches. I am going to try and write more for The Sun than in the past. I have been so busy that I have excused myself from writing, but will try and do better.

Since I built the church in Columbus I have been in a financial strain. I assumed all the debts on the property when we dedicated it and in the last 3 years have paid out $850.00 of my money and it has kept me in a hard pull to meet payments. I have $600.00 yet in two payments of $300 each. I hope to get this off so I can prepare for my church at Richland. This church is destined to be a power for good in our Conference. Bro. Wells is hustling in this field. More anon.

H. W. Elder.

NORFOLK LETTER.

Just across the way from my room they are tearind down an old house.

They say that it is, maybe, an hundred years old. Probably it isn't all of that, but asyhow, it is certainly very, very old.

When first built, and for a long time afterwards this now antiquated old structure must have been regarded as very impressive and palatial in design. Standing upon Granby street in the then most aristocratic section of Norfolk, it was a house of prominence.

Thank you, it was the proud residence of the distinguished and wealthy Judge or Colonel Somebody-or-Other, I have now forgotten who. So, let me whisper it softly, kind reader, but I, a newcomer and a plebeian, never even heard his name. Such is fame.

Around the old house I linger, fascinated, as the workmen tear it down, wondering whether, despite its former splendor those who abode there were really happy, or were they, like many others who live in mansions sick and miserable at heart?

What scenes of joy and gladness or of agony and anguish have those spacious, high-ceilinged rooms and broad corridors witnessed?

First, comes a vision of the youthful husband, wife and the wee little tots, gathered some evening either around the hearthstone or the cheerful board. Life is before them all and old age seems afar off. It does not occur to them that some day they will be old; that the children will drift away and that the cozy little home-circle will be broken.

The vision changes. The old mansion is all astir, and forth upon the breeze is borne the mingled fragrance of magnolias and orange-blossoms. A momentary hush, the music peals out and adown the broad colossal stairway come the bride and groom. There is a murmurisg of vows; hearty good wishes from friends who know not whether to laugh or cry, and soon husband and wife go forth into the broad world and the gate of the old home shuts forever behind them. As the vision fades I see Mother stealing away to some upper chamber of the now lonely and silent house to let flow freely the tears that would no longer be denied.

For awhile, how long I cannot tell, the scene is blurred; I know not what other things the old house is witnessing. And then, yet once again the vision comes and once again are the people gathered, now in more sombre garb. Again the doors of the old house are thrown wide, and a black casket is being borne through the portals. This time it is Mother herself who is going upon that long journey which awaits us all. And over the old mansion the funeral pall rests as naturally and as easily as the bridal veil.

Thus all who first lived in the house are now probably lying in some "silent city" of the dead, remembered by only a few, if remembered at all.

And you too, old home, that was once so splendid, you too are going. Your little day is done. But 'ere you go I wish to salute you. I suspect that in the midst of the great buildings about you, and notwithstanding the throngs that daily pass you, you have been lonely for a long time. I suspect that really and truly you want to go.

Who shall blame you? The truth is you are out of place, asd when one is out of place there is but one thing one can do, and that is; GO. So farewell, old home, an affectionate farewell.

Henry Spencer Booth.

—Turkey and the Balkan allies are having rough sailing in the matter of their peace negotiations which have been carried on of late in London, and it now seems that the war will be resumed and fought out to the finish. This is doubtful however, for the unspeakable Turk even knows when he has enough; and the Allies have given him nearly enough already.

—The Mississippi River is again on the rampage and is causing much loss of property. The levees are broken in several places, and great danger is threatened. The gravest dangers seem to be not far distant from Greenville, Miss.

Sunday Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

ARE YOU IN THE COMPANY?

President-elect Woodrow Wilson is a Sunday school man and has held practically every office in the school. The late President McKinley was for many years a Bible class teacher. Benjamin Harrison and his grandfather, President William Henry Harrison, were Sunday school men and had classes. President Roosevelt while at Harvard taught a class, and Lincoln and many other presidents have been active in the school.

Governor Craig of North Carolina was teaching a large Baraca class at Asheville, when he was called to the governor's chair. Governor Mann of Virginia is an ardent Sunday school and Young Men's Christian Association supporter. The great Generals Lee and Jackson were teachers in Sunday schools at one time or another. Among others are the following:

Justice John M. Harlan, of the United States Supreme Court, a Bible class teacher in New York Avenue Presbyterian Church, Washington, D. C.; Justice David J. Brewer, of the United States Supreme Court, a Bible class teacher in the First Congregational Church, Washington, D. C.; Judge Stanton J. Pelle, of the United States Court of Claims, a Bible class teacher in the Crurch of the Covenant, Presbyterian, of Washington, D. C.

HOW TO USE THE CHOIR.

Entertain a child ever so well—according to your own ideas—with picture or toy or a bit of property from your pocket, yet he is never satisfied till he has put his hands on the article. Take a child to an entertainment given by children and, much as he may enjoy looking on, he shall want to be "in it."

So with singing even. Have the best sort of a choir to sing to the school and there is a void. Every normal child who has the least love for music finds fullest enjoyment in the singing when he or she takes part. The more truly the child can be "in it," the more truly he enjoys it.

The best use is made of a selected choir, not when it sings to the school, but when it helps the whole school sing. It is not necessary that all the singing be done in this way. A place should be made for special selections by those who take pains to meet and practice. This, in itself, is a stimulus to those who are not yet old enough to enter; it can also serve as a model of good singing. On the whole, however, the choir should mean better singing in the school. Its part will be to lead off on new songs, teach them to those who learn by hearing. Again such a body of singers can make possible a great deal of variety by means of responsive singing—verse and chorus and alternate verse, call and answers. When the verse and chorus method is used, the children naturally will be inspired to swell the chorus with "a joyful noise."

BIRTHDAY MEETING.

Notes on C. E Topic for Feb. 2, Endeavor's 32 Anniversary.

Christian Endeavor was founded by Dr. Clark on Feb. 2, 1881, and this year the 2nd comes on Sunday also. (Have someone tell in the meeting how many Christian Endeavor birthdays have come on Sunday.) Speak of the splendid growth since then, multiplying the first society by some eight thousand, and the first few numbers, that could get into a parsonage parlor, by so many hundred thousand as to bring the total membership to more than three millions, and multiplying the one first denomination by more than eighty, and the one country in which it started by the number of countries in all the world! What is the cause of this glorious growth? The fact that our society is based upon the right principles. There can be no other cause. Dr. Clark and his handful of helpers at the United Society headquarters could not accomplish these results. The society has had God's favor because He approved the principles on which the society is built. It is worth while to spend an evening with principles that have been so highly honored.

Some Short Address.

1. "Let the earnestness of the man who has presented his whole body, differentiate from the man who is "fashioning his life according to this world." This will "prove" him to be a man of God and others seeing his zeal and earnestness will be won to the service of God. Nothing will so brighten one's light that others may see it as earnestness. Earnestness causes friction, and friction both removes dust and corrosion and generates heat, and heat makes light."

2. "God has dealt to each man a measure of faith. So there is that at which and over which one can and has a right to grow enthusiastic. A man who can not master the multiplication table would not be expected to warm up over mathematics. But with "gifts differing according to the grace that was given us," we are to use these earnestly. A Daniel in steadfastness, a Jeremiah in earnestness, a John in devotion, a Paul in zeal, a Malachi in righteousness and an Apollos in teaching.

3. "Scripture teems with examples of those who while laborious in the duties of their station, most exact in the duties which they owe to God. Leaving the greatest of all, look at Joseph, Moses, David and Daniel. And like examples the church has in all ages. Xavier among the churchmen; Sir Matthew Hall among the judges; Wilberforce and Buxton among statesmen; Gardner and Havelock among soldiers—have all left records that prayer never spoiled work.

Illuminating Illustrations.

God does not measure what we bring to Him. He weighs it.—Mark Guy Pearce.

Do not let ten thousand failures cause you to lower your ideal of a religious life.—Bishop Fitzgerald.

God believes in what you may be. Go forward and prove God's trust true.—John Kelman.

Show me the man who would go to heaven alone, and I will show you one who will never be admitted there.—Ex.

When you give to yourself no credit for generosity, unless you deny yourself something in order that you may give.—Henry Taylor.

Of all sorts of earthly good the price is self-denial. The lower must be sacrificed for the greater; the coarser give way to the finer. Every step of our progress toward success is sacrifice.—Hitchcock.

FOR THE SUPERINTENDENT.

Sunday School Lesson Feb. 2—"The Flood." Gen 6:9 to 7:24.

Time.—The end of the antediluvian world.

Place.—Unknown.

Persons.—God, Noah and his family, the corrupt world of humanity.

Golden Text.—The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.—Rom. 6:23.

Leading Thought.—Eternal life is God's free gift.

Between the events of which we studied last Sunday and those that we study

to-day there are many centuries. As the land in which the former events took place is unknown, so the land in which the latter events transpired is unknown. The most that can be said is that there is a somewhat general opinion that the interior of southwestern Asia was the cradle of the race. The geography and chronology of the antediluvian world are very indefinite.

We have learned of the first transgression and of the first crime. As the children of men multiplied, things went from bad to worse. The wickedness of man was great, and every imagination of the thoughts of his heart was only evil continually. The earth was corrupt and filled with violence. Every opportunity for man to repent and do right was given. Infinite patience and never-ending love were exercised, but the time came when there was no possibility that men would ever want to do better. Sin ripened its harvest of death, and God, grieved of heart, sent the Flood.

There were some exceptions to the prevailing iniquity. Enoch was an example of the one who walked with God. Noah was a just man. Out of the final, awful wreckage of the world of humanity God rescued all who did not irrevocably choose death.

Unmistakable references to the Deluge hhave been found in the extant races of the Bablylonians and the races of India, the Egyptians, the Phoenecians and the Syrians, the Greeks, the Etruscans and the Romans, the Celts, the Scandinavians, the native tribes of North America, and the Inhabitants of America south of the Isthmus of Panama, the Chinese, the Japanese, and the natives of Boraus.

Question Review.

1. How many of you ever knew it to rain all day?

2. How many have seen it rain two days? Three days? Four days? (Continue until no hands are raised.)

3. How many days did it rain in the story of our lesson?

4. How did this long rain effect the rivers and seas? (Burst their bounds and overflowed the land.)

5. How deep did the water get?

6. What became of men and animals?

7. Who alone are saved?

8. Where was Noah's family during the Flood?

9. How came they to have an ark to find refuge in?

Just think how everybody must have laughed at Noah all the 120 years he was building the ark! I suspect they called it "Noah's folly."

10. Did it pay Noah to stand the jeers and follow God's advice?

11. Does it pay one today to stand being laughed at for the sake of doing what God wants us to do?

Lesson Announcement.

Today we learn of the great flood coming after the many years Noah had been preparing for it. Next Sunday we are to have the story of what happened when the storm was over. I wish the boys and girls would think this week what sort of a world it would be if we had no more winter, o rno mores ummer, no more day winter, no more summer, no more day clouds or rainbows. Then see if you can find in next Sunday's lessan any assurance that we shall always have these blessings.

RESOLUTIONS OF RESPECT.

Whereas; Miss Susie Turpin is a highly esteemed and valued member of the Third Christian Church, of Park Place, Norfolk, Virginia, and,

Whereas; Her faithful service for the Master and splendid Christian character, together with her lovable and womanly qualities have endeared her to the entire congregation of the Third Church and,

Whereas; Miss Turpin feels called, in the providence of the Master to labor in another and more distant field, thus making vacant for a time her place in our midst,

Therefore be it Resolved, by the congregation of the Third Christian Church, of Park Place, Norfolk, Va., in regular service assembled:

That though we deeply regret the loss of this faithful and efficient co-laborer from our ranks we yet rejoice that she is not lost to the great cause dear to all our hearts, but goes to be a faithful witness for the Master in other parts, enriching other lives and thus fitly representing the spirit of the Third Church.

Resolved Further; That we have implicit confidence in Miss Turpin's fitness for the work which she goes to do, and heartily commend her to any among whom her lot may be cast as a sincere, devoted and consecrated woman.

Resolved Further; That a copy of these Resolutions be presented to Miss Turpin, and that one copy each be furnished to The Christian Sun, of Elon College, N. C., and the Herald of Gospel Liberty, of Dayton, Ohio, for publication as a token of our further esteem and appreciation.

Henry Spencer Booth, Pastor.
S. M. Smith, Secretary.
Adopted January 5th, 1913.

Young.

It has pleased our Heavenly Father in his wisdom and unfathomable love to remove from our midst one of our most beloved members of our church and Sunday school, Brother W. T. Young.

Resolved, therefore, by the officers and members of the Christian Church and Sunday school:

1st—That the church and Sunday school has lost one of its best members and workers:

2nd—That the wisdom and ability which he has exercised in the aid of our church and Sunday school by his untiring service, contributions, counsel and most beautiful Christian example will be forever held in grateful remembrance.

Resolved 3rd—That the removal of such a life from our midst leaves a vacancy which will be deeply felt and realized by all the members of the church and Sunday school:

Resolved 4th—That in deep sympathy with the bereaved of the deceased brother we express our hope that even so great a loss to us may be overruled for good by "Him who doeth all things well and while we shall ever miss him in church and in Sunday school, we feel and are confident that he has been called home to the Saints everlasting rest." "Blessed are they who die in the Lord from henceforth, says the spirit; yea, they shall rest from their labors and their works do follow them."

Resolved 5th—That a copy of these resolutions be sent to the family, a copy to the church and Sunday school, and also a copy to "The Christian Sun" for publication.

J. R. Pearce.
T. L. Moss.
R. C. Underwood.
Com.

Foister.

Mrs. Adeline Foister, of Chapel Hill, N. C., departed this life December 22nd, 1912 at the age of 84 years.

She was the wife of the late W. M. Foister, and a member of Hank's Chapel, Chatam Co., N. C. She died in full assurance of a rest that is, "prepared for the people of God."

She was converted at a protracted meeting at Haywood, fifty years ago. This meeting was conducted by Rev. Joe Martin.

In the absence of any Christian minister Rev. Geo. S. Bearden of the M. E. church conducted the burial service.

While we mourn her departure, we know she awaits us in glory.

Geo. S. Bearden.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.

Mrs. L. F. Johnson, Raleigh, N. C., Vice President.

Mrs. W. H. Carroll, Burlington, N. C., Secretary.

Mrs. W. T. Walters, Winchester, Va. Treasurer.

Mrs. W. A. Harper, Elon College, N. C. Corresponding Secretary.

Miss Bettie Stephenson, Boone, N. C., Superintendent Young Pepoles' Societies and Cradle Roll.

Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

RAISING THE STANDARD FOR 1913.

A meeting of the Woman's Missionary Board of the Eastern Virginia Conference was held at the Memorial Christian Temple, Norfolk, Va., January 14, to plan work for the new conference year. The three members of the Board were present, and Mrs. W. H. Denison, who had been asked to meet with them.

Mrs. W. H. Dick reported that the amount of $179.00 had been sent to the treasurer of the S. C. C. Board for the 1st. quarter of the conference year; of this, $150.00 was for dues from Women's Societies and Children's Societies, $29.00, a quarterly payment for MrsWatanabe's support.

Encouraging news was given regarding the work of Mrs. Wantanobe who has been supported during the past year by four societies of the conference. All present agreed in recommending that every missionary society choose a similar special work ,in addition to the regular work.

As many churches find it almost impossible to hold regular missionary society meetings, on account of scattered membership,the Board thought it an excellent plan to distribute mite boxes and literature in these churches, and have superintendents of Literature and Mite Boxes appointed to make quarterly reports to the Conference treasurer, and to arrange interesting programs to be used when the books are opened. Bethany has already adopted the Mite Box plan. This suggestion was also recommended for churches that have missionary societies for raising Conference Mission apportionments, but not contribute to the funds of the Woman's Board. In the representative membership of Conference Boards, recommended at the October meeting of the E. Va. Board, these Literature and Mite Box Superintendents would be entitled to membership as would presidents of missionary societies.

A suitable name for the Children's Missionary Societies of the Southern Convention was discussed. It was finally decided that as constitutions had been printed for the Southern Convention in the name "Willing Workers," it would be best to adopt this name in all of our churches.

The Board also expressed earnest desire that the interest of young people be enlisted in missions either in the organization of societies or in whatever way most adaptable to each church.

The list of churches not having any force of organization in them was divided among the Board, and an effort will be made to enlist the women of every church in the work. What has been accomplished by a small part of our women is but an earnest of what can be done with all our women at work.

A suggestion that Southern Missionary Societies have a share in purchasing a lot for the Memorial Church in Japan, was heartily approved by the Board.

These and other topics of missionary interest were discussed with enthusiasm; and when the meeting was adjourned, those present felt a re-kindling of determination to work for missions, and a deepened deire to attain their ambition: a Missionary Society in every church, and every woman in every church a member.

Margaret H. Brickhouse, Sec.

Begun on page 3.

the student body and is especially powerful in touching the religious motive in the young. We anticipate a glorious baptis of the Spirit.

Uncle Wellons has been quite feeble the past few days, but was able with assistance to attend preaching Sunday and to administer the Lord's Supper. He spoke with tenderness of his declining days and with joy over the thought of his approaching translation. Few men have served their day and generation as acapitably as he and none will be more sincerely missed than he, when the final summons comes. It is a benediction to have him near. The communion was peculiarly tender and impressive by reason of his enfeebled conditions.

Dr. Amick's class in Public Speaking has become so large that it has to be conducted in two divisions. It is an exceedingly popular course and the pupils in it are enthusiastic over it.

Mrs. Long's art class continues to assume still larger proportions. It has almost outagrown its accommodations. The other special departments are also on a boom.

Mrs. F. L. Fuller, Germantown, Pa., is on a visit to her daughter, Miss Ester, a member of the student body.

Rev. E. M. Carter Supt. of the Christian Orphanage, has gone to Chipley, Ga. whence he will arrive Tuesday with his good wife and children. Brother C. will then feel at home in his present high station, and Elon will certainly welcome her former student, Miss Lovie, now become "Aunt Lovie." Truly is the College training workers for every department of our Zion and its work.

W. A. H.

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GOVERNOR WILSON WILL BE INAUGURATED PRESIDENT MAR. 4, 1913.

Account of the above historic event which, as we all know, will be the grandest occasion our Southland has enjoyed in 20 years, The SEABOARD AIRLINE RAILWAY is making preparations to take care of the great multitude of people who will attend same.

Special trains, special Pullman cars, special coaches will be required in large numbers. If you expect to attend this great event you should get busy,—clubs, societies, schools and other organized bodies of all kinds expecting to attend should get in line at once. Write the undersigned who will give you important information, and take care of you or your party in the best manner possible.

H. E. Eward,
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Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-eight years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 100 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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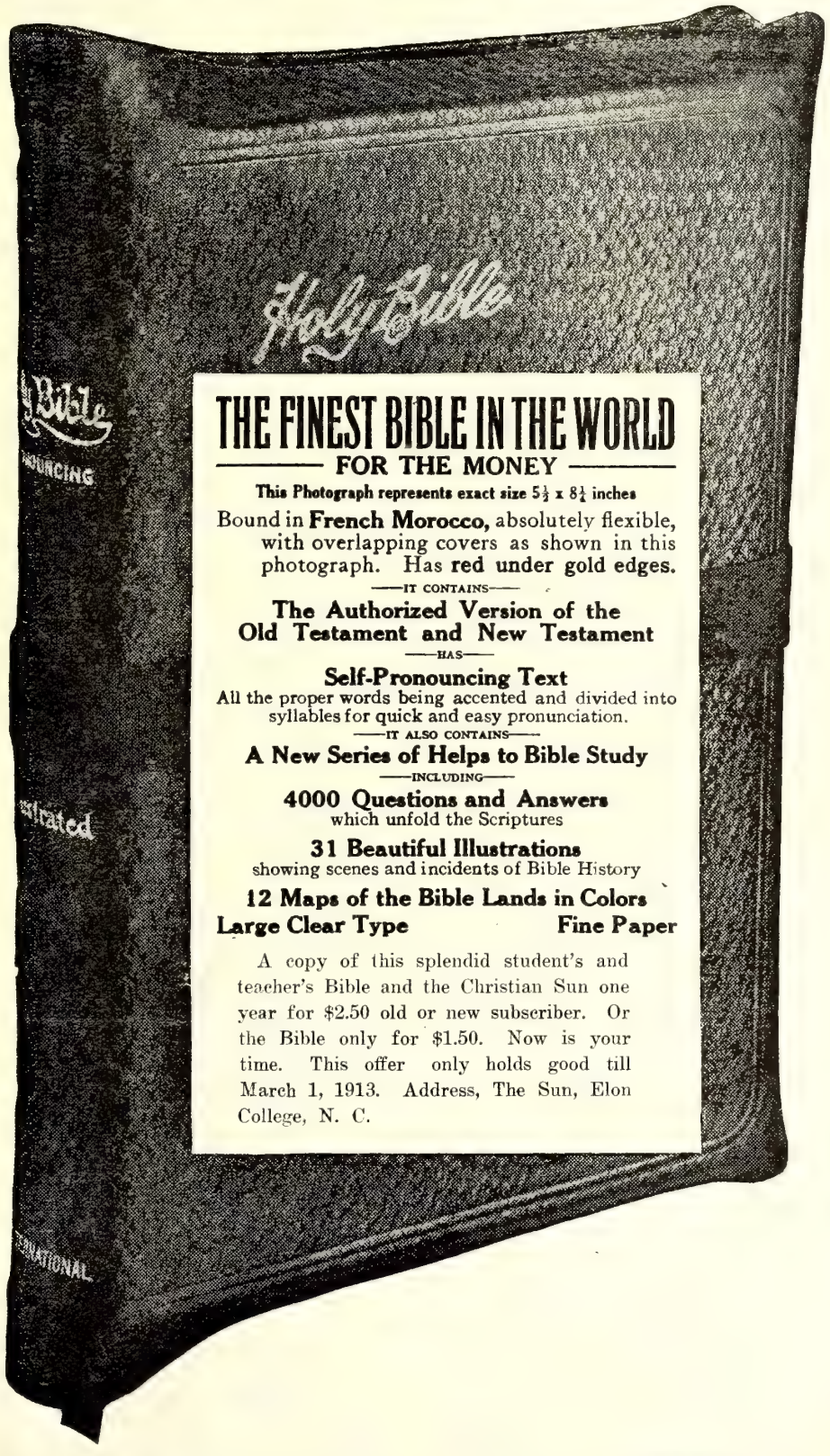

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—New York killed 532 persons in its streets during 1912. 230 were children, of whom 103 were run over by automobiles.

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Rev. E. M. Carter, Editor, Elon College

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DUES.

Thomas Brickhouse 20
Everett Brickhouse 20
Johseph Brickhouse 20
Cadie P. Parker 10

MONTHLY S. S. OFFERING.

Mt. Zion, Ala. 64
Beulah, Ala. 50
Norfolk, 3rd Ch. 5.03
Oak Grove, N. C. 1.10
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Sale of cow 27.42
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Grace Chapel 2.50
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Antioch, C. 2.75
New Lebanon 35
Howards Chapel 3.00

January 15 ..... $216.12
Amt. 4th week .....—— 89.40

Total $305.52

Dear Children and Friends:

At a meeting of the Executive Committee of the Board of Trustees last Friday, the 10, inst, it was decided that our room was just about all taken. Now the regrettable feature of this is, there are other deserving ones who ought to be accepted, but for lack of room our hands are tied. There were three applications presented at this meeting and only one of them accepted. And, since that time we have had three or four enquiries, and not to be able to encourage an application made my heart ache.

At this same meeting it was decided that the time had come when the water and sewage system is an actual necessity, and it was orded that the Superintendent solicit funds and begin the work as early as there is enough means in hand to justify this. I wonder if the pastors will not help me in this, and if we may not have the endorsement of some of them in a public way.

I am very glad to say that our sick ones are getting well again, and, that we want to express our appreciation to Dr. G. S. Watson for his faithful assistance during our troubles. Also to Dr. J. W. Page of Burlington who rendered fruitful service. It is through the good and true friends of the institution that this and other troubles are borne. Mary Webster, the one who has had pneumonia, is not able to sit up yet, but is getting on nicely. The Lord is good and has smiled graciously upon us, for which we want to be the more able to serve Him.

Yours in the interest of the institution,

Uncle Emory.

Norfolk, Va.,
January 7, 1913.

Dear Uncle Emory:

Enclosed you will find our dues for November and December, also a treat for the little boys and girls. With love and best wishes for the new year,

Thomas Brickhouse, Jr.,
Everett Brickhouse,
Joseph Brickhouse.

That is the kind of letter and spirit I like. I bought a bushel of apples with that money and the children certainly enjoyed them.

Roanoke, Ala.,
January 12, 1913.

Dear Uncle Emory:

This is my first attempt to write a letter to the orphanage. Hope it will escape the waste basket. Uncle Emory we miss your visits.

I enclose ten cents.

Fondly,
Cadie P. Parker.

That is good, hope to hear from more of you later; and, that you new ones will inspire and revive this part of the work.

(Begun on page four.)

tical influence, let us turn our thought toward the general system of public instruction, and particularly to the great State Universities, in all of which, while art, and science, and history, and mathematics are freely taught, religion is unmentioned. This is not to say that all teachers in the schools,, and all professors in the State Universities, are hostile to religion; for many of them are sincere Christians. But for all of their faith in Christ, they are not permitted to give instruction in religion in their classrooms. Right here then is the main question, what is to be the inevitable result upon our impressionable American youth of instructing them for a course of years in history, and science, and literature and the rest of it, with religion during all that time absolutely ignored and unmentioned. Is it not inevitable that they will grow to be interested in the subjects which are impressed on their minds from day to day, and that they will lose interest in the subject that is unmentioned, and that presently they will come to regard it as a by gone fad, and quite out of date in this live and progressive age? Does it not seem to you that religion in these State Universities is getting the freeze out? I am sure that I would not willingly subject any young person under my care to an influence of that character, where all other subjects are made impressive by constant repetition and reiteration, and where the main subject of life is shut up in a dark closet, unseen and unheard of. It would be easy to cite specific instances of young people who have been educated in this manner,—trained in the culture and refinement of the schools, and who have emerged with many laurels of scholarship, and yet whose faith in the Gospel, and whose moral nature, have suffered utter shipwreck and loss. Where the professor has abandoned religion for the golf-stick, the beer mug and the Sunday auto-car, where will the less sophisticated student appear? The wise parent needs to discriminate as to the brand of education which he furnishes his child, and the time for discrimination is beforehand and not afterward. Let him realize that an education which relegates religion to the background is in some ways worse than no religion at all. The polish of culture to the man who lacks the mainstay of principle makes him the more unmitigated scoundrel. In the days of struggle at the birth of this nation, one man who lost his faith was ready to sell his country for British guineas and a pair of golden epaulets, and we remember him, Benedict Arnold, with universal execration. Later another with all the polish of a man of the world was unprincipled enough to outrage every law of hospitality by besmirching the chastity of the wife or daughter of any friend, and we know him as Aaron Burr. Just now in New York they have been trying a gang of men for murdering another in the open street, attacking him cowardly four to one. It is said of some of these men that they could shine in polite society. But they had no principle, and their

hands bear the murder stain, which no water, cold or hot, can ever wash away. We cannot afford to train up thugs and murderers. We cannot afford to manufacture Aaron Burrs and Benedict Arnolds. And so we cannot afford to place our children under a system of education, no matter how popular, from which instruction and practice in religion is systematically excluded.

Whither then shall the wise parent turn when he reaches the time when he is to send his child to College, and wishes him to get his literary and scientific training under auspices which shall not undermine his religion? Evidently enough he will look to the smaller college, which is free to develop its own courses of instruction, and which can exercise a potential influence in favor of the religious life as the happiest and best for any young man or woman.

Speaking thus of the smaller colleges, we are to remember that all the earlier colleges of America were established on the religious foundation. Such were Harvard, and Yale and Princeton, and King's College, now Columbia University, in New York City. Such were Dartmouth in New Hampshire, Williams in Massachusetts and Wesleyan in Connecticut. Several of these indeed had their main object to train men for the Christian ministry, and all of them had clergymen for their first presidents, and the major part of their early professors were of the same cloth. Without any manner of question, the earlier advanced education in this country was under religious auspices. In urging the claim of the smaller Colleges with its insistence on the cultivation of the religious principle, we are simply reverting to the original American tradition, and standing fast to the higher American ideal.

And it is from such colleges that the best educational product has come. A great complaint has lately been lifted by some of the largest and most popular universities themselves that they are not arousing the scholastic impulse in their students to the extent that should be expected,—that the influence of their great teachers is lost, dissipated among the thousands of students, who are too numerous to know their own classmates, or to feel the educative touch of their learned instructors. And so some are adopting a new plan, which is no less than to break up the great school into a number of smaller ones,—to set groups of students, reduced to a number small enough to insure mutual acquaintance,—small enough to respond to the personal influence of the teacher who is specially set over the particular group. But do you realize what a proposition like that signifies? It is nothing short of an acknowledgment of the supreme mistake of putting thousands of students into one college;—nothing short of the admission by the large that the smaller college is better for the student, better for his mental culture and vastly better for his culture in morals. And experience is proving the value of the smaller college in these very respects. If you start inquiry as to the men of mark in the nation, you will be surprised at the numbers who have come from the smaller colleges. Our beloved Longfellow was trained at Bowdoin College, a small college in Bruswick, Me. President Garfield was trained at Williams, a small college in the north-western corner of Massachusetts. Secretary Root was one of the ablest men in President Taft's cabinet. He was trained at Hamilton, a small college in the hills of central New York. We might continue that list indefinitely, but the few examples suffice.

"Ex pede Herculem." From his foot we know Hercules.

In the smaller colleges every professor knows every student by his name. Acquaintance is mutual and it is intimate. The best traits of the teachers are impressed upon the student's habit of thought irradicably. And the regular result is plain living, high thinking and lofty ideals, which the students cherish as the standard for all their lives.

Martyn Summerbell.

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SKETCHES OF THE LIFE OF THOMAS HOLMES.

Written by Himself.

Thomas Holmes was the oldest son of Burroughs and Polly Dennison Holmes. He was born Nov. 24, 1817, in the town of Royalton, Niagra County, New York.

Incidents of Childhood.

The log cabin in which he was born, (and cradled in a sap-trough) was situated on the road between the territories occupied by the Tonawanda and Tuscarory Indians; and the incident that left the earliest impression on his mind was the passing of a company by the cabin. There were some six or eight in the company, and the two oldest and most able bodied among them were riding ponies; the rest including some women carrying their infants on their backs by means of straps across their foreheads, were on foot. The inconsistency of strong men riding and women with infants walking seemed to impress him even then.

When he was in his fourth year, in 1821, his father, returned with his family to the home of his childhood in Albany County; the old farm having fallen to him in the settlement of his father's estate.

While living there an incident occurred that probably determined the ultimate life-work of Thomas, when he was less then ten years of age. Elders Daniel Call, Edward Peavy and—Teats held a General Meeting in the neighborhood and were entertained by his parents, who were also members of the Christian Church One day they were sitting around the fireplace conversing, and Thomas was standing in the back part of the room listening, when one of them lifted his hand in the air, and bringing it down empratically upon his knee said, " To stand upon my feet." Whatever he may have meant by it, the listening lad thought he meant "Wo is me if I preach not the gospel," and from that moment felt that he should be a preacher.

Education.

Thomas had the advantages afforded to the common schools at that time for a few years, but as soon as he became able to keep a plow right end up in sandy soil that became his summer work, and he went to school only during the winter term. When about fourteen years of age an incident occurred that left a lasting and moulding influence on his mind and life. One day, from the field in which he was plowing, he saw a rail-road train, (a very small affair compared with the trains we see today) drawn by an engine that was said to weigh seven tons, speeding along its track, half a mile distant, at the astonishing rate of twelve miles an hour. It was something new in those days, and a wonderful wonder to everybody. He stopped his team to gaze and admire. Musing as he gazed, he said to himself, This is what learning can do; I will have an education. He knew nothing about a College, but he knew some men were more learned than others, and he determined to have learning. To this end he devoted every moment when not at work. While baiting his team at noon, he always had a text-book of some kind to read. One book that he read at such times, and that interested him greatly, was Mrs. Blake's Philosophy. That enabled him to account for many things that had been mysterious to him, and delighted him wonderfully.

The winter of 1833-4 was his last term of district school; and having completed common arithmetic the previous winter, he spent this winter in Algebra. 1834-5 attended Select school at Saratoga Springs, boarding at home, and walking two miles and a half every morning and night and not losing a minute of school-time. His chief study was surveying.

1835. Spent summer in corps of engineers, running R. R. line from Saratoga Springs to Whitehall.

1835-6. Winter . Taught the first school in town of Malta, Saratoga County. This was the first of fourteen successive winters teaching district schools; during which time I taught summer terms enough to make seven full years teaching.

1839. Summer. Attended Select school at Marshall, Mich.

1841. Commenced study in the Preparatory class, Oberlin, O.

1843. Entered Freshman Class. Oberlin College.

1847. Graduated from Oberlin College, and married.

1848. Entered Oberlin Theological Seminary.

1850. Graduated from Theological Seminary.

1846-1850 employed in teaching Preparatory classes from one to four hours a day.

Religious Experiences and Labors.

1831. Converted in Baptist Revival Meeting.

1832. March. United with Christian Church. Baptized by Elder Levi Hathaway. Commenced immediately to take part in prayer--meetings.

1833. Preached first sermon in Lutheran Church, in Richland County, Ohio, near Ontario. Circumstances peculiar. Attended prayer-meeting in Ontario Schoolhouse on Sunday morning, took part as usual. After meeting, stranger said "I want you to come and hold meetings in my neighborhood." I replied "If you want some prayer-meetings, I will come and help you. Said he, "I want you to come and preach to us." After some preliminary talk, an appointment was given for two weeks from that day. This appointment was kept up all winter.

1834. Joined Hudron Ohio Conference, and by their authority was ordained Nov. 4, 1844; elders appointed to officiate were Patric Mallory, who preached the sermon, Levi Stickney, and Zerah S. Vail, who was Clerk of the Conference.

Immediately became Pastor of Christian Church in town of Sheffield, Lorain County, O.

1849-50. Winter. Spent in Home Missionary work at Bowling Green in Wood County, Ohio, without pay except donations. Had a circuit of twelve appointments, made large additions to Bowling Green Church, and organized Church at Miltonville.

1850. Nov. Commenced labor with Pleasant Street Chn. Church at Portsmouth, N. H. In Jan. 1851, without any extra meetings, revival broke out in church which continued for two year baptisms for nearly every month. 107 additions.

1853. Oct. Resigned to go to Antioch College.

1855. Obtained leave of absence for a year in Europe.

1856. Obtained extension of leave of absence one year.

1857. Returned from Europe, and finding Antioch College had gone into the hands of Unitarians refused to serve longer as Prof. of Greek, and accepted pastorate of Church at Portsmouth, N. H.

1859. Resigned at Portsmouth, on account of failing health and, during fall and winter, held revival meetings at Washington Grove, South Valley, Warnerville, Wright, Quaker Street, Charleston, Four Corners, and Leatherville now Rural Grove.

1860-61. Served as pastor of Churches at Wright, Quaker Street, Richmondville, Warnerville, and

1862-1865. Pastor of Franklin Street Church, Fall River.

1865. Chosen Pastor of Church at Merom. Ind. and Pres. of Union Christian College.

1875. Resigned Presidency of U. C. C., and went to Ann Arbor, Michigan for a rest and recuperation.

1887. Tho pronounced incurable with Nervous Prostration, persuaded by promises of kind treatment to accept repeated

calls of Chelsea Congregational Church to become their pastor.

1884, Dec. Rehtnosi

1884, Dec. 31st. Resigned pastorate, failing health.

1885. Bought and edited Chelsea Herald.

1886. Sold Herald and retired for rest.

1898. Published Light in Dark Places.

1912. The Kingdom of God published by The Christian Publishing Association.

Items.

After graduation, married Lettice Smith, a classmate. She was born May 9, 1823, died April 19, 1911. A very talented and highly educated lady.

1911. After death of wife retired to Aged Christian Ministers' Home, Lakemont, N. Y.

Entered the Home May 9, 1911.

1821. Removed from Niagra Co. To Albany Co.

1826. From Albany Co. to Saratoga Springs.

1837. From Saratoga to near Ann Arbor, Mich. Pittsfield .

Burroughs Holmes born Oct. 1792, died March 1860.

Polly Denison born April 1797, died Oct. 1868.

NOTES FROM THE FIELD.

Pleasant Grove.

I have made two appointments at this church since Conference. The first Saturday in Dec. was our first quarterly meeting. A good congregation was present and the work in the conference was interesting and done in harmony. Our plans to raise the conference apportionments were adjusted and this work is going on nicely. I think Pleasant Grove will go up as a banner church to our next Conference. We hope soon to put a new organ in this church. Other plans for work in this church will be mentioned later on.

Last Sunday this large house was well filled with attentive hearers. So far I find this an interesting congregation and easy to preach to. This is the beginning of my first year as pastor of this church, and I am well pleased with the work as it starts off and the church and congregation at large. I hear many kind words of Dr. W. S. Long, my predecessor.

Ingram, Va.

This is the beginning of my 6th year as pastor of this church. I have made only one appointment since Conference here. The work starts off here nicely. I regard this as one of the best churches in this conference. The membership is small, but true and faithful and never fails to meet its obligations. It is doing more than some stronger churches.

We are sorry to note the death of Miss Nannie Bass, one of the most intelligent young ladies of that community. Miss Nannie was a leader in church work, a great power in the Sunday school and a Christian lady of strong influence. She lingered for some three years and passed on to her home beyond on the 5th of Dec. 1912. After speaking so tnederly to her dear mother, asking her not to think of her as being dead, but as an angel in heaven, and to her little brothers to think of her as looking at them from heaven, she left such sweet evidences of her faith in God.

Happy Home.

This is my fifth year as pastor of this church. I have filled but one appointment since Confeernce. The work starts off happily. Here we have some of the largest congregations; but many of this large congregation are members of other churches. Our working membership here is small, but these are true and faithful. Here we have some of the best Sunday schools with a good number who are well interested in the work. In conversatinon with the Sec. of the County Sunday School Convention not long since, he said to me, not knowing at the time who I was, that Bro. W. D. Wall of Happy Home was the best Sunday school Supt. in Rockingham Co. I quickly spoke saying I am glad to hear that. I am his pastor.

Smithwood.

This is my first year as pastor of this church. Here I am on the fourth Sunday. This is a small church but I am well pleased with its beginning. We held our first quarterly meeting here in Dec. And I feel like this is a good working little church. They have a good Sunday school and some of the best of singing. This is the place I used to hear the best singing I knew of in any country church; but quite a few have married and moved out of the community which makes the choir less. I am glad to be pastor of this Church. My brother P. T. Klapp will preach for me there the next fourth Sunday while I will be in Keyser.

Keyser.

This is my seventh year in Keyser as pastor. This is a good little church; but so few members. It is real hard to hold our own here for lack of material. If it were not for the help of the members of other churches we could not hold our own. I have been going here as pastor for this the 7th year at a personal sacrifice, all for the cause's sake; for here I find some true and most earnest Christian workers. Rev. Cornelius Rowland was with me in our meeting last fall. The good Lord was with us and gave us a gracious revival in the church. Bro. Rowland endeared himself to the people very much. This was the 3rd meeting he held in Keyser.

Pleasant Ridge.

After an absence of three years it was my pleasure to visit this church the fifth Sunday in Dec. 1912. I was pastor for three years and I resigned under a unanimous call to continue as pastor to take charge of Salem Chapel for 3 years. My visit to Pleasant Ridge was very pleasant. I met so many of my old friends there. I was glad to be at a reunion of the late David Huffines family at the old residence in the after noon. All the family relations were not there; but quite a few were present. The reunion dinner was very inviting. Mrs Elizabeth Huffines the wife of David is in her 84th year. She is the only living first cousin to the mother of this writer who will be 90 years old the 25th day of next June.

S. B. Klapp.

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MY HEART NEEDS THEE.

My heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty; but it has not provided for my heart. Provide Thou for my heart, O Lord. It is the only unwinged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn it in the mire. Be Thou the strength of my heart. Be Thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heat; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins. I cannot rule this heart of mine; keep it under the shadow of thine own wings.—George Matheson.

HEAVEN'S RAINBOW.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Genesis 9:13. (Golden Text for Sunday, February 9.)

There is nothing more evident in this universe than that God is merciful. From the rivers to the ends of the earth God has shown, and is ever more showing His merey. When through just anger and righteous wrath He had wiped from the face of the earth a wicked and degenerate race, His mercy, His compassion, His pity was aroused first of all, and He said that there should not ever "any more be a flood to destroy the earth." As evidence of that mercy, and that eternal declaration, He hung His bow out on the clouds so that all should see, and all should know, that this thing of a flood should never occur again.

God made two rainbows. One of these He hangs out upon the clouds, the other is round about His throne in Heaven. The one we see out in the clouds is but a pattern of that which encircles the throne of Heaven.

The things of this earth are patterened after the things of heaven. That which God exhibits on the earth has fist been thought out, and wrought out, in heaven. The rainbow we see in the clouds above is beautiful; the one we shall see in heaven is more beautiful because it is the original from which this one is patterened. We may see many beautiful objects, many beautiful deeds, many beautiful persons here on the earth, and we do; but these are only patterns, types, images made from the original, the genuine, the real which we shall see and know in the glory land. When the patterns of things shall have been done away and we shall see the originals and the real face to face in the better land, we shall see and know what beautiful objects are, how beautiful people are.

The rainbow means completion, perfection. The reason why we think the rainbow pretty is because it representts in one all seven of the colors—completion. When God made His bow He left nothing out. He put into it all the colors there were. He exhausted all the resources of the artist's realm.

And the rainbow is a pictue and a declaration of God's love. Out of the cloud the rain had descended which destroyed the earth. Now on the very cloud from which the ruinous rains had come God placed the emblems of His promise. Our darkest clouds are fringed with a silver lining. The source of rain affords the place and the back ground for a display of God's infinite goodness and loving kindness.

This is a declaration that God can and will turn our tears to laughter, our sorrows to joys, our griefs to gladness, the source of our ruin to the sanctuary of our salvation. The cloud which threatens to overwhelm and destroy us affords the place for the display of God's perefect coloring, God's perfect mercy, God's perfect pity, love and compassion. When you see the bow in the heavens you know that God is able and ready and willing to give gladness for grief and beauty for ashes. The world has never yet marked nor measured the metes and bounds of God's goodness, bounty, love and mercy, and it never will. Heaven alone can reveal these.

FOUR LETTERS.

Within the last four days we have received as any letters the contents of which are as follows:

(1). "Have all the shares of stock in our Southern Christian Publishing Company been disposed of? If not how many shares have been sold, what is par value, and how many shares are yet offered?"

(2). "Enclosed you will find $50.00 which is I believe, the price of one share of stock in the Southern Christian Publishing Company. Please make the certificate out either to the Company itself, to Elon College, or to yourself, as may be deemed proper." (This letter was from a friend not a member of the Christian church, but interested in our enterprises).

(3). " Enclosed find $25.00 balance payment on one share stock I subscribed for. I wish the Publishing Company much success and prosperity not because I care for any dividend that may accrue, but because I want to see our people (in the South) owning their own printing plant."

(4). "Enclosed please find my check for $50.00 which pays for one share of Southern Christian Publishing Company's stock. Please issue and send me certificate of stock for same." (This letter and check were from a brother who had not been approached by any one to explain or solicit).

These letters will serve to show something of the feeling existing toward our Southern Christian Publishing Company. We doubt if our Southern Convention has ever adopted a resolution, or projected an enterprise, certainly it has not in our memory which has met with such hearty approval and universal cooperation as this of our own publishing House. If an enterprise of such promise, need, and universal interest does not succeed and prosper it will certainly be because of neglect, mismanagement, or grave inefficiency of those in charge.

THE MISSIONARY SITUATION.

The spirit of missions is not dead amongst us. Nor do you think for one moment that it is. That good spirit was never more alive amongst us than at present. Since The Sun began to enquire recently into the situation, editorially, we have received more assurasce than we ever had that our people are interested in missions as they never were before. Dr. J. P. Barrett, Editor of the Herald of Gospel Liberty answered the questions put to him, frankly, freely and fully. His answer is sufficient and we are grateful. His reply was given in moderation and with a steady pen. He printed facts. That was all we wished. As President Samuel of the American Christian Convention wrote in The Herald of last week with regard to Dr. Barrett, "An answer from him was due because it had been put up to him in a way that if he did not answer he was a coward. I am not in favor of covering up facts."

And now we do most heartily agree with Dr. Samuel in this statement "I am certain we will never solve the problem by criticisms. The easiest thing any one can do is to criticise the other fellow."

What we wanted was not criticism, but light. This has been turned on and is enough. Nobody believes that any part of our missionary funds has been covertly or dishonestly handled. If there has bees inefficiency or poor judgment, from any one's point of view, this will in due and proper season right itself. All of us make mistakes and some times err in our judgment as touching the investment and appropriation of funds.

Here then is the duty of every Christian Sun reader: To decide to do and pray more for missions, study more about missions and give more to missions. We must become a missionary people. The conviction grows and deepens upon us that the main cause of our slow progress in developing the home work is to be found in the little we do for the foreign work. God cannot prosper us usless we help to spread the Gospel abroad—send it to the millions who sit in darknss. If we would have everything for the home work we must develop a zeal and a deep devotion to the foreign work.

The Southern Convention offers to raise this year $2,500. for foreign missions. To bring this about every church will have to raise its full conference apportionment for missions and then make a special of-

fering beside. We can do this. It will help us to do it. We shall be the happier and the richer for the task. Rev. W. H. Denison, D. D., in another column of this issue sounds the clarion call. Catch his fine sipit beloved brethren and fellow pastors and let us go forward, as we never have, in the great work of helping to take the world for Christ. All together brethren, and the task will be a joyous one and its achievement will mean progress, development, victory, glory.

THE INAUGURAL BALL.

President-elect Woodrow Wilson had the courage, and the grace of God, sufficient to turn the tide of popular applause, and a long established custom, and abolish that old national farce the Inaugural Ball. Whereupon the Moguls of society—of Washington, D. C. society in particular—are mad some, and are already in high dugeon against "the silly decrees of this parson's son elected to the Presidency." Now just let the indignant cavort, and cut a few shines for fun. Bro. Wilson has so far shown himself to be a man of his own mind, and one with convictions as to what is right and what is not. And some how, up-to.date the people are with him. That inaugural ball was a sham and a nuisance and a humbug. It is a thousand wonders some man with grit and grace had not ruled it out before. At any rate our forthcoming President has done the reasonable tnd sensible thing.

EDITORIAL COMMENT.

Turkish-Balkan War.

The peace negotiations in London, carried on now for two months, between Turkey and the Balkan Allies, have been terminated, and at 7 o'clock P. M., February 3 the bombardment of Adrianople began afresh. It is now war to the finish. The Turks refuse to concede demands that looked to the peace of Europe, and now the Balkan Allies have reentered the conflict with the avowed purpose of driving the unspeakable Turk out of Europe. The undertaking is immense, and will be attetnded with untold suffering and great blood-shed before accomplished. The Turk driven to desperation will fight like a hunted animal; but the Turk has no legal or moral right to European territory. He is there by pillage, plunder and force of arms.

The peace of Europe and the safety of Greek, Bulgarian and Balkan are and must ever be threatened and endangered as long as the Turk owns a foot of European territory.

Temperance in N. C.

Those who believe that the temperance, or even prohibition sentiment, it is a stand-still, or on the wane in this good State certainly have not read the proceedings of the Anti-Saloon League meetings in Raleigh the past week. We doubt if any State Temperance Convention has been any more enthusiastic than this. Not only was the Convention well attended, but the addresses were able, to the point, and clearly demonstrated the fact that never was the spirit of temperance more alive in the State than at present. The Attorney-General of the State made an extended address in which he demonstrated his own familiarity with the working of the law and the sentiment of the people of the State as touching the law and sentiment expressed by this speaker and that of others was unequivocally that prohibition was a fixity in North Carolina, had come to stay, was far more popular now than it was when first enacted into law.

Six Months' School.

There is a demand from the people of North Carolina that the present Legislature give the free schools of the State a chance. This demand is well nigh universal, and is emphatic. The cry is that the children of the rural districts shall have at least a six months school term, and that there shall be a compulsory attendance clause for children of given age.

This cry is so loud and so persistent that we do not believe the Legislature will or can turn a heedless ear to it. We have never known a feeling more general and more intense than this, that the rural public schools must and shall now have a chance. By the educational census this startling fact is revealed that North Carolina is doing less than any State in the Union for her public schools, save one, far away New Mexico. This stigma the people are determined to remove, and remove for good and in earnest. The boys and girls in North Carolina have as much right to a chance in the race of life as the boys and girls of other States; and they are going to get it. There is a deficit in the State treasury, it is true, and taxes are already high; but the people are determined that the public schools have suffered long enough and now if there is to be suffering other school interests or institutions must share it. We do not believe this Legislature would dare adjourn without hearing and heeding the urgent and vehement demand from all over our State to give the children of the rural districts and the free schools a chance.

ELON COLLEGE NOTES.

Mr. J. Hawkins Rudd, Benaja, N. C., visited the College and his daughter, Mrs. Dr. S. A. Ware, last week. He is one of Elon's best friends.

Prof. H. M. Loy, Jacksonville, N. C., visited Alma Mater this week and was peculiarly happy and felicitous in his praises of the improvements and growth of which he professed to see evidences on every hand. He proposes a great reunion for commencement of all the classes. What do the other Alumsi think of this? The College would certainly be honored in such a pilgrimage this way.

Dr. P. H. Fleming, High Point, N. C., visited the College Wednesday to transact certain duties as Secretary of the Board of Trustees and attended the meeting.

Rev. H. E. Rountree, Greensboro, N. C., sang a beautiful solo during the meeting service Friday evening, and has promised to return for a similar service Tuesday. He sings with power.

Rev. L. E. Smith, Princeton, N. J., writes that he is too busy to write, but encloses his remittance on Special Fund and wishes the College well. Mrs. Smith also is doing work in the Princeton Seminary.

Rev. C. H. Rowland, who is this week conducting a revival service in the College, is at his best an expounder of the Truth. The interest is istense and we are praying and workisg for a gracious outpouring of the Spirit in our midst. There have already been a score or more of professions.

The executive Board of the Christian Publishing Company met here Thursday and decided to begin work on the 10th instant.

The Teacher's Normal Number of the College Bulletin is now being mailed to 3,500 addresses. Any desiring may have a copy.

Mr. R. H. McCauley, Chapel Hill, N. C.,and Miss Susie McCauley, his sister, now teaching in Gi sonville, were happy visitors Sunday.

Mr. Clifford Griffin, Spring Hope, N. C., a former student visited his brother here Sunday.

Uncle Wellons, while yet feeble, is steadily advancing to his accustomed strength. He has received many cheering messages from friends, all of which he appreciates. W. A. H.

Watermelon, Canteloupe and Cotton Seed
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W. R. McKay, Maxton, N. C.

THE LURE OF WORLD-MOVEMENTS.

In the wake of some of the great conventions of movements within the uplift of mankind, and the unity of the church, it occurred to the writer, young people would feel tremendously the call, or pull, of such, world-movements as touch youth. For example, the great Christian Endeavor Convention at Atlantic City reached all Christendom, and brought representatives of Christian work from all lands. About the same time Sunday school workers from lands across the sea, and this land, gathered at San Francisco for a Convention.

These two may suffice for an illustration of modern world-movements that have already gripped our young people and enlisted them, and these movements and thoroughly altruistic in their object, namely, to reach or benefit the whole world irrespective of national or continental boundaries. It seems to me that the young people already hear the call, and respond most nobly. We should regret to have it otherwise.

Think for a moment of our own young people, reared in a land peculiarly placed, in the midst of a citizenship peculiarly free from the trammels of ancient traditions, customs and governments. Think again that these youth who are reared in such a land are already, or will soon become, American citizens, a large per cent. of them trained in the splendid schools of our day, in the schools catching an outlook upon the world that was once impossible, many of them seeking technical training which virtually opens a whole world before them; youth with life still to be lived, and best of all, youth with the spirit of Christ possessing them. It seems that to such young people world-movements should appeal, that they should secure interest, sympathy and devotion.

And again, why should these world-movements grip young people? Because of what the world has laid at their feet, a heritage from the past—the *best* from past ages, from science, from art, from literature, from law, from, government, is laid at the feet of the young men and women of our day. Possessing such a training and such a heritage, they are mentally fitted for usefulness, and world-movements should appeal to them because of what they can do for the world. If they have received a larger vision, then they know that the youth for whom Christ died are in the world for which Christ died, and that it is little short of a crime for the Christian of our day not to interest himself in the wider movements.

And again, what appeal do these world-movements make to our youth? It must be confessed that secondary motives are something very powerful, that the lure of travel is very influential, that many a young man goes to other lands in order that he may know the joys of travel, and acquaintance with foreign people. Still others are actuated by the lure of opportunities. For examlpe, in China to-day in educational work, in commerce and manufacturing, are most attractive openings for young men qualified to lead and direct.

Again, the lure of achievement makes a strong appeal. What has been accomplished in recent years, or let us say in the past quarter-century, is so tremendous and astounding that few young people can resist the desire to share in similar achievements. Think of digging a Panama Canal. Fame is assured to men whose brains and practical genius have made the "big ditch possible," and the thought of similar undertakings proves a great incentive in the mind of many another youth.

Who wants to make his life count? Who dares to attempt great things for God? The stories of the bag of gold at the end of the rainbow, of the golden fleece, and many another story of mythology, cannot compare in romance with what the ends of the earth actuallly and literally lay at the feet of the young men and women of our day. Some of the young people who read this article, if they have the stuff in them, can be placed where they will have untold power in molding nations. They can go as missionaries, and missionaries of the broader type, who while pushing the simple evangel can at the same time push for a larger uplift of humanity. And if there are young people who cannot go as missionaries they can, nevertheless, push along missionary work, and feel the lure of what is now a great world-wide movement. One of the most practical ways to get in touch with what the church is doing in all the world would be to enlist as a Student Volunteer. The Volunteers, as a rule, are people of distinctly consecrated and sacrificing spirit. No Christian Endeavorer, who habitually attends the devotional service and studies the topics, can fail to be enlarged, or to throw his vision far beyond his own national boundaries. There is chance to-day to help roll along the effort for world-wide peace. And so it matters not at what angle we stand, in what direction we look, there is a most splendid call from the world to our young people. In schools and colleges, in our regular church work, let us see to it that our young people have the blessing of sharing in the world call.

M. T. Morrill.

Dayton, Ohio.

COME OVER AND HELP US.

In the spring of 1913, at Ishinomaki, where our church was first organized, we will hold a Quarter-Century Celebration.

In reviewing the history of the development of our church during these twenty-five years we naturally see many places where our mistakes now look amusing to us. But the turning-point in our history is a good time to correct past mistakes, gather new courage, and go forward with greater earnestness.

With a man the first twenty-five years of life is a time of preparation, both along lines of culture and experience, laying the foundation for a really useful life work. Similarly, as a church we have been largely laying foundations during this period. And yet not wholly so, for already one church, that at Azabu, in Tokyo, has grown into an independent, self-supporting church. But while realizing that up to the present our progress has been about like that of a little child as he totters through his first steps, we must now push forward vigorously, relying on the help of God and our kind American sympathizers, and do more really efficient work in helping to build up the kingdom of God in Japan.

And we believe that this coming celebration will give us a great impetus along this line; especially so if, as we are hoping, we may have the presence of several representative people from America and Canada to encourage and advise us as to the future. To this end we have issued a general invitation to our brothers and sisters in those countries who have already helped us so much, to send such representatives for this occasion.

Especially we are hoping and praying for the coming of Dr. Morrill, who has been so closely connected with our work by virtue of his office, that by his wise counsel and encouraging and uplifting work among us for a short time he may lead us into greater zeal and courage, and that by coming into close fellowship with us and securing at close range oll the details and needs of our work, its successes and defeats, he may carry back to you such a clear and definite report of the work as will give you all a complete knowledge of what is being done here through your help and influence.

We are all praying that Dr. Morrill may be sent to us, and that with him may come several others to encourage and help us.

Akano Daisaku.

PORTSMOUTH LETTER.

On the evening of January 14th the Womans' Missionary Society of Norfolk and Portsmouth, held a union missionary rally at the Portsmouth Church. The first speaker of the evening was Mrs. C. H. Rowland of Franklin, Va., who spoke of the aim of the board of which she is chairman. The board was in session during the day and had adopted plans for the reaching of every woman in the Conference. The next speaker was Mrs. Dennison who came with letters from missionaries at work on the field. She read the letter of Mrs. Watanabe, the native worker of Japan, who is being supported by the Missionary Societies at Franklin, Norfolk, Rosemont and Portsmouth. The principle address of the evening was delivered by Dr. W. H. Denison of Norlolk, who made a strong, forceful and telling plea for the great missionary cause. The congregation was delighted with his address.

The Christian Tide-Water Sunday school Association met with the South Norfolk Church the second Sunday afternoon. The attendance was the best that we have ever had and the interest above the average. All the schools were represented and the reports showed progress. The same officers were elected for another year. Lambert's Point school stood at the head again. They had already captured the banner of the Association at the previous meeting, having gained it three times in succession, so they were simply allowed to wear the honor this time, as another banner had not been provided. It seems to be a dificult thing for any other school to surpass them. They are forging ahead all the time, They are about to overrun their building. They are are talking a new church strongly. They are evidently in need of a new building. Dr. Denison spoke to the Association on the subject of teacher training and his address was very appropriate and timely. He displayed a chart on the subject that was full of rich things for the Sunday school teacher. Many saw the need of training for the Sunday school teacher in a new light. No doubt it will result in the organization of such olasses.

Berea (Norfolk, Co.) is looking up and laving her hand to the work with a new vision. A new spirit has taken possession of the people and they are throwing themselves into the work with a purpose to bring things to pass. They raised their Conference money last year easier than ever before. They actually went beyond their assessments and sent more to Conference than they were required to send. For the past quarter there has been a very noticeable increase in the congregations. A new roof has been put on the church recently which cost about $140.00. Not long since the Young Peoples Society had the building repaired. At the last appointment two brethren, K. S. Gammon and L. M. Nichols, were ordained to the office of deacons in the church. The Sunday school under the superintendence of Bro. L. M. Nichols is prospering.

The work in the Christian Churches of Norfolk and Portsmouth has veen very encouraging during the month of January At the Ministers' Conference this morning the real situation was surveyed. All the churches have had splendid attendance at regular services and nearly all have had accessions, Lambert's Point and Memorial Temple being in the lead. Every Sunday school has had a decided increase in average attendance and a splendid increase in new scholars. The Memorial Temple is crowding all available space for the Sunday school and beginning to realize that additional space must be provided. The South Norfolk school is contemplating adding on a new room during the year. Their building is too small for their school and they are feeling that something must be done to meet the needs of the work. We have already mentioned the situation at Lambert's Point. The Berkley church is also contemplating improvements. The Third Church has just added several new rooms in order to take care of the increase in their school. There is evidently a great work to be done among the Christian churches of this vicinity. They have such an opportunity as they have never had before. The field is a great one and the workers on the increase. Truly we need to pray that the Lord of the harvest will send forth laborers into the harvest fields.

Revival services are in progress at the Memorial Temple and the promise is for a splendid meeting. Dr. Denison has made thorough preparation for the meeting and the church is already at work in a telling way. There were several professions yesterday. Since coming into the field he has received over thirty into the church. In the Sunday school there are about one hundred that they are hopping to reach for Christ during the meeting. Pray for the meeting.

At the Christian Ministers Conference this morning, the writer Secretary was requested, to give in the columes of the Sun a monthly summery of the work in this vicinity. This is the beginning.

J. W. Harrell.

Jan. 27, 1913.

CONSHOHOCKEN LETTER.

Our new Men's Bible Class had 47 present Sunday and reported an enrollment of 86. On Sunday they gave a Musicale with an audience of about three hundred and fifty. The occasion was presided over by Mr. J. A. McFarland, Vice-President, who gracefully presented the Class President, Mr. Parker S. Williams. Mr. Williams made an easy and effective address, reviewing for the audience the progressive steps and stages that had been taken and passed, in bringing about the movement. The teacher, Mr. L. J. Palmer was unavoidably detained and could not be present. After the program was finished the Men's Bible Class, the Square Deal Bible Class, and possibly two hundred other persons, were served refreshments through the courtesy of the President of the Men's Bible Class.

Congregatiins Sunday were a little below normal, because of weather conditions.

I spent last week w th Rev. F. C. Hall in special services at Locktown, N. J. The roads were very bad in consequence of much rain, so the attendance at church was small until Thursday evening when the audience was large, as also on Friday evening. I was expecting to return this week, but am detained on account of physical indisposition. Brother Hall kindly took me to several of his homes in the surrounding country and they were nice homes occupied and managed by refined and intelligent people. They hold their pastor in high esteem and are liberal in their praises of him. He and his good wife entertaised me at the parsonage and were exceedingly kind. While over there I met the widow of Rev. J. F. Hayes who is now over ninety two years old, with mind active and able to move quite well about the house, going up and down the stairway whenever she desires without attention. I also met a sister of Bro. Jacob Lawshe of Suffolk, Va., in her home but did not know until afterwards of the relationship.

On my return home I found a good piano in the Gulph Mills Church, placed there by the new Men's Bible Class, which is an importast addition to our church equipment. We are keeping up two prayer meetings per week, one at church and the other in the homes.

M. W. Butler.

Prof. E. T. Hines, Principal of the Jefferson Academy, McLeansville, N. C., delighted the College with a visit recently and made an appropriate address during the C. E. prayermeeting. His patrons are giving him high praise as teacher and disciplinarian.

NOTES AND PERSONALS.

—Rev. J. W. Harrell's Portsmouth Letter is full of interest and inspiration. We are much obliged to him for his fine beginning, and Sun readers will join us in that.

—The evangelistic services being conducted at Elon College by Rev. C. H. Rowland are proving to be of the highest merit and greatest worth. There have been scores of conversions, and reconsecrations, and the church is greatly edified.

—Yes, The Annuel is behind time—a month. The house that issued it this year was unavoilably delayed in printing it we are told. But it is out at last. The price is 20 cts. the copy post paid. Order of The Christian Sun, Elon College, N. C.

—Do you want a copy of The Christian Anual for 1913 containing proceedings of the Convention and all our Southern Conferences for 1912, apportionments for 1913, ministerial directory etc.? Send us 20 cts. with your order and the book will be mailed you.

—If you did not happen to read in last week's Sun what our brother F. M. Farrell, Pittsboro, N. C. had to say about our church and the mission cause go back and read it Brother Pastor and see what you think of the indictment this good layman makes against us pastors. This is enough to arouse us.

—Miss Bettie Stephenson, now teaching at Boone, Wautauga County, N. C., finds an abundant field for active Christian service and is thoroughly enjoying her work. She yearns for the foreign field and is burdened because of the millions in pagan lands who are dying without Christ and without hope.

—Heartiest congratulations to our hustling, loyal brethren at Liberty, N. C. They have almost finished their handsome brick building and two Sundays ago worshipped in it for the first time. Rev. J. W. Patton is the happy pastor. Be sure to read what he writes about it under "Church News" this week.

—The people of this good State are putting it up to their legislators to enact a six months school law and a compulsory attendance law, and if this same thing is not done the people generally are going to be disappointed, and indignant. "Give the free schools a chance" is the cry throughout the State. If the members of the General Assembly have not found this out they are deaf.

—Under date of Feb. 1, Rev. Warren H. Denison D. D. Norfolk, Va. writes "We are in the midst of a gracious revival here. There have been some fifteen or twenty conversions this week." Which is good news indeed. We carry nothing in these columes with more genuine joy and delight than the report of good and gracious revivals—the information that souls are born into the kingdom.

—North Carolina is largely rural in population. Now look! According to recent statistics, by the United States Bureau of Education, the school term in the towns and cities of the State is up to the average; but the average rural school term in the State—that for the country boys and girls—is the shortest in the whole American Union. Is it any wonder that a demand goes up to our Legislature from all over the State that this shameful inequality shall be eliminated?

—We are under obligations to Rev. B. F. Vaughan, Sect. Centerville, Ohio for a copy each of the Ohio State Christian Association minutes for 1912 and the Miami Christian Conference minutes for the same year. These annuals contain much valuable information as to church and Sunday school work in Ohio and show that our work goes forward in that great State. There is a long list both of Christian churches and Christian ministers in Ohio, and the contributions to missions, education, and other enterprises of our Zion show that our brethren in the West are awake and are pushing forward.

—Letters have come from many sources and quarters expressing thanks and appreciation of our recent editorials on the missionary situation. And we refer to the matter in this way to show that our people are not paralyzed or sleeping with reference to missions. There is no topic about which the people generally feel so deeply and so intensely. The letters received by us indicate a whole pent up volcano of smouldering and potential interest and enthusiasm in the matter of missions, if only some Hercules or Vulcan would arise with the zeal and might to tear away the crest and give vent to the flames.

—The Norfolk-Ledger-Dispatch of recent date carried a splendid view of Lakeview Hospital, Suffolk, Va., and a graphic account of what the institution is doing and has done for Suffolk, concluding with the declaration that Drs. J. E. Rawls, D. L. Harrell and David L. Rawls were the factors in the creation and maintenance of this public enterprise which is a blessing to Suffolk and to peoples near by. We are not surprised at the great success and wonderful development of any institution which has at its head, and as its founders, such splendid and efficient Christian gentlemen. There would be wonder indeed if the institution in such hands did not prosper and flourish. Our congratulations, gentlemen and good friends, on the good work for the suffering of humanity that you are engaged in.

—Rev. H. Russell Clem, and wife, Springfield, Ohio, have sent us in exceedingly neat and attractive form a leaflet with New Year Mottoes, (their new year resolutions we presume) which are as follows:

Prov. 4:23. "Keep thy heart with all diligence; for out of it are the issues of life."

Ps. 116:9. "I will walk before the Lord."

Jno. 15:7. "If you abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Phi. 4:13. "I can do all things through Christ who strengthens me."

Rom. 8:28. "And we know that all things work together for good to them that love God."

II Tim. 2:15. "Give diligence to present thyself approved unto God."

Notes and Personals.

—Our always agreeable and delightful brother, Rev. J. H. Barney. Clearville, Pa. writes "I am real glad you will soon be in our own Publishing House. Hurrah for the sunny South! Say, how can a preacher be loyal and not take and read his denominational paper and support the church enterprise?" Brother Barney, he can't. And, by the way, if there is a minister in the Southern Christian Convention who does not take and read to some extent at least The Christian Sun we do not know who he is. For which encouraging fact we are profoundly grateful. As Ben Franklin said in the Convention of cononial patriots when they were discussing the matter of freedom and self-government here in America "We must stand together, or we will hang separately." And it is good for any company of loyal souls to keep before them that truth.

SUFFOLK LETTER.

The new "Publishing House," located at Elon College, and nearing completion, is the youngest enterprise of the Southern Christian Convention's but it ought not to be the least in years to come. If any church institution has a chance to do business in a business way, it is a printing House. There is hardly a field in which so much progress has been made as in printing. Great mills are engaged in paper making. Great forests are cut away for the pulp mills. Great founderies are making type. Great shops are building machines of all sorts and sizes. An army of men march daily to

the printshops. Many gross of pencils are worn out daily, like I am wearing this one out, on paper. Great Dailies go out of great cities in car load and sometimes in train-load lots. Tons and tons of magazines are sent out monthly. Books by the hundreds of thousands come from the press every year. Circulars, Bill heads, Bills, notices, job-work in many forms, drop from the presses, like autumn leaves, through every hour of the day. No man can tell us how many tons of paper, how many gallons of ink, how many pounds of type metal are used every day in printing Houses. But one thing is sure, and that is that the printing business is on the increase and will continue to increase year by year.

Now, as to a printing House. It does not work with a limited constituency like a Religious paper. Its field is the limit of its capacity to do printing neatly, artistically, promptly, reasonably. Nobody cares where the work is done so it is done correctly and on time. Business Houses, Railroads, Mills, Factories, Schools, Professional men, authors, counties, all have printing done. The House that can win the business and hold it can keep busy. There is no "trust" in printing. There is no bar to good work. There is no corner in ink work. There is no sentiment io cold type. Its warfare is mightier than shot and shell. The click of type is yet to drown the roar of the cannon, and the news paper will be mightier than the flags of war. The doom of strife is reeled off from the cylinders of the printing press. The heat in hot tanks of type metal must some day warm a frozen world; and all your Gibraltars must yield to the printing House. It is a great business—this printing business. There never was such a good time to start a "Publishing House." The machinery was never so near perfect. The business was never so easy to get, and there was never so much of it. The door is open. The field is wide. The day is propitious. And here is wishing the new "Publishing House" a sure and profitable business from the start, and a future of great usefulness in the religious purpose and motive at the center of the undertaking. Editor Atkinson, the good Board, the capable manager, Montgomery, and the Christian Sun are all embraced in my congratulations and best wishes that they may open business in the very month in which George Washington was born.

W. W. Staley.

NORFOLK LETTER.

To be fully aware of all the misery and wretchedness of life, and still be hopeful, to recognize the weaknesses and follies of one's fellows, and still trust and love them, to walk along the highway, knowing it to be hedged around by snares and pitfalls, yet forging firmly and confidently onward, to cast one's self with unstinted ardor into the battle for the right, and yet to avoid "hobbies" and extremes, to fight for temperance temperately, to avoid stirring up strife in the advocacy of peace, to be a specialist in one line of effort and be yet broad enough to avoid "boring" our friends by constantly talking "shop," and finally, to be able to do well the strenuous work of life and still possess our souls in calmness, gentleness and serenity, and to go sweetly and modestly upon our way; such verily and truly, is a result worth toiling a lifetime to achieve.

Balance, poise, how difficult are these to achieve, and yet they form two of the most beautiful elements in a well-rounded, harmoniously developed character.

The world is full of "lop-sided people.

Not all the monomaniacs are in the asylums.

People of an intense temperament need to be especially upon guard, lest, even in their efforts to do good they become narrow and self-centered in all their activities.

There be those who make their very "goodness" so prominent that it becomes nauseating.

If I am going to love you at all, I shall do so because you are YOU, and not because of any of your pet schemes or "isms."

He who really knows life; who has really "lived" and who comprehends something of the vastness of the mighty problems which confront the human race with eternal insistance, will view with a certain good-natured cynicism and tolerant scepticism and declarations of those mercurial ones who declare that they have these problems "about" solved.

Sisyphus, doomed to evermore roll his stone up the mountain; who is he but the human race, struggling with its moral, political and social enigmas?

Will these enigmas ever be solved?

Not in my day.

Nor in yours, my child.

Nor yet in far-away day that your great-great-grandchildren shall see will the world-old forces of confusion and wrong be utterly abated.

Where then, are tht "brilliant measures" and the "paramount issues" in the heated and sometimes unbrotherly advocacy of which we vex our souls and forget to be kind and gentle?

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of thee,
And thou, O Lord, art more than they.'

What then? shall we give up the battle? By no manner of means, only let us remember that, after all, the important thing about the conflict is the development which we personally get out of it, and the opportunity which it affords for such an exhibition of moral courage as will inspire our fainter, weaker brother to forge onward toward the goal who might otherwise perish by the wayside.

Let us then, not carry the world too heavily upon our shoulders. In the midst of pressing activities let us try to find time for relaxation and repose, so that we may be just good, lovable, "human beings."

Henry Spencer Booth.

Strickland- Haithcock.

Wednesday, January 8, 1913, at North Henderson, N. C., I united in marriage Mr. Frank Strickland of Nash Co. and Miss Lula Haithcock of Henderson. Immediaely after the ceremony Mr. and Mrs. Strickland left for their home in Nash County.

May blessings attend them through life.

C. E. Newman.

WRITINGS *and* ADDRESSES

of

AUSTIN CRAIG

Many of the good things from the pen of that remarkably able minister and educator of the Christian Church

Arranged by
MARTYN SUMMERBELL, LL. D.

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Sunday Schools and Christian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

ENDEAVOR DAY MESSAGE.

Greetings From President Clark to Society Members.

"It seems but yesterday since those fifty young people of Williston Church came to see me in my study, in Portland, to see if we should form a society of Christian Endeavor. It was a bitter cold, blustering night in February, and I remember thinking that the weather was about as unpropitious as it well could be. The young ones came to tea, and the older ones, headed by a good friend, Mr. Pennell, with his large class of young men, came later in the evening.

"The constitution was brought out from the pastor's desk, where it was placed after a good deal of labor and prayer had been expended upon it, and read to the young people. I was surprised that so many were willing to sign it as active members, even though it contained the 'iron-clad' pledge. I was still more surprised and delighted to find that they kept it, and yet more surprised to find that this plan was adapted to other churches, and that a general desire was developed to know more about it.

"The first meeting under the new constitution was an unexpected success. In the first consecration meeting I watched anxiously, and with many fears. The presence of God's Spirit was manifestly with us, and while the young people of Williston Church visibly grew in grace from week to week, we also heard the some good news from Mr. Dickinson's church (the Second Parish in Portland), where a society was soon established, and from many others.

"So you see what a set of doubters we were at the beginning, and how little credit is due to any one for the very humble experiment which was made in that Portland church.

"Pleasant as it is, however, to dwell upon the past, on this our birthday, it is more important to think of the present. The society has come, apparently, to stay. It has come, we believe, not for the will of man, but because God has a use for it. It remains for us to guard it from danger, and to keep it in its rightful place, as a humble helper of the church.

"If this were merely a man-made agency we should have little hope for its doing much permanent good. If, as we all believe, and as its history proves, men have had very little to do with starting it, and God has used it as one means, in modern days, for training young Christians, we may believ that we are as yet only on the threshold of its history. On this account, if there are untold possibilities of good in the future, it is all the more necessary that we should be modest and cautious, and yet aggressive and earnest to use every opportunity which God gives us."

CONSECRATION MEETING.

C. E. Topic, Feb. 9—"The Ideal Christian. II. His Zeal: 2 Cor. 6:1-10.

The leader may begin by giving several examples of zeal in various kinds of work: the zeal of a poet, an artist, a writer a reformer, a politician. Christian zeal is interest, warmth, fire, consecrated to Christ's cause. Point out that Christian zeal with the biggest thing in life: the formation of character, the salvation of men,the redemption of town, city, country, and the world. The leader may suggest that zeal is quickened by communion with Christ and by contemplation of His will. Then he may briefly point out that zeal is transmittable: one zealous man makes others zealous, further, to accomplish anything in the work of the Kingdom we must inspire zeal. One can do nothing with men so long as they remain cold, but molten metal fits into any mould.

Hints for This Meeting.

Plan your meeting carefully; a really good meeting never "just happens."

Have a program, but do not hesitate to depart from it for any good reason.

Open this meeting with silent prayer while the members are standing; follow the Lord's prayer.

Have the secretary call the roll immediately following the opening exercises: let each one respond when name is called as part of the program assigned, such as talks, special music, recitations and illustrations.

Discussion Topics.

Three members tell how zeal helps a Christian.

Three members tell how a Christian's zeal helps other Christians.

Three members tell how a Christian's zeal helps people who are not Christians.

Three members tell of Bible women whose zeal carried them into greater activity.

Three members tell of Christian persons that you know whose zeal carried them into greater usefulness.

By what should our zeal be guided, by God's word or the opinion of men or our feelings.

Zeal and Success.

Success is carrying out our plans—if they are worthy of carrying out.

Success is to be measured by the whole life.

May fail in life because they have not learned to do one thing well.

A man is sure to fail if he tries to succeed in his own strength. God is the only success.

No one succeeds whose success keeps others from succeeding.

There are many men whose first success, being mere chance, is never followed by a second.

Half of success is character. Be true, helpful, and humble, and men will push you up.

No estimate of success is complete that does not count in heaven.

Good cheer is a mortgage on success. A whiner seldom succeeds.

Quotations.

Emerson wrote: "Every good and commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was ever accomplished without it." (Give one example of a cause pushed with zeal to success.)

Charles Kingsley wrote, "People smile at the enthusiasm of youth, that enthusiasm which they themselves secretly look back at with a sigh, perhaps unconscious that it is partly their own fault that they have ever lost it." (Why do people lose enthusiasm, and how may they retain it ever fresh?)

Dr. Bonar tells of a dream he had. He dreamed that he was dead, and the angels weighed his zeal. They analyzed it, and found that fourteen parts were pure selfishness, fifteen parts sectarianism, twenty-two parts ambition, twenty-three parts love for man, and twentyy-six parts love for God. When he awoke he was ready for a new consecration.

RAINBOW LESSON.

Notes for S. S. Feb. 9. "God's Covenant With Noah. Text: Gen. 9:8-17.

Time.—The time of the beginning of the race under Noah.

Place.—Unknown.

Persons.—God, Noah, and family.

Golden Text.—I do set my bow in the cloud,and it shall be for a token of a cov-

enant between me and the earth.—Gen. 9: 13.

Leading Thought.—The word of the Lord is sure.

The purpose of this lesson is to show (1) how the flood ended, (2) how Noah worshiped when he came from the ark, (3) how God established the covenant of the rainbow, a covenant that is a pledge of his mercy and of his faithfulness.

The waters were prevailing. The flood was at its highest. The destruction designed had been accomplished. Noah and they that were with him were afloat in the ark. Such were the conditions as our study ended last Sunday. Our lesson today continues the story, concluding with the covenant of the rainbow..

The rains ceased: wind arose, and the waters began to subside. The record states that the ark rested "upon the mountain of Ararat," This is the name of a considerable region, a lofty tableland in northern Armenia. From it rises several snow-capped peaks, but it is not probable that the ark stranded upon one of these, but rather that it settled at such altitude. Noah and family were shut in the ark. A summing up of the days numbered in giving details brings the time to 365 days; a comparison of Gen. 7:11 with 8:14 makes it ten days more than a year. We do not fully understand the mode of reckoning used by the chronologist, hence can settle upon only a rough estimate of the time. The important point is, that as soon as it was safe for Noah to be released, "God remembered Noah," and bade him come forth.

Illustrations.

The Rainbow Token.—Heathen poetry and mythology echo this promise of the rainbow. Homer in the Illiad calls the rainbow a sign. The Latin poets Virgil and Ovid, name the rainbow Iris, the messenger of the gods. Ancient Germans fancied the bow a bridge by which the gods passed from heaven to earth, and Indians had a similar tradition.

Where to find the Rainbow.—A friend of mine yesterday, when he was told there was a rainbow, looked for it in the direction of the sun. He evidently did not know better. God never puts rainbows in the direction of the light. There is no need of them so long as you can see the sun shining so gloriously as it did yesterday afternoon. It is when you have to look at the cloud that you want a rainbow. Thus you will always find that if the sun is in the east the rainbow is in the west. Hence the old song says—

The rainbow in the morning
Is the shepherd's warning:
The rainbow at night
Is the shepherd's delight.—D. Davies.

Question Review.

1. Who of you remember the rain we had—? (Mention the most recent heavy rain.)

I remember I heard a little boy say, "It's never going to stop raining."

2. Was there really any danger that the rain would not cease?

3. Why are you so sure there will not be another Flood such as there was in the time of Noah?

4. To whom did God make this promise?

5. With whom besides Noah, did God say he made this covenant? ("Every living creature.")

6. When men draw up a covenant of agreement now, what must they do to make it binding? (Sign their names.)

7. How did God sign his covenant with Noah?

8. How many of you have ever seen God's rainbow signature?

Let us all be on the lookout, and see who will be the first to see a rainbow this year. When you have seen one, be sure and tell me of it, by phone, or next Sunday.—Leonard.

WHAT MISSIONS MEAN TO ME.

The work of missions, whether at home or abroad, means to me the Church obeying her Lord.

This is the great work that demands hearty support from all Christians. May we not say that interest in the work, and financial support of it, are the evidences of sincere Christian profession?

Active interest in Mission work is necessary to keep the individual Christian, as well as the individual church, from becoming selfish. Is it not evidence of some grievous lack that so many people in our Christian countries are neither interested in, nor identified with, the church?

This condition exists in far too many places, but it should not excuse the church or churches so situated from taking the wider outlook that includes the whole world, nor from contributing generously to carry the gospel to the multitudes yet in ignorance of Christ's mission to the world.

Do we remebmer that we should be responsible for the evangelization of a million of the unsaved, if we are to do our duty, in connection with the other denominations of Christians?

Then we ought to give far more generously than we have yet done for this work. Measuring up to our responsibility and priviliges, we ought greatly to increase our Foreign Mission offering, making it sufficiently large to wipe out the present deficit, and furnish funds sufficient for the support of all our Foreign workers, and also enough that it may be enlarged. If we all, as members of our denomination, realize the full force and importance of the work, we would do it, for we are able to do it.

Alva H. Morrill.

Franklin, N. H.

Makes Home Baking Easy
ROYAL

BAKING POWDER
Absolutely Pure
HAS NO SUBSTITUTE
A Cream of Tartar Powder, free from alum or phosphatic acid

MARRIED.

Darden—Bradshaw.

On Dec. 25, 1912, at my residence, Suffolk, Va., Mr. C. Wilbur Darden and Miss Fannie Jefferson Bradshaw were united in the holy bonds of matrimony by the writer. These popular young people of Chuckatuck have many friends who will wish for them a happy and prosperous life.

I. W. Johnson.

Holland—Hueter.

On Oct. 27, 1912, at the home of the bride's parents in Nansemond Co., Mr. John W. W. Holland anr Miss Mary E. Hueter were united in marriage. Mrs. Henry Savage rendered the music for the occasion. Quite a number of friends witnessed the ceremony. After the marriage an elaborate supper was served the wedding party and friends. The bride was the recipient of many handsome presents. They have the best wishes of many friends. Ceremony performed by the writer.

I. W. Johnson.

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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

GREETINGS FROM ACROSS THE SEA.

I send greetings to my sisters in the Lord. From a small child, I went to Sunday school and was myself led to Salvation. Knowing deeply about Christ's salvation as I grew older and received grace. I felt, that though I was happy, I must try to work for the salvation of my many friends. I earnestly prayed about this. God has given to such an one as me, seven or eight places in which to work. Durng the long time of 22 years, I had five great troubles and temptations. One was by fire; once a robber entered the house. Again a flood came. My beloved husband became a consumptive and after eleven years died. The last was such a grief as man may not tell or others may not know. One must yield to a higher power and every day give thanks.

Lately, I received such grace as to work in Akabane in evangelism. In a thread factory there I often spoke of salvation for one year. Also I visited the sick in the factory boarding house. I had many consultations with the girls and I tried to comfort them with Christian love. It was most happy work for me. It was only a small result, but these girls repented of their sins.

God, having called me to Iicou-gawa to live, just now I am in Iihinomaki. I am meeting, with gladness, acquaintances whom I have not seen for 20 years. It gives grace to pray with the Christians. Twenty years ago, my husband worked gladly at Iihinomaki. I wish to work in the same spirit. Pray that God will bless my weak work. Also, tho' I have not met you, I will every day pray for God's grace upon you. Also my other request is that some of the women may enter God's kingdom. I shall be glad to hear of your work and prosperity.

Toki Watanabe.

To Women's Missionary Societies of Norfolk Temple, Portsmouth, Rosemont, and Franklin.

MARRIED.

Barnes—Dick.

On Dec. 26, 1912, at the residence of the bride's parents in Suffolk, Va., Miss Nancy Dick became the bride of Mr. R. Henry Barnes of Greensboro, N. C. Mr. Barnes is a traveling salesman for the O. B. Barnes Safe Co. The marriage was quiet and was witnessed by only a few immediate friends. Immediately after the ceremony the couple left via the S. A. L. Ry for Greensboro, N. C. where they will reside. They have a large circle of friends who will wish for them many years of happiness and prosperity. Ceremony performed by the writer.

I. W. Johnson.

Whitehorne-Lilly.

Miss Annie Josephine, daughter of Jno. P. Lilly was joined in holy wedlock to Wm. H. Whitehorne December 4, 1912. The bride and groom were accompanied to Richmond by J. L. Whitehorne, brother of the groom, Miss Estelle and E. M. Lilly where the marriage ceremony was officiated by Rev. J. M. Rowland, pastor of Laurel Street M. E. Church. The bride is a popular young lady of Waverly and a member of the Christian church here. The groom is a prosperous young man of Norfolk who is in the railroad service.

The happy young couple left Richmond for an extended visit to Washington City. On their return they will reside at 357 Chautauqua Ave., Port Norfolk, Va. The writer joins their host of friends in wishing them a long and pleasant life on the matrimonial seas.

Roger M. White.

Waverly, Va.

Rhodes-Geil.

At the home of the groom's brother, Walter E. Rhodes, near Linville, Va., on December 25, 1912, I united in matrimony Mr. Edward C. Rhodes and Miss Saida Geil. The parlor was tastily decorated for the occasion. A number of friends of the contracting parties gather-

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-eight years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 100 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

For HEADACHE—Hicks' CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c. and 50c. at drug stores

WANTED: A MAN OR WOMAN all or spare time to secure information for Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. S. I A., L Bldg., Indianapolis, Indiana.

Whittemore's Shoe Polishes

FINEST QUALITY LARGEST VARIETY

"GILT EDGE" the only ladies' shoe dressing that positively contains **Oil.** Blacks and Polishes ladies' and children's boots and shoes, **shines without rubbing,** 25c. **"FRENCH GLOSS,"** 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. **"DANDY"** size, 25c.

"QUICK WHITE" (in liquid form with sponge) **quickly cleans** and **whitens** dirty **canvas shoes.** 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. **"ELITE"** size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

WHITTEMORE BROS. & CO.,
20-26 Albany Street, Cambridge, Mass.
The Oldest and Largest Manufacturers of Shoe Polishes in the World.

ed to witness the ceremony, and immediately after the marriage service a beautiful and elaborate wedding dinner was served to the satisfaction of those present. The bride and groom are both members of the Christian church at Linville and are deservedly popular. A number of beautiful presents were received showing something of the esteem in which the happy couple are held. They will make their home in Broadway, Va., where the groom has employment. Both are of good parentage, and they will no doubt live happily together, and accomplish much good. To this end they have the best wishes of a host of friends.

A. W. Andes.

Wicker—Wilkie.

Dec. 4th, at 7.30 P. M. Zion Christian church was the scene of a beautiful wedding, the contracting parties being Mr. John McFarland Wicker and Mrs Minnie E. Wilkie, both of Lee county, N. C. The ceremony was performed by their pastor, Rev. G. R. Underwood, in the presence of relatives and friends.

The church was artistically decorated for the occasion with ferns, holly and mistletoe, the red and green color scheme being carried out. Holly was profusely banked about the altar. In front was a large arch from which hung a large white bell and at the head of each aisle was a smaller arch from which was suspended a smaller red bell..

While the wedding march was being rendered by Miss Gladys Bryant the party entered in the following order: Little Misses Laura and Lutie Wicker who swung open the gates that admitted the party to the altar; next the bridesmaids, Miss Roberta Womble and Miss Alma Wicker. They came down each into aisle and crossed over in front of the large arch to the opposite side. Then came the groomsmen, Mr. Matthew D. Wicker and Mr. Alton Wicker, they, too, coming down either aisle and crossing to the opposite side of the altar. Then came the bride down the left aisle leaning on the arm of the maid of honor, Miss Ida Belle Wicker, sister of the groom, and at the some time the groom came down the right aisle accompanied by his best man, Mr. William McIver, brother of the bride They met in front of the altar beneath the large arch and were there made one.

Immediately after the ceremony the bride and groom with the attendants, also a number of invited guests, drove to the home of the groom's mother, Mrs. Anabelle Wicker, where a reception was given

The presents were many, beautiful and valuable.

C. R. U.

FROST PROOF CABBAGE PLANTS

Don't be foolish and order your cabbage plants without first getting our wholesale price on our guaranteed plants from the famous cabbage plant section.

We Guarantee Everything. Don't Delay, Write us Today.

RIVERS WHOLESALE PLANT CO., Box Meggetts, S. C.

WAKEFIELD'S Field Grown Frost Proof

CABBAGE PLANTS

Every step in the production of our plants is carefully planned. First, we obtain Long Island Cabbage seed grown by the Originators of the Early Jersey. The *BEST* of seed placed the *EXACT* depth at the *RIGHT* time in suitable soil, scientifically manured and prepared, aided by the Sheltering Blue Ridge Foothills that temper our winters, enable us to grow the *BEST* of plants that winter in the open and ship thousands of miles. Our plants are *CHEAP*, quality considered. Cultivation suggestion and a price list that will surprise you are free.

WAKEFIELD FARMS :: Charlotte, N. C.

DIED.

Saunders.

Hurley Kilby Saunders, son of Solomon J. and Zora Saunders was born in Nansemond Co., Va., **August 5 1887, and died December 29, 1912, aged 25 years 4 mos.** and 24 days. He was a bright boy of good morals and united with Oakland Christian church about eight or ten years ago. His father died in June 1909. After his father's death he took charge of the home affairs and looked after the welfare of his mother with devotion and fidelity. **A little over a year ago he was married** to Miss Chapman of Isle of Wight Co., Va. Several months ago his health began to fail, and the end came peacefully on the above mentioned date. He died trusting in his Saviour. He leaves a mother, wife and one child. The funeral services were conducted by the writer assisted by Rev. H. H. Butler, a life-long friend of the family. His body was laid to rest in the family semetery to wait the resurrection morn. **May the Father bless and comfort the bereaved family in this dark hour.**

I. W. Johnson.

Mrs. A. G. Higgins, was born Sept. 1, 1838, in Novo Scotia, and grew up to womanhood in that country, married and had two daughters, both of whom are now living, one in Mass. and the other in Cal. She lost her first husband, and married Mr. A. G. Higgins,and came to Va., in March 1884. They soon located at Dendron, Va., and Mr. Higgins, was in the employment of the S & S Lumber Co. for a great many years. When the Dendron Christian Church was organized Mr. and Mrs. Higgins, came in as charter members, and have been loyal to the church and to the Master's work all the while. Early last Spring Brother and sister Higgins, moved to Berkley, Va., and a few months before Christmas sister Higgins came back to Dendron to visit her daughter Mrs. W. S. Barrett. She was in feeble health and continued to weaken and finally passed out to the spirit realm Dec. 28, 1912. She was buried Dec. 30, 1912, at Spring Hill Christian Church, services conducted by the writer her pastor.assisted by Rev. Mr. Heath, the M. E. pastor of Dendron, and Rev. Mr. Blair, pastor of the Baptist church of Dendron. Sister Higgins, was a true, and kind hearted woman, and it was always a pleasure to her pastor to visit the home. she was so kind and mother like we feel that one of our best friends is gone. She leaves to mourn their loss two children by her last husband, Mrs. W. S. Barrett, and Mr. A. S. Higgins,both of whom are highly respected and are very useful in society and church, her husband and a host of friends We shall miss the dear sister but as she was ready we feel she is now in the realm of the blest. May God bless the children and the dear husband and her many friends C. C. Jones.

THE CHRISTIAN ORPHANAGE.

Rev. E. M. Carter, Editor, Elon College

Officers of the Orphanage.

E. M. Carter, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College, N. C.

MONTHLY S. S. OFFERING.

Wake Chapel	$3.30
Wentworth	1.70
Pleasant Grove, Va.	3.11
O'Kelley's Chapel	.51
New Hope, Va.	.40
Suffolk	30.00
Wadley, Ala.	1.75
Mt. Auburn	2.50

SPECIAL.

Coshohocton, 1st Ch. Ohio	6.75
Sale of hide	4.10
Mrs. Bettie Cates	3.00

THANKSGIVING.

Shiloh, W. N. C. C.	3.70

BIRTHDAY OFFERING.

Spring Hill	4.00
	$ 64.82
January 22	305.52
Total	$370.34

Dear Children and Friends:

I am very glad to say that our sick ones are getting on nicely. Mary Webster is up now.

Rev. P. T. Klapp paid us a short visit this week, also Rufus P. King, of the Friends' church. "Uncle" Rufus spent Saturday night with us and delighted the children with some good humorous stories. He is very fond of cows, and has given the institution five or six; and as I make out the report for this week I have a letter from him which states that he has another one for us if we would accept. That is easy to decide. Of course we will accept, with *thanks*.

I am sending letters to all the Sunday schools asking them to consider, those who are not already doing so, the matter of giving one collection a month as a Monthly S. S. Offering for the support of the institution. I am very glad to have enrolled some new ones already; and, I hope others will allow me this happy privilege. This will help pay our bills and meet current expenses.

Yours for the best interest of the institution,

E. M. Carter, Supt.

Dues.

Catherine Moffitt,	$.15
Baird Moffitt,	.10
Dwight Hillis Lankford,	.10

Monthly S. S. Offering.

Dendron,	3.16
Lebanon,	1.00
Linville,	1.01

Special.

Miss May Lattimore, on support of Carl,	18.00
Sale of calf,	5.50
Sale of cow,	22.38
Sale of pig,	1.00
Oakland Ch., Va.,	10.67
A friend, Raleigh,	1.00
Mrs. C. P. Odend'hal,	2.00
Total,	$66.07
Jan. 29,	370.34
Total Feb. 3.	$436.41

Dear Children and Friends:

I am sorry you were disappointed by last week's report [illegible], will clear that up. Now it is useless for me to ask you how you felt about it for I know already: just as I feel when you don't write.

Last week there came to us, by express, thirty copies of song books: "Jubilant Praises," as a gift from the citizens Bible Class at Elon College. Some time ago Dr. Harper, who is teacher of the class, came over and was with us in our Sunday afternoon services and saw how we were trying to sing from three books. So he was very sympathetic and as a result we have plenty of books. Thank you, very much, Doctor. At this same time Dr. J. J. Summerbell of Dayton, O. was with us and gave us a very impressive talk. Now, I think if our friends could happen here and see how badly we need the water and sewerage they would present the matter to their people and would begin to respond in a way that would mean for the work to be done at once. We have about $250.00 of this on hand, and $34.00 in material but we don't want to begin till we can see our way out.

We have recived, this week, six more cans of fruit from the Ladies' Aid Society at Bethlehem. This makes twenty-five cans this society has sent; and, I can assure them every can is appreciated. Some time in passing come over and look into our storage room and see how good people have helped us in this way.

I hope you will notice the splendid plan suggested by Catherine and Baird Moffits and tell us what you think of it. I think it is fine.

With best wishes for the work, I am,

Uncle Emory.

Wadley, Ala., Jan. 27, 1913.

Dear Uncle Emory:

Mother and I have planned to go to Grand Father Stephenson's while father was away this time but the weather was so bad we could not go. We are having just lots of rain and it is warm like spring time.

Enclosed is my dime for January.

Dwight Hillis Lankford.

Too bad you were disappointed, for the boys like to visit Grandfather.

We were glad to have onr Alabama cousins remember us.

Asheboro, N. C. Jan. 26, 1913.

Dear Uncle Emory:

It has been a long time since I sent any money to the Orphanage so sister and I send our little offerings. Santa Clause was mighty good to us. He brought me a radioptican that works a little bit like a magic lantern. It is an electric machine and enlarges a post card to six feet wide.

A little missionary society of the Presbyterian church here gave mite boxes to a few children and they got over $19.00 last year. How do you think it would do for you to send out mite boxes to children to get money for the Orphanage? Nearly all of us can save up a few nickles this way.

Your niece and nephew.

Catherine and Baird Moffitt.

Thank you for this nice letter; and, the suggestion is good. It may be we will get up something of this kind. Come again.

VALLEY LETTER.

Since my last letter to The Sun I have finished the revival meeting at Linville, held a meeting at New Hope, and assisted Rev. W. T. Walters in a meeting at Winchester.

The meeting at Linville resulted in six conversions and five accessions to the church. At New Hope there was one coiversion.

My stay with Bro. Walters in Winchester was very pleasant to me and I trust profitable to all. They are a sociable, loyal, and appreciative people. Bro. Walters is held in the highest esteem sot only by our own people, but by the people of the town. Our church and cause there are fast winnisg recognition, and growing in favor with the people. The church is somewhat handicapped by being under a burden of debt. The cause is worthy, and our people should rally to the rescue and remove the debt as rapidly as possible. Some interest was manifested in the meeting, and I suppose Bro. Walters will give Sun readers an account of same.

During the Christmas season and since

Have Your Own Fresh Fruit in Season!

Why buy it? Why not have an abundance of delicious wholesome fruit—apples, peaches, plums, pears or cherries—in your home garden or on the farm? Home-grown fruit is always much the nicer, being fresher, cleaner, more wholesome and cheaper. A few trees set out now, will soon be bearing annual yields of luscious fruit.

Lindley Fruit Trees Produce Results

It always pays to buy the best. Lindley Trees are grown from heavy-yielding stock of known pedigree, are carefully and properly nursed, have plenty of good roots, make steady, hardy growth from the first season, and reach bearing stage earlier than inferior stock.

Received in Perfect Condition.

Mr. N. A. Bost, Winston-Salem, N. C., writes: "I have just returned from Taylorsville after having planted out trees shipped me. I found them in perfect condition and it was the finest collection of fruit trees I think I ever saw. I am much pleased with them."

Write for Our Beautifully Illustrated Catalog

It contains a wonderful assortment of trees and plants best suited for your climate and locality. It describes fully the leading varieties of Peach, Apple, Pear, Plum, Cherry, Nut and Shade Trees, Evergreens, Shrubs and Roses. You should have it without delay. Send postal today.

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Reliable Salesmen Wanted

Dessert Book FREE

LET US SEND YOU the Knox Recipe Book—*and enough Gelatine to make one pint*—enough to try most any one of our desserts, puddings, salads or jellies, also ice cream, ices, candies, soups, sauces or gravies.

Recipe book free for your grocer's name—pint sample for 2c stamp.

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COUGH ELIXIR

Guaranteed to give satisfaction.

The prescription of a specialist.

A safe remedy for child or adult suffering from **Sore Throat, Hoarseness, Coughs, Bronchitis or pain in the Chest and Lungs.** Put up in two sizes, 25c and 50c.

Ask Your Dealer,

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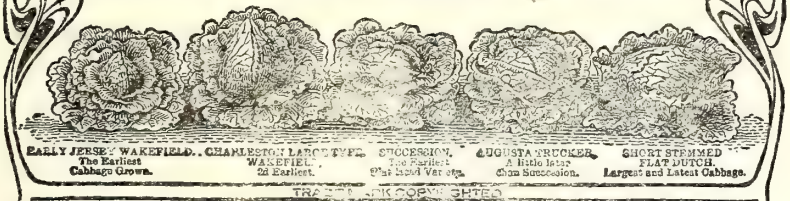
Newport News, Virginia

FROST PROOF CABBAGE PLANTS

GUARANTEED TO SATISFY CUSTOMERS
FROM THE ORIGINAL CABBAGE PLANT GROWERS



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Earn Your Plants for a Slight Service—Ask Us How Prices on Cabbage Plants—By mail Postage Paid 30 cents per 100 plants. By express, buyer paying express charges, which under special rate is very low, 500 for $1.00; 1,000 to 4,000 $1.50 per thousand; 5000 to 9000, $1.25 per thousand; 10,000 and over $1.00 per thousand.

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EARN MORE MONEY SELLING GRIFFING TREES

We want energetic men of good address to sell Griffing's Trees everywhere. It's pleasant, profitable work. Some of our salesmen make from $200 to $300 a month.

Farmers, school teachers, clerks, and others have an exceptional opportunity to increase their incomes and build up a substantial, permanent growing business. Our liberal premium offer makes sales easy, and enables you to interest *every* man or woman owning a home or land.

Every Tree Guaranteed—Sales Outfit Free

You can sell pecans, oranges, grapefruit, figs, peaches, pears, persimmons, grapes, shade trees, palms, roses, ornamental shrubbery, and all other kinds of trees and plants for the orchard and garden. We grow all these in five nurseries in Florida, Alabama and Texas, and every tree is *guaranteed*. A handsome sales outfit is sent free. Have your banker look us up and write now for full particulars.

THE GRIFFING BROTHERS CO., NURSERYMEN, 313 B Forsyth St., Jacksonville, Fla.
MOBILE, ALABAMA PORT ARTHUR, TEXAS

then, wife and I have received many presents and expressions of good-will from my churches and people, all of which are very much appreciated.

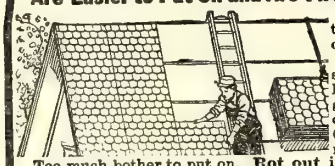
A. W. Andes.

Harrisosbur, Va., Jas. 16, 1913.

Don't Fool With Wood Shingles

Buy STEEL Shingles

They Cost Less, Last Longer, Are Easier to Put On and Are Fireproof



This is the Age of Steel. Wood shingles have gone out of date. Cost too much. Too much bother to put on. Rot out in a few years. And they multiply by 10 the danger of fire. Thoughtful men are nailing STEEL Shingles right over their old wooden roofs. And those putting up new buildings are likewise careful to choose STEEL SHINGLES.

Edwards STEEL Shingles

come in big sheets of 100 shingles or more. Don't have to put them on one at a time like wood shingles. Just nail the whole sheet right over old roof or on sheathing. No extras, no painting, no tools needed. And money can't buy a more handsome roof

Absolutely Rust-Proof

Don't judge Edwards Steel Shingles by common galvanized iron roofing—the kind that rusts. We have invented a method that absolutely prevents rust from getting a foothold, as 100,000 delighted owners of Edwards Roofs have found. It's the famous Edwards Tightcote Process.

Protection From Fire

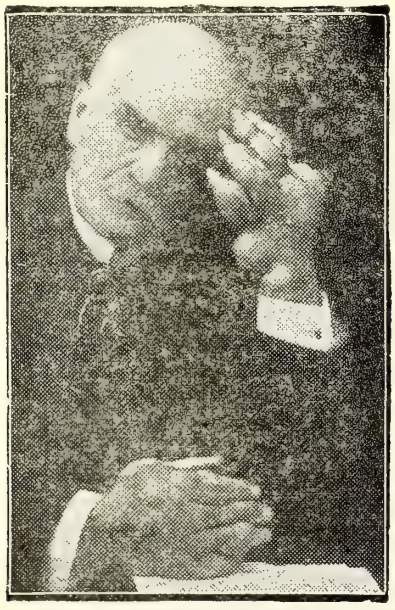
Don't take chances of fire from defective chimneys, flying sparks and lightning. Roof your buildings with these STEEL Shingles and make them safe. Remember, nine out of every ten fires start with the roof. We specifically guarantee every Edwards Steel Shingle Roof against lightning. This guaranty is by a $10 000 Cash Bond.

Write for Special Factory Prices —Freight Prepaid

We sell direct from factory to user, thus saving you 40% And our business is so big that we cut our profit-per-sale to about half the maker's usual profit. And we pay the freight. Amazing as it may seem, these STEEL Shingles actually cost LESS than wood shingles.

Send postal at once for our latest Roofing Book No. 137 and Special Factory Prices. Give size of roof, if you can.

THE EDWARDS MANUFACTURING CO.
1323-1373 Lock Street (93) Cincinnati, Ohio



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I took my own medicine. It permanently cured my rheumatism after I had suffered tortures for thirty-six years. I spent $20,000 before I discovered the remedy that cured me, but I'll give you the benefit of my experience for nothing.

If you suffer from rheumatism let me send you a package of my remedy absolutely free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how I suffered. Maybe you are suffering the same way. Don't! You don't need to. I've got the remedy that will cure you and its yours for the asking. Write me today. S. H. Delano, Dept. 541; Delano Bldg., Syracuse, New York, and I'll send you a free package the very day I get your letter.

THE HERALD OF GOSPEL LIBERTY

Should be in every household of the membership of the Christian Church. It is a 32-page weekly religious newspaper—the organ of the American Christian Convention—and contains strong, helpful editorials; interesting, enlightening and beneficial contributed articles and information on various subjects related to, and departments of the Christian Church, its work, and its relation to other churches; news from its laborers and fields of labor; items of current events and world progress interpreted from a Christian standpoint; and will interest every reading member of the family. Its price is only $1.50 per year. Sample copy on request.

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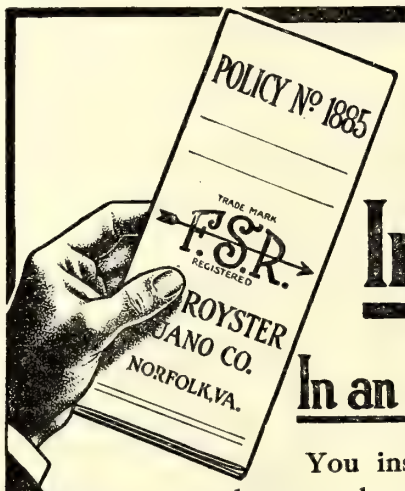
Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Then ask him about Ayer's non-alcoholic Sarsaparilla as a tonic for the young.

J. C. Ayer Co., Lowell, Mass.



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Look for this on every Bag

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It is your Safeguard & Protection

F. S. ROYSTER GUANO COMPANY

Norfolk, Va. Baltimore, Md. Tarboro, N. C.
Macon, Ga. Columbia, S. C. Spartanburg, S. C.
Columbus, Ga. Montgomery, Ala.

Sunday night, December 29th, at 9:30 o'clock in the parlor of the parsonage, I united in wedlock Mr. Authur N. Van-Hook and Miss Clara W. Rudd. Mr. Van-Hook is a farmer near Riedsville, and Miss Rudd is a daughter of Hamilton Rudd, a farmer at Benaja.

H. E. Rountree.

GOVERNOR WILSON WILL BE INAUGURATED PRESIDENT MAR. 4, 1913.

Account of the above historic event which, as we all know, will be the grandest occasion our Southland has enjoyed in 20 years, The SEABOARD AIRLINE RAILWAY is making preparations to take care of the great multitude of people who will attend same.

Special trains, special Pullman cars, special coaches will be required in large numbers. If you expect to attend this great event you should get busy,—clubs, societies, schools and other organized bodies of all kinds expecting to attend should get in line at once. Write the undersigned who will give you important information, and take care of you or your party in the best manner possible.

H. E. Eward,
Div. Pass. Agt., Raleigh, N. C.

OUR EARLY CABBAGE PLANTS raised in the open field, under the shelter of the Blue Ridge foothills are Extra Hardy—*FROST PDOOF*. They were grown from the best Long Island Cabbage Seed and are true to name. We have several millions of them, all varieties. Our Cultivation Suggestions and Price List contains a surprise for you; ask for them.

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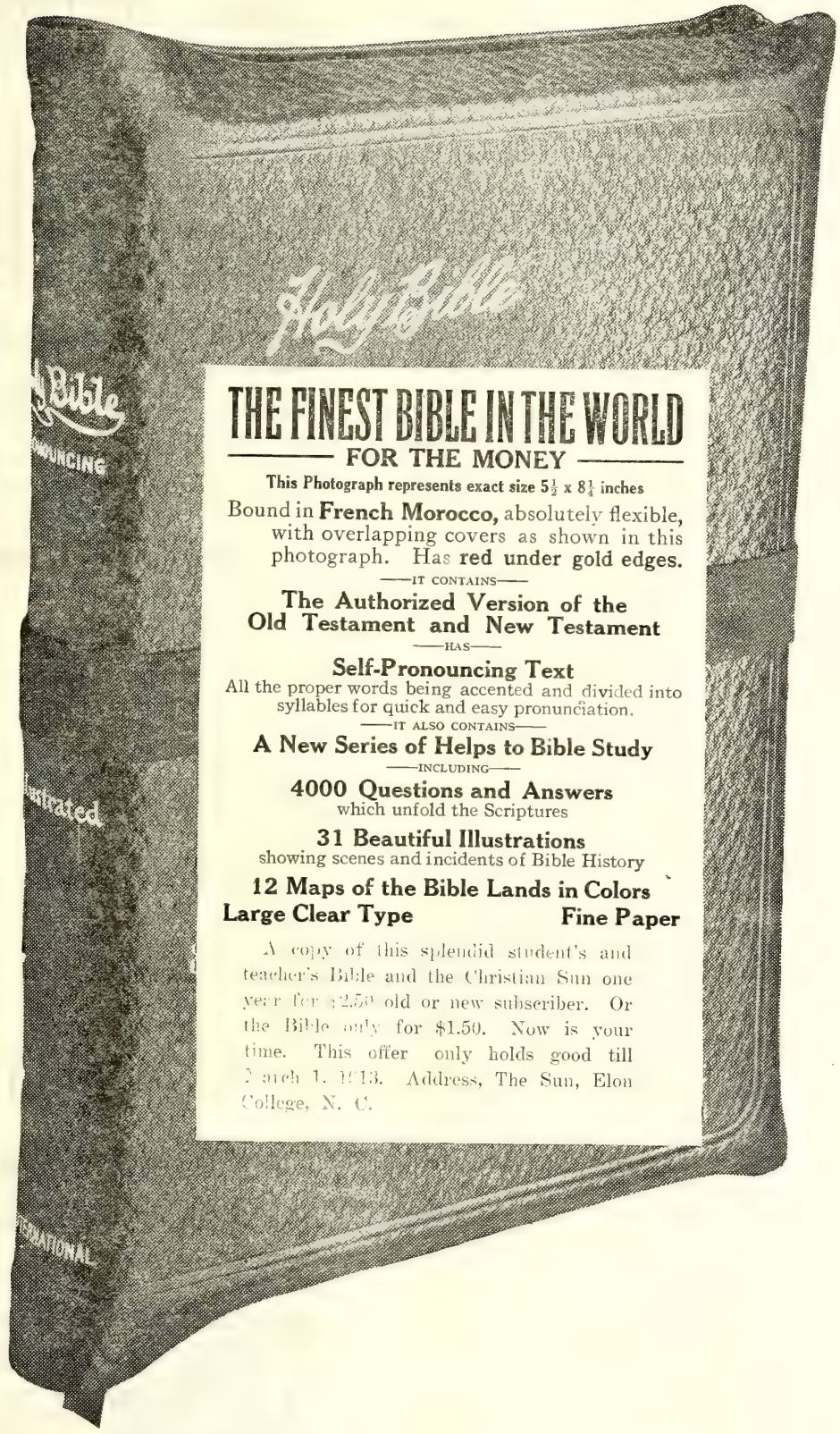

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Organ of the Southern Christian Con-

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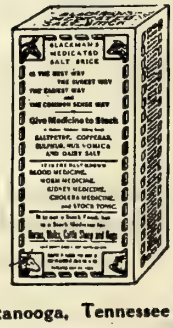

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BEGINNING THE DAY WITH GOD.

Every day should be commenced with God and upon the knees. He begins the day unwisely who leaves his chamber without a secret conference with his Heavenly Father. The true Christian goes to his closet both for his panoply and his "rations" for the day's march and its inevitable conflicts. As the Oriental traveler sets out for the sultry journey by loading up his camel under the palm tree's shade, and by filling his flagons from the cool fountains that sparkle at its roots, so doth God's wayfarer draw his fresh supply from the unexhausted spring. Morning is the golden time for devotion. The mercies of the night provoke to thankfulness. The buoyant heart that is in love with God makes his early flight, like the lark, toward the gates of heaven. Gratitude, faith, dependent trust, all prompt to early interviews with him who, never slumbering himself, waits on his throne for our morning orisons. We all remember Bunyan's beautiful description of his pilgrim's lodging over night in the "Chamber of Peace," which looked toward the sunrising, and at daybreak he "awoke and sang." If stony Egyptian Memnon made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of his mornings to rejoice. No pressure of business nor household duties should crowd out prayer.—Rev. T. L. Cuyler, D. D.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

ON BEING A BLESSING.

(I will bless thee, and make thy name great; and thou shalt be a blessing. .Gen. 12:2. .Golden Text for Sunday, Feb. 16.)

The words were spoken to Abraham nearly two thousand years before our Christian Era began. And now when almost four thousand years have passed we know that the words were a promise which has been made good in every particular. Abraham was truly blessed, his name is mightier than that of monarchs, and his life, with its example of unequalled faith, is yet a blessing to all who read of him and know his character.

It is given to few men indeed to live in history four hundred years, much less four thousand. When you consider the monumental characters of history you must include Abraham. He was the man of faith. He was the altar-builder. You can trace the course and career of Abraham by the altars he built, just as you can trace the life of Moses by the laws he enacted, or that of David by the battles he fought, and that of our Savior by the miracles He wrought. You can't think of Abraham without thinking of an altar to Jehovah. He believed in worship as a part of his daily life. Wherever and whenever he pitched his tent he built an altar. Abraham believed with all his great soul lu the power and personality of Jehovah, and he trusted Him fully and implicitly to lead, guide and sustain him.

Such are the men who redeem history and make its pages burn with human interest, the men who have convictions, look to the future and trust in God.

Would you be blessed? Build an altar. Have a stated time and place for private, personal or family devotions. Would you be great and have your name life after you are gone? Remember Abraham; and like him build an altar. Pour out to Jehovah the desires and aspirations of your heart. In your travels, trials, temptations, bow down before God and worship Him. He is the source of all true greatness, the giver of all permanent peace, progress and power. Would you be a blessing to those about you and to others yet to come? Then keep up the family altar; keep the heart warm by the glow of the altar fire, by daily and constant devotion to Jehovah. Abraham will be great and will be a blessing as long as time lasts because in all his adventures, in all his wanderings, in all his undertakings he loved and trusted God with great simplicity and sincereness of heart and purpose.

THE MISSIONARY SITUATION.

Rev. J. W. Horrell, Portsmouth, Va., gets at the heeart of the matter of the missionary situation in his article elsewhere in The Sun this week. His position is that we have been just playing at the matter of missions. This matter of missions should be the very largest and the most vital one to consider, talk obout, and pray over in all our conferences, church assemblies and conventions, and we make it secondary, if we consider it at all. We pastors may as well take the blame of this matter now as later: for the blame is at our door: We have not talked, perached practised and prayed missions enough. We believe every pastor in the Southern Christian Convention will have to plead guilty to having neglected, in their pulpits, and in their private ministration, the vital subject of missions. Almost any one of our Conferences can give in any year quite as much as all our Conference give for missions and not be the poorer but the richer for the effort. The Christian church must become missionary if it is to go forward and not backwards.

God can't prosper a non-missionary church ond keep His word.

We have fine and friendly letters, and of the most tender and fraternal kind from Dr. M. T. Morrill, Foreign Mission Secretary, Dr. O. W. Powers, Home Mission Secretary, and Dr. W. H. Denison of the Mission Board assuring us that all is being done that they know how to do to develop the missionary situation amongst us and awaken a missionary conscience in our churches; that the present embarrassing situation, financially speaking, all came about from projecting a work years ago larger than our income has justified. Which being true it behooves us to make the income larger, increase our missionary zeal, and redouble our efforts in behalf of the biggest and best issue amongst us.

We of the Christian church need 1st. 1st. To study, talk and preach more about missions,

2nd. Pray more for missions, and then we will,

3rd. Give more to missions.

To this end may God help us, for the need is great and the matter is vital.

THE IDEA WAS HORRIBLE.

Some men stop strong drink from one cause; some from another, and others never stop at all. I read of a man the other day that stopped for a singular cause, and decided afterwards that it would have been horrible indeed if he had not stopped just when he did.

He was a westerner. The turning point was thirty-five years ago. The place was a hotel in Denver. The persons interested were two—two men out on business and by chance thrown in each others company in the lobby of the hotel after supper. "Let's have a bottle of something to drink brought in. I'm thirsty," bantered No. 1. "Not tonight for me. I am out now buying government land at one dollar and a quarter per acre, and am saving every cent to put into the project. By the way, instead of setting 'em up, buy a couple of acres of land with the money you would spend for the two bottles," challenged No. 2. "Well now I hadn't planned to go into business just yet, but if a fellow can start in on two dollars and a half, the price of one evening's drink, here is to you," and down went the two and a half. "Well sir," contiuues No. 1. "My newly made friend went out next morning and bought me two acres of land. What do you think! Those two acres of land today are right in the middle of a flourishing town and, Sir, if I had taken that drink that night I would have swallowed a city block, a grocery store, an apothecary's, four lawyers' offices and the biggest dry goods store in town."

Which would have been swallowing some; but many a man has swallowed more than that in one evening's drinking, has swallowed his house and home, the comfort and protection of his wife and children, the savings of a lifetime, and all the prospects for happiness and joy in this life and in that to come. The idea was horrible.

THE WHY OF HIS EFFORTS.

Those who have been reading the papers recently know that the Congress of the United States now has under consideration, and the House has already passed by a wholesome majority the Webb interstate liquor shipment bill. This bill bears the name of our good congressman Yates Webb from the ninth North Carolina district and provides that liquor shipped into prohibition territory shall be subject to the laws governing the handling and sale of liquor in such territory. It is simply a prop to prohibition, does not prevent liquor being shipped into dry territory, but does make it subject to law when so shipped.

Mr. Webb has made a valiant fight for his bill in the House of which he is a member, and has won.

Here is a bit of history that may help to an understanding of Mr. Webb's position. In the North Carolina district which he represents in Congress is his-

toric King's Mountain, from whose summit one can get a view of the surrounding country far and wide. Now read what Mr. Webb said in Congress when urging the passage of his bill:

"Ten years ago, or a little more, I stood yonder on historic King's Mountain, and I saw the smoke of thirty-eight government distilleries rising toward heaven. I saw no macadamized roads; scarcely a church of any note or dignity in the entire country; scarcely a school-house where our boys and girls might obtain even the rudiments of an education. I saw saloons throughout the length and breadth of Gaston County. There were only two or three factories giving employment to two or three hundred people. Two years ago I went back, about ten years after the people had driven out this curse. I found macadamized roads in almost every part of the county; I saw magnificent churches of every denomination; I found school-houses in every district of that county, where boys and girls might obtain an education to fit them for their duty in any station. There was not the smoke of a single brewery, but instead of the smoke of the thirty-eight government distilleries, I saw ascending to the glory of God in business the smoke of forty-three of the largest cotton factories in the United States of America. Which is best—the school-house or the doggery, the cotton factory, or the brewery? That which is destroying and humbling humanity, or that which is raising it up for the glory of God and the good of the State."

HOW THE SKEPTIC REASONS.

In order to believe, or make believe, that one doubts God's being, His love and His mercy one must resort to the most crude and careless sort of reasoning. The small boy reasoned that there was no Santa Claus because he saw so many of him in the store windows just before Christmas.

The argument for our Heavenly Fafflther's goodness, mercy, lovingkindness is so strong, so powerful, so unusually apparent that the only way to weaken it is to say that it is so abundant that it does not ezist at all.

God's goodness is displayed round about us everywhere and all the time. The only way to argue its absence is to acknowledge its great abundance.

NOW READY.

By the time this issue of The Sun reaches our readers we will be ready, nothing unforeseen hinders, to do the very neatest and best sort of job work and general printing in our own Publishing House, now being supplied with the very best and latest printing equipment and supplies. Which means, dear deaders, if you will send us your job work we will do our best for you and will greatly appreciate your patronage. All we ask is a trial. Send us some work and see. We know Sun readers will have an abundance of printing done, letter heads, envelopes, invoices, notices, circulars and the like. In having your work done remember us. Our largest press has not yet been installed and it will be some two weeks yet before The Sun will be published at our own plant. But our small presses are installed and we are ready to serve.

THE PUBLISHING HOUSE.

The Southern Christian Publishing House is almost complete and in a few days all the machinery will be in place. From the first the Company has planned to build, and equip the plant in such a manner as to be able to do the very best newspaper and job printing. The machinery, presses, cutter, folder, linotype machine, engines and other equipments have been selected with great care so as to produce the best quality of printing.

The employment of an experienced printer of twenty-five years success in the business as foreman was the next step in preparing to do high grade work. Under the personal direction of Mr. C. W. Montgomery, of Troy, Ohio, all the work will be done by those whom he may select because of their fitness in their respective positions.

As soon as possible The Christian Sun, The Elon College Weekly, the Elon College Catalogues, and Bulletins will be printed from this house.

Those desiring high grade printing, such as letter heads, bill heads, wedding invitations (engraved), visiting cards, programs, etc., etc., can get the very best work done here on short notice.

Let the friends of the enterprise patronize the House by sending all their job work here, and the quality of the stationery that they will use thereafter will make other friends and make the business grow upon merits.

W. C. Wicker, Sec.

ELON COLLEGE NOTES.

The protracted meeting closed on Thursday evening, with nearly one hundred reclamations and professions, and the church wonderfully revived spiritually. Brother Rowland spoke on fourteen different occasions, but his messages were ever the same simple, truthful gospel and carried conviction to all who heard. We shall now settle down to our routine work, better and happier for his coming amongst us.

Wedding bells rang in our town Sunday, when Mr. Tuttle and Miss Glenn, the latter a sister of Mrs. C. E. Mason of our village, were united in wedlock, with Uncle Wellons officiating.

Mr. and Mrs. R. L. Walker, Union Ridge, N. C., visited their sister, Mrs. Harper, Saturday and Sunday. Mr. Walker graduated from Elon in the class of 1911.

Prof. Campbell was happy Sunday in visits from his Valley-Virginia friends, Prof. Flick of the Greensboro City Schools, and Captain Spiker of the Bingham School, Mebane, N. C.

Mrs. T. A. Moffitt, Ramseur, N. C., Mrs. N. G. Newman, Holland, Va., and Mrs. P. D. Teague, Liberty, N. C., visited their children of the student body recently, we are always glad to welcome our patrons.

Mr. Albert B. Palmer, Port Republic, Va., and a student of former days, visited his Alma Mater this week. He had been down to Raleigh to stand the law examination before the Supreme Court. He was a successful candidate and is to locate in Concord, N. C.

Dr. W. C. Wicker has been chosen to represent the Sunday school forces of the American Christian Convention in the World's Sunday school Convention to be held in Zurich, Switzerland, in July and will attend.

Dr. Atkinson preached an able, congenial, helpful sermon Sunday on our kinship to Christ. It was a very appropriate discourse with which to follow the revival services just concluded.

Dr. Child is now in Menton, France, enjoying the beauty of scenery and climate there, and slowly regaining his strength. He fears that his annual visit to the College will have to be postponed till next year, for which we are truly sorry.

Dr. W. G. Sargent, Providence, R. I., and Educational Secretary of the American Christian Convention, is to visit the College in May and deliver a course of lectures on the Reformation.

The College Charter has just been amended by the N. C. Legislature to make the quorum of the Annual Board meeting eight and to render void and uncollectible accounts of minor students with merchants without written consent of their parents before the accounts are made. This measure will protect parents, merchants, and the College, and is universally welcomed.

W. A. H.

OUR FOREIGN MISSIONARY WORK.

It is now time for all who are interested in our foreign mission work to get to work with a zeal and definite plan that will bring resultts, that will help the cause which we love and which lies so near the heart of Christ and his loyal people. Our foreign missions are vital to the work of the Christian church. Much has been said lately, but now it is time for work and prayer and giving. We need a vigorous campaign for our foreign missions. They are successful, our missionaries are faithful, our work is a worthy work, the Christian church is not going to take any backward step, we are not going to advertise to the world that we do not believe in and support our foreign mission enterprise; nor that our Board and its officers are not true men with as deep and loyal interest in missions and the work of the Christians as any of our brethren are. Your Board stands ready to enlarge our work just as fast as the funds will allow, and they will be the last ones that are willing to retrench or withdraw our workers. The writer has served on your Mission Board about 15 years. He has never missed a meeting of the Board, and but few times the meetings of the Mission Council (the Executive Board). He is of the opinion that any other nine men whom the Convention would have chosen would not have done far different in the general plans and policies of the Board in any particular line. Not one dollar has been misappropriated. I have never seen any selfish plans or motives brought forward by any member of the Board. In almost every important matter in the final decisions there has been practically unanimous action. The hardest week of a man's life is upon that Board each year. I have often seen them in session fall upon their knees before God and seek divine guidance in the difficult problems. I have heard the voices of the Mission Secretaries and others praying in the night hours for wisdom. If the plans and methods and policies have not been the best under all circumstances it has been because the wisdom of these nine men unitedly has been deficient or that they have been compelled to carry out plans by the American Christian Convention which sometimes conflicted with their persosal judgment.

It is time now for a vigorous campaign in each church in these seven conferences of the Southern Christian Convention by

1. *The Foreigs Mission Standing Committee.*

The "budget" plan is the best plan ksown to Christian workers in all leading churches. It is the plan suggested by the Laymen's Missionary Movement. It is effective and successful wherever tried faithfully. The Mission Board has made out a budget for running its foreign work and paying the deficit in that regular department. Each conference and auxiliary convention was asked to consider in its regular session what part of that amount it would assume as its standard and make a faithful effort to raise this conference year. The conferences or conventions, as in our Southern Convention, after due deliberation by the conference officers, and proper committees, and by regular action of the body set the standard that they will faithfully try to reach. It was emphasized and generally understood that this was to be raised in the general and regular channels so as to increase the regular church offering and thus stir the interests of the church membership generally. It was not understood to include the work of our women who have special matters on hand, or private gifts, or by Christian Endeavor Societies but the gifts of the churches as such.

We have assumed $2,500 as our goal for this year for these seven conferences. How easy we can do that if all will get to work and help. I understand that the apportionments in the several conferences for foreign missions is somewhere from $1,500 to $1,800. How easy these seven cosferences could raise an extra thousand, an average of some $125 each.. Here is the work of our Standing Foreign Committees to see that this is done. It could be done by asking in some instances the pastors to raise in their own way a special offering in this time of the foreign deficit such an offering as the church would like to give; or, it could be done by an exchange of pulpits so that some of our most capable advocates of foreign missions could present the needs of the cause; or, the foreign committee could prepare an appeal setting forth the needs and plans and sending it to the churches; or, the foreign committees could go personally and present the needs to the several churches. There are plenty of ways if the Foreign standing committees will take up the matter. One thousand dollars would soon be raised above the regular church offerings through the apportionment plan. The Memorial Christian Temple will be responsible for raising *one-third of the extra thousand this year* that the whole Southern Convention would have to raise. Brethren we can do it if we will. Let's do it.

2. *Pastors of our Churches.*

The pastor is the leader of the church and as a rule the church will follow his leadership. It is in the hands of our pastors to make or break our foreign mission work. If you will conduct a vigorous campaign, give a series of sermons on missions fired by the Spirit of God, will educate your people, furnish them from the abundance of literature at the mission office and have an intelligent plan and work it you will send a cheer to your Mission Board, its secretaries, its missionaries, and a shout of hallelujahs to the native workers, and bring souls to Jesus Christ. It will take plan, time, midnight hours of prayer but in large measure the success of the cause will depend upon you brother pastors. It is not a matter whether you like the members of the Mission Board, or the Secretaries, or the convention plans, but it is a matter of the Cause of Christ and the Christian church, the souls of men, and your own spiritual interests. Brother pastor we are counting on you.

3. *Personal, Individual gifts.*

We have people interested in our work who have large private resources, who might receive a gracious blessing from the Lord if they could pay the entire deficit against our foreign fund in the foreign work and not sacrifice anywhere near what many of our missionaries, and officers do. I lay it upon your hearts brethren. Brethren in other brotherhoods give thousands and tens of ahousands annually for their work. I appeal to you brethren whom the Lord has richly blessed with this world's goods to come up to the help of the Lord now. Will you consider it much in prayer?

4. Let us get the blessing that comes in attaining, let us get the inspiration that comes in reaching the goal which we have assumed. The cause is worthy, the indebtedness is legitimate, our workers are on the fields, and we cannot desert them or cause them to lose heart. Our Mission Board and Secretaries were chosen by the brethren. We are not here by our seeking. The Board is doing its best, the results remain with the brethren. We count on you.

Conference Standing Committees, Pastors, Conference officers, high privates in the ranks we are depending on you.

Warren H. Dennison.

January 31, 1913.

712 Cooke Ave., Norfolk, Va.

MISSIONS IN THE SUNDAY SCHOOL.

The second period of Mission study on Monday night December 2nd was devoted to "Mission Methods in the Sunday School."

The proposition is: "The complete Sunday school is one which meets the need

of every individual in each stage of his development and provides for its own perpetuity as an institution."

It is a recognized fact that in secular institution both scholars and teachers are graded that the needs of each stage of development may be properly met. It is a fact that ought to be recognized, and with much more importance than the secular training, that there is a religious instruction and training for each stage of the child development and only that particular kind meets the needs properly. The purpose of this instruction is to show the pupil at each stage his proper relationship to Jesus Christ, to cultivate in him Christian character, and to enlist him in definite service. The study of missions is a factor in this training and contributes to each of the three-fold purposes.

What may be used? What is the test of material? This is a first question to be, and will be asked in beginning Missions in the Sunday school. In the first place it must interest the pupil. In the second place it must appeal to the normal and natural instinct of the child, and in the third place it must contribute to the fundamental purpose of the school. These questions having been settled, almost any material or method may be adopted.

How shall we produce a Missionary Sunday school? The answer may be found in the answer to the following question: How do public schools foster the school spirit and patriotic interest? They do it by having patriotic teachers, duly honoring and memorializing great men, hanging pictures on the walls, having special days, singing the songs of the nation, furnishing the pupils with patriotic books, etc., such as "Boys of 76," unfurl a flag on the play-ground and from the top of the building, hang mottoes and quotations on the wall, conduct public exercises and have speeches, use object lessons in the school, make pilgrimages to places of historic or public interest etc., etc., etc.

What does all this mean in terms of the Sunday school? Answer in the same terms as above except use missionary interest instead of public and patriotic interest.

The teachers must be missionary. Every teacher can be, ought to be and cannot fail to be if endowed with a vision of the call of God for Christian character. How can they be? By training. How can they be trained? It is needless for me to take the time here to mention the books which may be had at publishing houses almost for a song. These books inform and tell how, and a heart on fire for God catches the spirit and in hundreds of ways finds opportunity to tell Sunday school children something interesting every Sunday in connection with the regular lesson. A method which has proved successful in places is as follows: Have a missionary teacher of the school who rotates with clases from Sunday to Sunday. But this fails of the highest good because while she or he is growing in mission spirit and life others are being impoverished, and the school idea is not in it. If all are missionary and the school is possessed with the spirit of it as a public school is possessed with patriotic spirit then growth ensues and you have a mission school.

Again, the Sunday school to be a missionary Sunday school ought to keep before its pupils constantly the lives of great men such as Paton, Livingstone, and, all the other great missionaries, and the important facts concerning their lives. There is a serious lack of knowledge in our Sunday schools and churches, of great missionary men. Who was Jno. Paton? How many schools have a half dozen in them who can answer at once. When we come to think about it, it is a crime not to know, and I expect there are teachers who do not know, and I wonder how many preachers do not know. We know about Washington. Do we know Savoranola? Livingstone?

Again, the school should have missionary songs sung with understanding which may be done by the superintendent or some one explaining the meaning of the songs they might have the flag salute, pictures on the wall, mottoes, etc., etc.

To be continued next week.

H. E. Rountree.

TEMPERANCE.

The work of temperance reform is moving on. The Anti-Saloon League has raised twice as much money and done twice as much work this year as last. The Executive Committee at their annual meeting on November 20th stood for a search and seizure law, for the better enforcement of the state-wide prohibition law, and a Convention to meet in Raleigh, January 30th, 1913, to endorse this action.

This seems to be the true interpretation of the sentiment. The Baptist State Convention, The N. C. Conference, the Western N. C. Conference, the Methodist Protestant Conference, the Disciple's church, and the Christian church in their annual meetings since November 20th have memorialized the General Assembly to pass this measure. We copy this language frome one of the reports:

"After a study of the temperance situation in our State and Nation, your rommittee believes that the Legislature ought to enact a law giving authority to police officers to search places suspected of selling liquor and to seize such liquor when found. That the Congress of the United States ought to pass a law that will restore to each State the right to protect itself against liquor shipped from other states, therefore we recommend:

That this Conference memorialize the General Assembly that convenes in January, 1913, to enact a search and seizure law as a means to the enforcement of our prohibition law."

The judgment of the police officers and temperance workers is that this legislation is necessary and the law makers ought not to delay in passing it at once. The passage of the Webb-Sheppard-Kenyon Bill, which everybody now predicts, will make such legislation necessary in order that the officers may seize this liquor when it is in the possession of the railroad and express companies to try the liquor and show its intent.

The Churches in their reports advise laymen and pastors to attend the temperance gathering in Raleigh January 30th, and Supt. Davis is looking for a large, representative, and enthusiastic gathering.

The need of this legislation is patent to every man who has noted the shipment of liquor into his own territory in the past thirty days. X.

GOD'S LOVE.

God's love has been manifested thorugh the history of mankind. Even in the Garden of Eden, when man had sinned and for the first time experienced shame, God clothed him. But he also deprived him of the privilege of the tree of life, to save him from a wretched and miserable earthly immortality in sin.

J J. J. Summerbell.

Dayton, Ohio.

Haynes.

Loranious J. Haynes was born June 27, 1873, and died December 22, 1912, aged 39 years, 5 months, and 25 days. He leaves to mourn their loss one brother, one sister, a wife and son, and a number of other relatives and friends. His wife is a member of the church at Mt. Olivet (R), but Bro. Haynes was not a member of any church, though generally recognized as a good man. Funeral services were held December 24, at Mt. Zion U. B. church near his home, and the body buried at McGaheysville.

A. W. Andes.

NOTES AND PERSONALS.

—Our good and delightful Brother William Tunstall, Henderson, N. C., renewing for The Christian Sun one day before his subscription expires graciously adds "I have been taking The Sun since its first issue, and cannot do without it." There are loyalty and love for you, and from one of the sweetest-spirited men in all our acquaintance.

—As a result of the evangelistic services at Elon College the past two weeks. nineteen have united with the church here. We presume that others will join the church of their choice when returning to their homes. We presume there were fifty or more confessions of faith in Christ during the meeting. Rev. C. H. Rowland, by his earnest, faithful and devout ministry, endeared himself to college and community and won the hearts of all.

—Under recent date pastor H. E. Rountree, Greensboro, First church writes: "Ladies Home and Foreign Missionary Society reorganized in our church yesterday. Mrs. R. I. Williams, President; Mrs. S. A. Caveness, Vice President; Mrs. H. E. Rountree, Secretary; Mrs. L. M. Clymer, Superintendent Junior Society which is already active.

Plan: Educational program monthly study: "The Call of the World."—Doughty.

—Rev. A. W. Andes, Secretary, Harrisonburg, Va., writes that The Young People's General Convention of the Christian Church, South, will meet in regular biennial session this Spring; the exact time and place to be determined by the Executive Committee and published in The Christian Sun. Secretary Andes is anxious that the "Standing Committees" of this Convention do something for the work and the Convention besides just "stand," and that they do not delay that work till the meeting of the convention.

—Our beloved and energetic brother, Rev. Daniel A. Keys, of South Norfolk, Va. church is out to interest and edify the young as well as the old in church services, and so has introducted the novel method of dividing his Sunday morning into junior and senior divisions.. Last Sunday at 11 o'clock for the juniors he used as topic, the first division of his sermon "How to Make Others Sing." For the senior, the latter division he discussed "Love As a Christian Grace." We trust Brother Keys will tell Sun readers his experience and whether he succeeds in getting his Sunday school pupils. "To stay today till after preaching"

—The Atlanta Bible Conference which has come to be a second Northfield, is to convene in fifteenth annual session March 7-16th. The director and president of the Conference is Dr. Lem G. Broughton, now of London, England who is coming to personally direct the conference. Among the noted speakers and teachers at the conference this year will be Dr. G. Campbell Morgan, of London, who will speak twice daily throughout the Conference; Dr. James M. Gray, of Chicago; Rev. J. I. Vance, D. D. of Nashville, Tenn.; Dr. W. R. Wedderspoon, of Washington, D. C.; Dr. John R. Sampey, of Louisville, Dr. E. Y. Pierce, of Chacago, Secretary of the International Sunday School Committee; Dr. W. M. Morrison, of Africa; Dr. Lacy Moffett, of China. Special Railroad rates have been granted. Those desirng further information can write Rev. John W. Ham, 78 Luckie Street, Atlanta, Ga.

OUR PUBLISHING HOUSE.

Dear Brother Atkinson:

I want to say to the readers of the Christian Sun that the new Publishing House at Elon College is beautiful, stands in a most convenient and conspicuous place and does great credit to the Building Committee. They have some surplus land adjoining the building which they can dispose of to good advantage at any time. The lower portion of the building is well arranged for the purpose for which it is intended, the upper story is cut up into nice offices or living rooms that can be rented for a good price.

The machinery is all new, modern, and of the best type to be had.

The Superintendent, Mr. Montgomery, from Troy, Ohio, seems to be equal to the task, and is a fine man. They are busy arranging the machinery and will be ready for work in a few days. We may look for some as good and fine work from our own house as is to be had anywhere.

The money has certainly been invested to a good purpose and in good stock. The building is much larger than first planned for, and, consequently, will require more money than was anticipated. The property is worth much more. It is therefore, necessary to sell some more stock, which I think the agent will have no trouble in selling. We will be proud of our Publishing House that we have so long needed. It rejoices my heart to see my younger brethren going forward with these enterprises that I have so long labored and prayed for. I only regret, in my decining years, that I am not able to purchase some of this Publishing House stock, which in the years to come I feel will prove both a blessing to our beloved church and a profit to those who are able and willing to put their money into it now. Our own beautiful, well equipped Publishing House rejoices my heart every time I look upon it.

Yours in the work,

J. W. Wellons.

SUFFOLK LETTER.

It is more and more manifest that officials in the Police service of New York City are in league with the under world The confession of Captain Walsh, among the "men higher up," reveals a course of graftng that is appalling. Modern society seems to produce "gamblers" and "grafters" as naturally as stagnant ponds breed musquitoes. This state of human society provokes inquiry into the cause or causes of such corruption. Does it spring from congested populations in great cities? or does it simply discover the bad people who come into congested centers from many other places? Does the "love of money" which is "the root of all evil" lie at the bottom of such systematic and diabolical evils? Does democracy have any part in such widespread evils as curse our modern society? It is easier to discover evil and to find fault than to offer remedies; and we are prone to do the easiest thing. Hence, most of us are faultfinders rather than healers of evils which afflict our age and our country.

I am compelled to think that congested population offers increased opportunity for wrongdoing, and that evil people, coming from many distant places, give way to their evil propensities as they did not in smaller places where they were known. Where population is sparse enough for the public eye to be upn the individual, the individual is restrained in evil doing; but when population is so great that the public eye loses sight of the individual the evil propensities go unrestrained. The only method the public has devised to overlook individual life in large cities is through police officials; and when these are corrupt and protect criminals, then society is at the mercy of the worst members of society. This seems to have been the condition in New York City. All sorts of offenders against law could have the protection of the police, provided they would pay a regular tax to officials; hence all sorts of bad houses paid mone and made more money. The love of money seems to have been the motive in all offenders. The gambler could pay money because he could make money; and the policemen would wink at evil for cash. Is this love of money inherent in human nature or does modern society inspire the love of money in such a measure as to make men criminals? Have we pushed the matter of business and gain beyond the line of mor-

al endurance? Does respectability in society require the expenditure of more money than honest service can earn? Have we made the terms of good standing such a strain upon money as to cause men in official position to risk character for money? Or has the sight of luxury so inflamed human appetite for the best and keenest gratifications that men lose sight of moral principles and moral accountability? We know that fashion and custom carry whips mightier than coach-drivers for fiery steeds. Public sentiment carries some people on its crest as the swollen river carries driftwood on its bosom; and this age needs a public corrective. Honesty has fallen below par, and self-indulgence is at a premium. The age needs a new philosophy; or the emphasis laid on an old philosophy; that honesty, purity, simplicity, and integrity make any man worthy of high place in the confidence and respect of society.

W. W. Staley.

NORFOLK LETTER.

Bold indeed would he be, even were he the ablest of men, who might attempt an exhaustive analysis of the forces with which the church, not only of today, but more so of the morrow, must grapple. For, these are so many-sided, that it is not given to any to see all the phases thereof. Into just what form many things that are now held in solution by society will eventually crystalize no one can predict with certainty.

Still, it is incumbent upon us to make the most painstaking study possible, of the onditions which confront us, and we should be encouraged to do this by the fact that although much of what we meet must remain forever insoluble, yet upon a careful examination of the status of those things in which we, as Christians should be most concerned, there emerge a few basic facts upon which we may build confidently and surely.

First, we may note that with the possible exception of Cotholicism, arbitrary ecclesiastical authority, considered purely as such, is rapidly losing its hold upon the minds of men.

We should expect this as a necessary concomitant of the "insurgent," or progressive movement in the political realm. In the church, as in the state, men are everywhere in open revolt against the "whipcracking" of ecclesiastical "bosses," or obligarchs, there being the same cause at the bottom of both tendencies namely; that intellectual phenomenon characteristic of the Twentieth Century known as "Modernism." There is a distinct "breaking away" from modern religious hierarchies, and in the church of the future, whatever sway or preeminece man may attain, they must attain by excellence of character, united with sheer ability and usefulness.

Secondly, there is a growing distaste for dogma, considered apart from its bearings upon the practical and daily lives of men.

The elaborate dogmatical systems of the great churches were formulated in an age and time when men were more prone to metaphysical speculation than at present.

The sort of speculation for which this age most cares is that prevalent upon Wall Street. Under strenuous modern conditions, people have no time in which to "split hairs" over some fine point in theology, but, in addition, there is not the intellectual predilection in that direction, even were the time theirs. I of course, refer here to the general rule, making exception of the comparatively few who still "specialize" in theology, but even of these there would seem to be a constantly decreasing number.

Here, again, we see Modernism getting in its work. Men have lost interest in the old, mooted points in theology largely because they have become intelligent enough to see first, that these propositions, over which the Fathers so often wrangled in wholly unchristian spirit, are absolutely incapable of either proof or disproof with mathematical certitude and secondly, that if such a result were possible but little would still be gained. Hence, they are unwilling to waste their time in dealing with nonessentials.

As a corollary, derived from the foregoing, we reach the conclusion that this is, therefore, a bad day for Denominationalism, since the only justification which the various denominations have for their existence is the claim which they make that their "peculiar" system of dogma is the most nearly correct one. Smash this contention, and they have smashed their greatest reason for being.

In the third place, as the churches are forced to abandon their contention over dogma, it is found that, more than ever, men at large appreciate her efforts to do them good after a sane, practical fashion. Truly and sincerely, it is my belief that there has never been a day wherein the people were more willing to hear the simple, disinterested message of the gospel than they are now.

While not, for an instant, losing sight of the "life that is to come," it should be also remembered that the exacting conditions of the "life that now is" weigh so heavily upon men that they need encouragement and counsel as to how they may best meet these conditions. Here, further, it is my earnest belief that the church that can best help men in this respect, as well as in others, will be the church of the future.

Further, it is not simply enough to try to get the people to church, but, in the words of Dr. Lyman Abbott, we must try "to get the church to the people." If we go out after them, they will begin to come to us.

My next letter will deal with the imperative necessity resting upon our church to strongly intrench herself in the cities, if she is to become the power she should and can be in the thought of the people at large. Henry Spencer Booth.

THE NEWS.

—According to rumors and reports Washington, D. C., is to see the greatest throng of people, at the Wilson inauguration March 4th, that it has seen in many a decade.

—It falls to the lot of few men to accumulate ten million dollars in a lifetime. Yet that much fell into the coffers of John D. Rockefeller in one day last week when Standard Oil declared its annual dividend. There were forty million in profits and the Deacon's share was one-fourth.

—The Lower House of the Congress passed by an overwhelming majority the Webb interstate liquor shipment bill giving prohibition territory management of liquors shipped into its borders for illegal usage. This bill is to strengthen prohibition and strike a blow at blind tigers.

—There is no rest for—the politicians. They already have a man or two up and going for the next Governor of Virginia. By the time one man is named and inaugurated, or comfortably installed in office another begins to pull to be his successor.

—At the government station, St. Helena, Norfolk, Va., where men of the army and navy assemble for amusement or other purposes this notice has been posted and is being enforced "No cigarette smoking allowed." No one is allowed to sell cigarettes on the station grounds. Men of sense well know the poisonous and paralyzing effect of the cigarette.

There is this difference between food and air, and that is, the air we breathe is invisible, so that we can not use our eyes to tell whether it is good or bad; with food we can tell, usually, by looking at it, whether it is clean and wholesome.

Unfortunatey, we can not see dirty air as we can dirty food. And because this is true, most people are unmindful of the kind of air they breathe, though they may be ever so nice and particular as to the kind of food they eat.

Sunday Schools and Christian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

NOTES ON C. E. TOPIC FEB. 16.

'Bulletins from the Temperance War."

Rev. 13: 1-8; 19:11, 12, 19, 20.

Topical Aanlysis.

I.—The United States Spent in One year —

1. For intoxicating liquors, $1,800,000,000.
2. For bread and clothing, $1, 800,000,000.

II.—Wage Earners Employed.

1. Intoxicating liquors, 62,920.
2. Bread and clothing, 493,655.

III.—Wages Paid.

1. Intoxicating liquors, $45,252,000.
2. Bread and clothing, $244,196,000.

IV.—Cost of Raw Materials.

1. Intoxicating liquors, $139,199.000.
2. Bread and clothing, $744,337,000.

V.—If the Money Spent for Intoxicating Liquors had been spent for Bread and Clothing, it Would Have Employed About Seven Times as many Workers.

VI.—What Becomes of the Argument that There will be a Labor Panic if the Liquor Industry is Destroyed?

The above figures are authentic, being taken from the liquor chart that was put out last summer by the home mission council, after a careful research.

THE PLAN OF THE MEETING.

This meeting may be made very effective and interesting if the prayer-meeting committee and the leader will take a little pains in advance, according to the following method. Arrange a board to represent the bulletin-board of a great daily newspaper. A large movable blackboard will answer well, if it is set on end; and you will probably need two of such boards, or even more. Then prepare for each member of the society a strip of paper on which is printed a catch-line summarizing the point he will bring out in the meeting. These catch-lines are given at the start of all the following items, and will serve as models for the other items which you may add to the collection of facts. Make them as much like newspaper bulletin-lines as possible, not only in the wording but also in the lettering. You may have a set of letter stencils, or be able to obtain one. At any rate, the lines should be printed in very black ink, and should be big and plain enough to be read with ease clear across your meeting-room.

There are two ways of using these slips. If your society is small, it will be most effective if each speaker in turn comes forward, places his catch-line on the bulletin-board (using tacks or thumb-tacks), then faces the society and says a few words on his catch-line, bringing out its significance. These little talks, of course, can be only indicated within the limits of this page. If, however, your society is too large for this, you can economize time by giving all the slips to one person, whose duty it will be to stand at the bulletin-board and place the slips in position one after the other, the Endeavorers speaking on the slips as they are stuck upon the board.

Thoughts on the Topic.

Said an old farmer: "I figured out along time ago that by even moderate drinking, I would drink an acre of good land every year."

A story is told of a woman who stood before a magistrate who was hearing a case against her husband. "Drunk, third arrest." Somehow the pathetic face of the woman touched the judge, and he said to her, "I am sorry, but I must lock up your husband." "Your Honor," she returned, "wouldn't it be better for me and the children if you locked up the saloon and let my husband go to work?"

In 1911 (the latest year for which the figures are available) the United States consumed 2,169,000,000 gallons of strong drink. That was the largest amount in the history of the country. Full statistics have been kept since 1870. At that time the amount consumed was only 296,000,000 gallons or less than one-seventh what it is today.

Our national drink bill for 1911 (the latest figures available) amounts to the enormous sum of $2,360,000,000. This is simply the cost to the people of the strong drink sold. It takes no account of the cost of the crime caused and promoted by drink, the poorhouses that must be kept up for the paupers made by saloons, the asylums for idiots and insane, the police force, the courts.

To a large extent the prohibitory laws of the nine prohibition States are neutrealized by an iniquity permitted and protected by the United States government, —the shipping of liquor into those States by the express companies. In a test case the government has actually forced an unwilling railroad to transport such liquor. A bill is now before Congress which, if passed, will forbid the importation of liquor into States where the law is against the sale of strong drink. Every Endeavorer should find out how his Senators voted on this question, if it comes to vote; and, if the bill is killed in committee, what his Senators have done to get it out of the committee's hands and before the Senate.

"The saloon is an economical problem. Where money goes to the saloon-keeper it cannot go to the grocer or the baker. A baker in Spencer, Mass., voted for license, and got it. Under license he had just as many customers as he had under no-license, but his sales fell off 30 per cent. In other words, the women and children had to go short of bread in order to support the saloon. The baker saw the light and voted against the saloon. Endeavorers, get out the temperance voters. Circulate petitions at election times. Wake up the indifferent. Get, and study, no-license literature. Let the women take a hand. Enlist the boys. Use every legitimate means to put the saloon down and out."

"The saloon is being outlawed, as it deserves. Saloon ridden districts have higher tax-rates, taken all in all, provide poorer educational facilities for the children, and have proportionately fewer children in the high schools as statistics clearly prove, than no-license cities; they have larger city debts, they expend less money on sidewalks and roads, and, in fact, the only benefit that saloons confer on city or town is a large police force where with to take care of drunkards and crimnals manufactured by the saloon. In 1903 the town of Ipswich, Mass., was "dry." That year there were 61 arrests. The next four years were "wet." The first year, 1904, there were 123 arrests; in 1905 there were 168 arrests; in 1906 340 arrests; in 1907, 419 arrests. In 1908 Ipswich went "dry" again, and the arrestts fell to 77. Saloons make drunkards."

Daily Reading.

M.—Personal control.....2 Pet 1:1-11
T.—Christian deportment.....Tit. 2:1-8
W.—Woe on the foe.....Hab. 2:12-17
T.—Weapons to use.....2 Cor. 10:3-7
F.—Organized temperance...Jer. 35:5-10

S.—The end—victory....I Cor. 15:22-28
Sun.—Topic.

ABOUT SUNDAY'S LESSON.

Some things Superintendents and Teachers May Talk About.

Subject: "The Call of Abraham."

Scripture: Genesis 12:1-9.

Time.—Estimated B. C. 2260 (Sayce); 1921 (Ussher).

Places.—Haran in Mesopotamia, Sechem, Bethel, and Hai in Canaan.

Persons.—The Lord, Abraham, Sarai, Lot, adherents and servants, Canaanites.

Golden Text.—I will bless thee, and make thy name great; and be thou a blessing—Gen. 12:2.

Leading Thought.—God blesses those who trust and obey him.

Our lesson opens at a point nearly four centuries after the Deluge. Noah's three sons, Shem, Ham, and Japheth, had become respectively, the founders of the Jewish and other Asiatic races; of the races who inhabit Africa, and of those who constitute the European nations. Jews are Shemites; we are Japhethites.

Some two centuries after the Flood occurred the confusion of tongues and the dispersion of mankind told of in Genesis 11 as taking place near the site of ancient Babylon. From this date the Bible record concerns itself chiefly with the history of the Semitic race, and introduces Terah, in the eighth generation from Shem, who became the father of Abraham, the founder of the Hebrew race. Terah and his family dwelt in Ur of the Chaldees.

"The home of the Nativity of Abraham was long a lost city. The excavations by Mr. Taylor in 1854, and the discovery by Major Rawlinson of important historical documents, have settled beyond reasonable dispute the location of Ur of the Chaldees. It stood on the right bank of the Euphrates River, on a spot now occupied by the mounds of Mugheir. It was originally a port on the Persian Gulf, but the mounds now repesenting its ancient site stands nearly 150 miles above the mouth of the Euphrates. This great distance between its old site and the present headwaters of the gulf is due, according to geologists, to the abundant deposits of alluvia made by the river during the past four thousand years. The inscriptions discovered give a list of kings who ruled over the territory before Babylon came to prominence, or became a capital."

LESSON CONTRASTS.

Noah, of whom we have studied in the last two lessons, honored God by faithful work and then by patient waiting. Abraham, whose story we now take up, honors God by diligent journeying. Each man had a heart opened toward God, an ear ready to hear his call, and a life given to obeying the divine directions. Very different are the ways God dealt with righteous Noah and with faithful Abraham. In drawing Noah to himself God blotted out all familiar objects, and shut him and his alone in the ark of safety. But Abraham he called to separate himself from his ancestral home and all familiar scenes and go with God to a new land. The mission of righteous Noah was a limited one, reaching scarce beyond his family circle. Abraham's mission is as wide in extent as the human race, for he is called that through him all families of earth may be blessed

OBJECT LESSON.

Take a small child by the hand. It does not matter whether or not Johnny knows his way around a big city, if he is led by someone who does know the way. He will not get lost, nor fall, nor become frightened as long as his hand is held by someone strong enough and wise enough to take good care of him. When Abraham left his home to go to a new country and a new life, he did not know where he was going, but he did know he was walking with his hand in God's hand. That is what each one of us may do—walk hand in hand with God. "I know not where I am going, but well do I know my Guide."

LESSON ANNOUNCEMENTS.

One of the most natural things for little children to do when it comes to a chance for choosing, is to say "Me first." Bigger children and grown people do not say "Me first," but they often act it. To give up the best place or best things to someone else, is as sure a proof of an unselfish character as a rising thermometer is proof of sunshine.

We learned to-day of Abraham's faith in God and loyalty. Next Sunday's lesson gives another story about him and shows how he acted when property interests were involved. It is said you can tell what a man really is when you touch his pocketbook. Next Sunday's lesson shows how much Abraham stood the pocketbook test.—[Hageman.

MARRIED.

Carr—Bailey.

Mr. Matthew Thomas Carr of Isle of Wight Co., Va. and Miss Ada Lee Bailey by Rev. H. H. Butler, 207 Chestnut St., Suffolk, Va., on Dec. 5th, at 7:30 o'clock P. M.

A Royal Baking Powder Hot Biscuit is the luxury of eating

—MADE AT HOME—

Byrd—Smith.

At the home of the bride's parents, Mr. and Mrs. E. R. Smith, Savages Crossing, Nansemond Co., Va. Dec. 6th, 1912 Mr. Clarmore Linwood Byrd and Miss Eva Syllincia Smith.

Webb—Barrett.

At Antioch Christian Church Isle of Wight Co., Va. on Dec. 6th at 6 o'clock P. M. Mr. Guy Leslie Webb of Isle of Wight Co., Va. and Miss Effie Iola Barrett daughter of Deacon R. H. Barrett.

They have the congratulations of their many friends. May their lives be long and happy together.

H. H. B.

Oberry-Parker.

At the residence of Joel E. Harrell, near Suffolk, Va., Mr. G. O. Oberry and Miss Lillie B. Parker were united in marriage January 22, 1913. The bridal march was rendered by Miss Mouelle, of South Norfolk, Va. After the ceremony the couple drove to Suffolk and took the Seaboard train for Hansoms, Va., where they will make their home. A large gathering of friends witnessed the ceremony. They have the best wishes of many friends for a happy and useful life.

R. H. Peel.

35 Cents Worth of Needles for 10c.

We manufacture the best Needle Case in this country; to introduce them we make the above special offer; it contains an assortment of 115 high grade needles, for every sewing use, guaranteed to be the best value ever offered for the money; you can make big money selling these cases; send 10c for case and agent's terms; satisfaction guaranteed or money refunded. WALTHAM NEEDLE COMPANY, 420 Penn Mutual Bldg., Boston, Mass.

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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

SHALL WE HAVE A MASS MEETING OF OUR WOMEN IN MAY?

Just because our women have never had a gathering all their own to study and discuss missionary needs, plans, and prospects, is no reason that it cannot be done, but renders it the more needful to be done. And since our kind Editor has made the suggestion and has given us the invitation why can we not have such a gathering as he suggests at the time appointed for the meeting of the Woman's Board of our Southern Convention? The women of the Board feel that they need help and inspiration to be gained from an interchange of plans and ideas of those interested in the work and no doubt a great impetus would be given the work throughout our convention. To come in contact with each other, to be drawn together by our common cause, to know each other better would inspire to a measureless degree.

It will mean sacrifice for some of our women to take the time—for many of them are busy house-wivs and mothers but we prize most those things which cost us something and the success of this movement among our women calls for some effort on our part. So let us come together to plan how the work can best be done.

Let each member of our Conference Boards feel it her duty to be present; let each society send a representative; and let each church where there is no society, send a woman, who will be expected to return to the church enthused and informed as to organizing some form of the work in the church. We believe that a Woman's Society, or a Young People's Society or a willing Worker's Society, or the Mite-box plan can and should be worked in each of our churches. In some churches all of these could possibly be worked, but there is no church but what might use some one of these forms of endeavor.

What has been accomplished by the few engaged in the works, is a forecast of what might be accomplished when all our women are enlisted. Shall we have a Mass Meeting with a view to touching each of our churches, and to gaining the cooperation of all of our women? What shall we do about it?

(Mrs.) C. H. Rowland,
Chm. Woman's Board
Southern Convention.

Franklin, Va.

GOOD NEWS.

A Womans' Home and Foreign Missionary Society has been organized in the Wakefield church with twenty-one charter members, ten active and eleven associate. Officers for the Conference year 1912-13 are President, Mrs. J. J. Lincoln, V. president, Mrs. C. C. Jones, Secretary, Mrs. L. B. Faison, Treasurer, Mrs. T. Wagner, Supt. of Literature, Miss Lilly Burton. The election of Supts. for other departments and the appointment of permanent committees was deferred till another time. It was agreed, however, that each person present at the organization become a committee of one to solicit additional members for next meeting. The field has not been fully canvassed and we hope, by an earnest effort on the part of all, to secure more names. Regular meetings will be held each fourth Sunday at the close of S. S. there being no peaching services at that hour.

One young man when solicited for membership said "Why certainly. I am with my church always in whatever she undertakes." What a splendid spirit of devotion and loyalty to the church of our choice. O ,for more who would put their shoulders to the wheel just that way.

Mrs. J. J. Lincoln.

ANOTHER ORGANIZATION REPORTED.

Mrs. W. E. McClenny reports a Womans' Missionary Society organized at Damascus, Gates Co., N. C., with nine members and with the prospect of others joining soon. This sounds good and is encouraging.

Are there no others who can make a similar reort? It requires some effort, a great deal of faith, and a willingness to work but the results are well worth all of this. Perhaps some hesitate because only a few are interested or there are only a few to enlist; yet if the few and the many in all of our churches were each to do her part, we would be surprised at the results from our combined efforts. Begin with the few and have faith to enlist the many.

THE WORLD FOR CHRIST.

"Go ye into all the world, and preach the gospel to every creature."

This was the final commandment of our Savior, to the apostles, before He ascended to heaven; and it was not intended for the apostles alone, but for every child of God.

Christ Himself laid the foundation of missions in the world. He left His home in heaven and came to earth to redeem fallen man. He preached and labored among many people; and prepared the apostles, and others, to continue His work after He went back to heaven.

Christ's labors on earth were not in vain. His work has been continued; and it is going to still continue until it is fully accomplished. God's will is going to be done on earth, as it is in heaven. All nations are going to be converted, and there will be universal peace and good will. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9.

May every child of God fully realize the responsibility that rests upon him in helping to extend the gospel of Christ to all parts of the world. It is a commandment of our Lord, and we must obey. Christ wants us to be co-workers with Him. He will reward us bountifully for all that we do. He says: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."—Luke 10:2.

The great missionary needs are money, men, and prayer; and these can be fully supplied, if we will put our hearts and hands to the work. We cannot all go, in person, to the foreign fields; but we can give of our means to help send others; and we can let our prayers accompany all who are in the fields. Christ tells us to lay not up for ourselves treasures upon earth, but to lay them up in heaven. Every penny that we give for missions and every prayer that we send to the fields is a treasure laid up in heaven.

Friends, may each one of us respond to the missionary call of Christ, and be co-workers with Him. By doing this we

LA GRIPPE BAD COLDS For their speedy relief you should take a medicine containing no dope, no alcohol and without bad after effects. You get it in **JOHNSON'S TONIC** A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

That's it! THE TEXAS CURE

Lungs Weak? Go To Your Doctor

We have had **seventy years** of experience with Ayer's Cherry Pectoral. That makes us have great confidence in it for coughs, colds, bronchitis, weak throats, and weak lungs. Ask your own doctor what experience he has had with it. He knows. He can advise you wisely. Keep in close touch with him. J. C. Ayer Co., Lowell, Mass.

FROST PROOF CABBAGE PLANTS

GUARANTEED TO SATISFY CUSTOMERS

FROM THE ORIGINAL CABBAGE PLANT GROWERS

EARLY JERSEY WAKEFIELD.. The Earliest Cabbage Grown. CHARLESTON LARGE TYPE WAKEFIELD. 2d Earliest. SUCCESSION. The Earliest Flat Head Variety. AUGUSTA TRUCKER. A little later than Succession. SHORT STEMMED FLAT DUTCH. Largest and Latest Cabbage.

TRADE MARK COPYRIGHTED

Established 1868. Paid in Capital Stock $30,000.00

We grew the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern States combined. Why? Because our plants must please or we send your money back. Order now. It is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money. WE SOW THREE TONS OF CABBAGE SEED PER SEASON.

Earn Your Plants for a Slight Service—Ask Us How Prices on Cabbage Plants—By mail Postage Paid 30 cents per 100 plants. By express, buyer paying express charges, which under special rate is very low, 500 for $1.00; 1,000 to 4,000 $1.50 per thousand; 5000 to 9000, $1.25 per thousand; 10,000 and over $1.00 per thousand.

WM. C. GERATY, CO., Box 148 Yonges Island, S. C.

Men Wanted

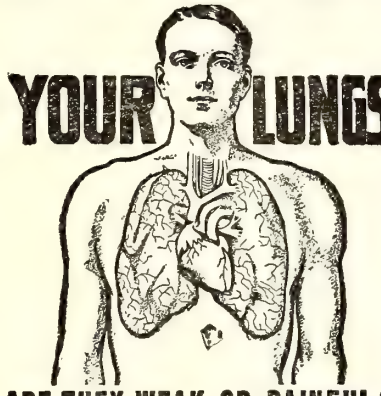
To introduce and sell Shores' Family and Veterinary Remedies, Extracts, Spices, Stock Regulator, Dr. Lee's Fly Chaser, etc. Steady, good-paying job, with large growing Company.

You Can Make $300 a Month

Some of our salesmen make more. Our big line of over 95 articles, all guaranteed, brings you steady trade, quick. We must have one energetic, honest man in your county. If you are a hustler, between 21 and 60 years old, and can furnish horse or team, write for our proposition. Do it now.

SHORES-MUELLER CO.

Dept. R-5. Cedar Rapids, Ia.



YOUR LUNGS

ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that Lung Germine, the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanetly cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and care of consumption and lung trouble.

JUST SEND YOUR NAME

LUNG GERMINE CO. 516 Race Block, JACKSON, MICH.

will hasten His kingdom on earth, and will lay up for ourselves treasures in heaven.

Mrs. J. F. Whitley.

Franklin, Va.

A GENUINE SERVICE.

"I believe," says an old subscriber, "that every time The Youth's Companion enters a home it does that home a genuine service." That describes the purpose of the publishers exactly. The paper is not filled with michievous or idle thought to fill an idle hour. It provides healthy pastime, recreation that builds up. It is to the minds of eager and impressionable young people what sound athletics are to their bodies.

At a cost less than four cents a week The Youth's Companion opens the door to a company of the most distinguished men and women in America and Europe. Whether they are revealing the latest discoveries in science, or describing great industrial achievements, or telling of their wanderings in strange corners of the world, or feeding the imagination with rare stories, they are giving Companion readers the best of themselves.

Seven serials at least will be published by The Companion in 1913, and nearly 200 other complete stories, in addition to some 50 special contributions, and a treasurer-box of sketches, anecdotes, expert advice as to athletic sports, ideas for handy devices round the house, and so forth— long hours of companioship with the wise, the adventurous and the entertaining. Announcement for 1913 will be sent with sample copies of the paper to any address on request.

Every new subscriber who sends $2.00 for the fifty-two weekly issues of 1913 will receive as a gift The Companion Window Transparency and Calendar for 1913, the most exquisite novelty ever offered to Companion readers.

THE YOUTH'S COMPANION,
144 Berkley St., Boston, Mass.

New Subscriptions Received at this Office.

Tuttle-Glenn.

At Elon College, N. C., on Sunday, the 9th, by Rev. J. W. Wellons, Mr. A. N. Tuttle and Miss Pattie Glenn, both of Madison, N. C.

PISO'S REMEDY
Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.
FOR COUGHS AND COLDS
25 CTS 25 CTS

Mrs. W. P. Lawrence and children are visiting Rev. C. H. Rowland and family, in Franklin, Va.

—King Nicholas of Montenegro has taken the field and is personally directing the Montenegrin and Servian forces in their attack against the Turk at Scutari.

THE CHRISTIAN ORPHANAGE.

Rev. E. M. Carter, Editor, Elon College

Officers of the Orphanage.

E. M. Carter, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College, N. C.

Dues.

Elberta Shortt,	$.10
Rosa Shortt,	.10
John Newman Denton,	.10
S. E. Denton, Jr.,	.10
Joseph R. Denton,	.10
Paul H. Branton,	.50

Monthly S. S. Offering.

Union Memorial, Pa.,	1.00
Henderson,	3.58
Ist. Ch. Greensboro,	3.13
Durham,	3.50
Oak Level,	1.01
Catawba Springs,	2.38

Special.

Dr. J. J. Summerbell,	2.00
Mrs. Hattie Blanchord on support of child	3.00
Mrs. Andrews, on support of child	1.50
Piney Plane,	2.00
Mrs. C. W. Burrus,	1.00
Rose Whitmore,	1.00
Nora Fought,	.25
J. L. Blassingham, on support of child,	5.00
P. M. Michael,	.25

Thanksgiving.

Haw River, Ch.	5.55
J. S. Carden,	.70
Total	$86.83
Feb. 5,	436.43
Total Feb. 12,	523.26

Dear Children and Friends:

The first to answer one of the letters which I am sending to the Sunday schools is the Union Memorial S.S. near Everett, Pa., which sends a check for one dollar and says they have decided to comply with my request. As quickly as the Annual comes out I will send it to all those who have not received one.

We have also enrolled two new cousins for the corner.

This weather is good and we are feeling fine; and, making good use of it in school. Fifty-two of the sixty-one attend the Graded school.

I hope we are all looking forward to Easter for doing something special for the Orphanage.

Fondly, Uncle Emory.

Donations.

Hines Chapel, 17 cans of fruit, 1½ bus. hickory nuts, 1 bu apples, 2 gals. of dried fruit.

Mrs Florida Jones Thompson, New York, one dress and a skirt; Mrs. Lula Amick, one quilt; Rufus P. King. one milch cow; The Ladies' Aid Society, of Windsor church, Windsor, Va., one box containing: 3 quarts powder, 1 flannel skirt, 3 prs. of towels, 1 piece Ginghams; one remnant; D. J. Sipes, Greensboro, N. C. one sewing machine; Navassa Guano Co., Wilmington, N. C., one ton 8-2-2 guano. These are all good, substantial gifts and; allow me to express to one and all our appreciation for them. As we are in need of sheets, would be very glad if some church or society would take a "sheet collection."

Chipley, Ga., Januory 20, 1913.

Dear Uncle Emory:

Will you admit a little girl four years old to your band of cousins? I am not old enough to go to school, so I stay at home and help mamma and help entertain my brother and sister.

When I am a big girl I am going to visit the Orphanage and meet all of the cousins. Find enclosed 10 cts. with much love.

Elberta Shortt.

Yes, "mam," and mighty glad to have you: "Georgia cracker." Come again, and we hope you will sometime visit us.

Chipley, Ga., January 28, 1913.

Dear Uncle Emory:

I am a little girl eleven years old. I go to school every day, and like my teacher "Mr. Sivells" very much I am in the fourth grade, English is my favorite study.

I hope the cousins are enjoying themselves these lovely days.

You will find enclosed 10 cts. I want to join the band of cousins.

I love to you and the cousins,

Rosie Shortt.

I am so glad you enjoy your school-work and hope you will continue, then some day you may be a good school teacher.

McRae, Ga., Jan. 30, 1913.

Dear Uncle Emory:

We are late this month with our dimes. We have such good times playing these sunny days. Where were your letters last week?

John Newman Denton.
S. E. Denton Jr.
Joseph Robb. Denton.

The letters were left out by the printer; we are all mighty sorry it occurred; but: it is just like boys to have a good time, but all work and no play makes Jack a dull boy.

Ivor, Va., Feb. 1, 1913.

Dear Uncle Emory:

I am a little behind in writing to the corner also in sending in my dues so I am enclosing 50 cts in stamps this about brings me up to date and will try to keep up my money dues if Idon't write every week.

Mamma with several other ladies of the Ivor Christian church sent a box of canned fruit to the Orphanage before Christmas. One lady sent a fruit cake and mamma sent 1½ gal. can of peaches and I sent 1½ gal. can of huckleberries and I think $5.00 in money was in the same box. I read the acknowledgement of the money as a thanksgiving offering but have not seen anything about the can fruit being received. I hope you received that also. I am sorry to learn that some of the cousins have been sick hope they will soon be well. I am in sympathy with all the little cousins.

Sincerely,

Paul H. Brantley.

Yes; Sir, I am glad you have come again. Two new ones this week. I remember distinctly about the $5.00 being brought to me from the box and it was all reported that week but may have gotten mixed in reporting. We are all well now, thanks.

RESOLUTIONS OF RESPECT.

As the year 1912 was about to close, the death angel knocked at the door and Mrs. A. G. Higgins answered the call. She was a charter member of Dendron Christian Church and in her death, the church has lost a Christian woman, the community a good neighbor, the home a faithful wife and a loving mother. Therefore be it Resolved:

1. That we bow in humble submission to Him who instituted the church and created the home.

2. That we express our sympathy to the family of the deceased and commend them to Him who "Weeps with those who weep."

3. That a copy of these resolutions be sent to the family of the deceased; a copy sent to the Wakefield Enterprise, the Surry and Prince George Herald and The Christian Sun for publication and a copy spread upon our church minutes.

O. W. Johnson, S. S. Supt.,
Mrs. E. T. Atkinson.
E. T. Atkinson,
Mrs. A. J. Cotten,
Mrs. Ruffin Spratley, Com.

Now you can play the Piano as well as any one

IMPLY join The Christian Sun Piano Club and let the Club send you one of the superb Ludden & Bates Player-pianos. You no longer have to understand music in order to produce it any more than you do in order to enjoy it. Club members tell us that they are simply delighted and astonished to find how quickly the Player-piano develops their knowledge and taste for music and what splendid entertainment and recreation it brings to their families and friends.

The Player-piano has come to stay—for it is really two instruments in one—a regular piano for those who can play and a Self-player for those who have never studied music. It enables all the members of the family to produce for themselves the sweetest and best music of the world's great Masters. Even a child of six short years learns to perform on the Player in a few minutes. To those who did not have the opportunity to study music it opens the door that was locked—the door to the greatest of all arts—and reveals to them a new and beautiful world of which they had only dreamed.

PIANOS OF QUALITY

Ludden & Bates, Managers of the Club, were the pioneers in the Piano Business in the South. For nearly half a century they have studied the requirements of the Southern trade. During this time they have placed over seventy-five thousand pianos in Southern Homes. Your parents and grand-parents, in all probability, secured their pianos from this old and reliable House.

Ludden & Bates pianos are their own best advertisement for they are honestly made of the best materials, by skilled workmen whose greatest pride is the "Quality" of their work.

The Club brings these superb instruments within easy reach of practically every home. Investigate its many privileges and advantages.

The Ludden & Bates Player-Piano

The Ludden & Bates Player-piano was one of the first instruments of its kind ever offered to the Southern Trade. It is, therefore, not an experiment, but has demonstrated its practicability and superiority by years of successful service. For the home that has no musician and for the home with a "silent piano" the Club performs a splendid service for it not only provides a piano of the sweetest tone but also confers upon *every* member of the family the *ability to play* the choicest selections of the world's great composers. The Club also provides a means by which you can exchange your old piano for a new Player-piano.

Write For Your Copy of the Club Catalog

We have a copy for every reader of this announcement. It will tell you all about the saving, the terms, the privileges and advantages which are made possible by clubbing our interests in a wholesale transaction, instead of each one ordering from a different factory. Address

THE CHRISTIAN SUN PIANO CLUB

Brings this most wonderful musical instrument within the reach of practically every subscriber of this paper. It is a pleasure which you can easily afford to enjoy, but one that you cannot afford to deny yourself and family. The Player-piano fills the home with new life and interest. It helps to make home what it was intended to be—a little paradise on earth. It provides the delightful entertainment and the pure, elevating pleasure which attracts the young people to the family hearth and prevents or corrects their inclination to roam.

The Above picture shows the Ludden & Bates Player-piano, with a music roll in position ready to play

LUDDEN & BATES CHRISTIAN SUN PIANO CLUB DEPARTMENT, ATLANTA, GEORGIA.

Make Your Home Beautiful

Surround it with flowering shrubbery, fragrant roses, artistic evergreens and grateful shade trees, vines, etc. Add comfort, attractiveness and refinement to your grounds, and at the same time give your place increased and permanent value by promoting ornamental plant life.

THE COST CAN BE KEPT DOWN

A few roses, a vine or two, ramblers or wistarias adorning the veranda, one or two evergreens, shrubs and some maples will not cost much but will be of lasting beauty and value.

What Customers Say About Our Stock

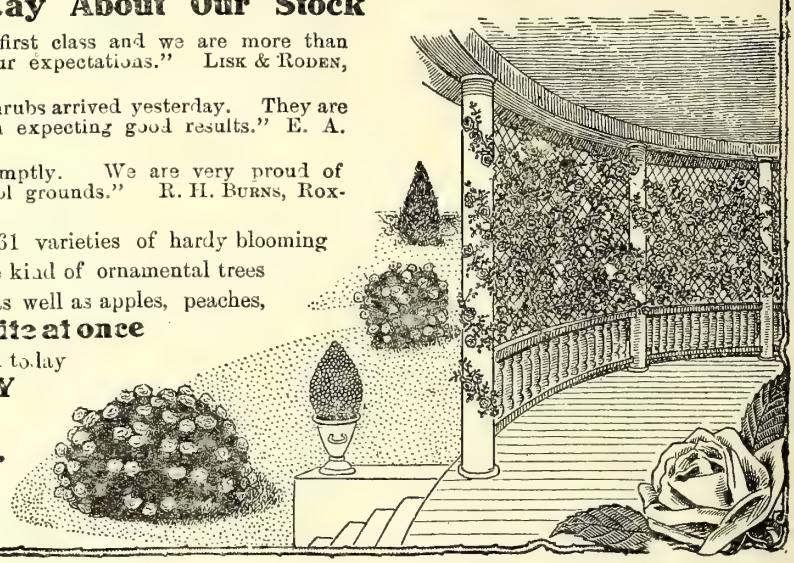
"Your nursery stock came up first class and we are more than pleased.. It is really beyond our expectations." Lisk & Roden, Ft. Pierce, Fla.

"The small order of trees and shrubs arrived yesterday. They are in excellent condition. I am expecting good results." E. A. Worthen, Raleigh, N. C.

"The trees ordered came promptly. We are very proud of their appearance on the school grounds." R. H. Burns, Roxboro, N. C.

Our New Catalogue lists 61 varieties of hardy blooming roses and almost every imaginable kind of ornamental trees and shrubs needed in the South, as well as apples, peaches, pears and various small fruits. **Write at once for a free copy.** Send postal today

J. VAN LINDLEY NURSERY CO.,
Box 207, Pomona, N. C.



Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

They make a book 5 x 7 inches in size, 128 pages, red cloth binding—a handsome, attractive volume. Price 35c per copy postpaid.

BUY THIS BOOK FOR THE CHILDREN

The Christian Publishing Association
Dayton, Ohio.

For HEADACHE—Hicks' CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c. and 50c. at drug stores.

CHURCH NEWS.

My work is moving on very smoothly and am very much pleased with it. Yesterday I was at Liberty, Randolph, and the services were indeed good. Rev. P. T. Klapp preached at the evening service and his sermon was to the point, plain and very edifying. The eleven o'clock sermon was the first pulpit service held in our new brick house of worship, which was finished last week, except the painting. It is one of the easiest buildings I ever spoke in and Liberty is justly proud of the same. Four more collections, like the one yesterday, from the large congregation, will place all our conference assessments in hand. This heurch is at work and they are bringing things to pass for which I am glad.

There is an indebtedness of nearly $800. on the building and I hereby appeal to you (the reader) for a donation to help liquidate this debt. We aim to have it dedicated the fourth Sunday in May or the fifth Sunday in June. Now do not neglect this appeal but send in a contri bution as you feel the Lord would have you. All who have pledged and feel they can now, will please send the promised amount to Bro. O. T. Hatch or Bro. Samuel Boggs, of Liberty, N. C. Kindly send all donations to one of these brethren and the columns of The Sun will acknowledge the amount and by whom given.

Lebanon is doing finely. They are a business people. This is an old established church and is able to do great things for the Lord. My congregations there are good and give fine attention to the Word We will be ready for conference by November and are hoping for a fine session.

Wentworth is still moving on and much good is being accomplished by this church. They have a Christian Esdeavor Society and a good Sunday school. The church services are well attended and thus we rejoice together.

I am now on my way to Mooresboro in Western N. C., for a trip of two weeks.

J. W. Patton.

January 26, 1913.

POUNDED.

Dear Bro. Editor:

We have noticed several accounts of brother ministers being pounded. I am happy to say that the good people of Youngsville gave us a delightful surprise on Thanksgiving. More than thirty friends brought us the substantials of life. If I were to try to enumerate the articles it would take some time. Besides the good things brought to appease

Whittemore's Shoe Polishes

FINEST QUALITY LARGEST VARIETY

"GILT EDGE" the only ladies' shoe dressing that positively contains **Oil.** Blacks and Polishes ladies' and children's boots and shoes, **shines without rubbing,** 25c. **"FRENCH GLOSS,"** 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. **"DANDY"** size, 25c.

"QUICK WHITE" (in liquid form with sponge) **quickly cleans** and **whitens** dirty **canvas shoes.** 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. **"ELITE"** size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

WHITTEMORE BROS. & CO.,
20-26 Albany Street, Cambridge, Mass.
The Oldest and Largest Manufacturers of Shoe Polishes in the World.

WANTED: A MAN OR WOMAN all or spare time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. S. I A., L Bldg., Indianapolis, Indiana.

GOVERNOR WILSON WILL BE INAUGURATED PRESIDENT MAR. 4, 1913.

Account of the above historic event which, as we all know, will be the grandest occasion our Southland has enjoyed in 20 years, The SEABOARD AIRLINE RAILWAY is making preparations to take care of the great multitude of people who will attend same.

Special trains, special Pullman cars, special coaches will be required in large numbers. If you expect to attend this great event you should get busy,—clubs, societies, schools and other organized bodies of all kinds expecting to attend should get in line at once. Write the undersigned who will give you important information, and take care of you or your party in the best manner possible.

H. E. Eward,
Div. Pass. Agt., Raleigh, N. C.

OUR EARLY CABBAGE PLANTS raised in the open field, under the shelter of the Blue Ridge foothills are Extra Hardy—*FROST PDOOF.* They were grown from the best Long Island Cabbage Seed and are true to name. We have several millions of them, all varieties. Our Cultivation Suggestions and Price List contains a surprise for you; ask for them.

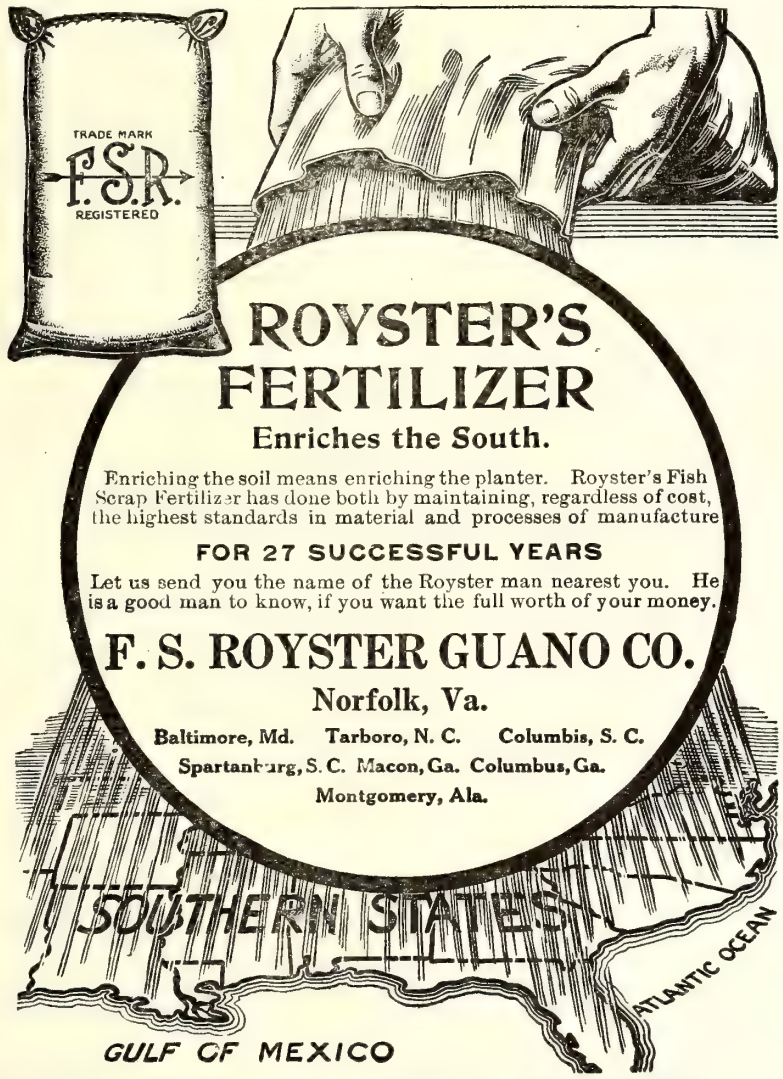
WAKEFIELD FARMS, Charlotte, N. C.

WAKEFIELD'S Field Grown Frost Proof

CABBAGE PLANTS

Every step in the production of our plants is carefully planned. First, we obtain Long Island Cabbage seed grown by the Originators of the Early Jersey. The *BEST* of seed placed the *EXACT* depth at the *RIGHT* time in suitable soil, scientifically manured and prepared, aided by the Sheltering Blue Ridge Foothills that temper our winters, enable us to grow the *BEST* of plants that winter in the open and ship thousands of miles. Our plants are *CHEAP,* quality considered. Cultivation suggestion and a price list that will surprise you are free.

WAKEFIELD FARMS :: Charlotte, N. C.



MAMMOTH BLACK 978 POUND HOG

Largest and Best Hog on Earth

J. L. Guyer, Wallburg, Davidson county, N. C., killed a pig that he bought from us that dressed 978 pounds. Early fattened when pigs. You can dress them at 1 0 pounds, or you can let them grow to 1000 pound hogs. We have the original pure breed of this stock. Price reduced. Eight to twelve weeks old $10.00 each, $15.00 per pair.

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the appetite, the sisters thirty in number presented Mrs. Wolfe with $11.35 for which she is thankful. We are very grateful to these dear people for the kindness shown us upon entering this new field of labor. Our prayer is that God's richest blessings may be bestowed upon them. "God loveth a cheerful giver." We as a church are very grateful to Sister Young and family for their generous gifts to the church. May our heavenly Father be with them in their bereavement.

H. F. Wolfe.

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SATAN IN THE NATURAL WORLD.

Merely because a thing is present in the world does not mean that God put it there. Yet how constantly we talk as though God were directly responsible for all that is! Most of us assume that the thorns on rose-bushes, the poison in snakes, the murderous instincts of wild animals toward each other and every so-called "natural" instinct in man, are all directly originated by God and given by him for some good purpose. Do we find any such teaching in the Bible? Creation, or nature, we are told, is in "the bondage of corruption"; and corruption is not of God: it is of Satan, and sin, and death. The entrance of sin into the world brought conditions which God never made, and which plainly have permeated not only the natural man but the whole natural world. As we remember this we shall not make the mistake of saying that, because God gave us this or that instinct, it must be right to gratify it. We shall rather seek light from him as to whether the instinct is from God at all or not. And the warfare and cruelty that are instinctive in animals will be seen to be of Satan, not of God. "For we know that the whole creation groaneth and travaileth in pain together until now." That is Satan's work, not God's. It is all going to be changed when our Lord returns and takes supreme control. Then creation itself, when the sons of God are revealed through the redemption of their bodies, shall also be delivered from its present sin-caused bondage. Then "the wolf and the lamb shall feed together, . . . they shall not hurt nor destroy in all my holy mountain, saith Jehovah." Until then, let us recognize the evidences of our great Enemy, and not further his work nor hinder God's by failing to see the line of eternal cleavage between them.—*Sunday School Times.*

BLESSINGS WITHOUT SORROW.

The blessing of Jehovah, it maketh rich: and he addeth no sorrow thereto. Prov. 10:22. .(Golden Text for Sunday, February 23.)

We do not have many unmixed pleasures in this life. Every rose bush has its thorns; every shower its lowering cloud; every day its night; and every joy its shadow or dread of sorrow. But there are unmixed blessings. When our Father sends a blessing He adds no sorrow thereto. Sin comes in to sap the joy that fills the heart, but God sends no sorrow with His blessings. The happiest people on the earth are not those who, necessarily, live in the finest houses, wear the best clothes, or have the biggest bank account; but those who seek first the Kingdom of God in all their work and way and plans and have the heart to trust Him and fear Him and love Him every day. The sad blunders and bitter disappointments come in this life when and because we leave God out.

Lot, of the lesson, was doomed to dismal failure, not because he had poor business judgment as the world goes, but because he left God out. Abraham was destined to have his efforts crowned with joy and success because he took God into account, sought peace, and made righteousness supreme.

We often think the problem of poverty is the perplexing one of this life. It is not. The problem of prosperity is equally perplexing. A writer in the New York Christian Advocate very sanely points out,

We often talk about the problems of poverty. Our study today introduces us to some of the problems of wealth. It is often true that two men can suffer together in harmony when they cannot prosper together without discord. It is often true that suffering unites men while prosperity divides them.

Abram and Lot were both men of great wealth. The account we are studying more than hints that Lot owed his wealth to the fact that he was with his wise and far-sighted uncle. If Abram was in a sense a soldier of fortune who went forth at the command of God, he had become a soldier of very good fortune, for his flocks and herds and silver and gold had constantly increased. So Abraam and Lot became men of vast possessions, with a large body of servants. The point was reached, indeed, where it was physically impossible for them longer to travel together. The time of actual separation was reached when their servants fairly came to blows because there was not pasture enough to accommodate all the herds and flocks for which they were caring. This discord came to the ears of Abram, and he saw that a separation was the only way to solve the problem.

Prosperity always brings its own vexing perplexities. New social and moral and religious problems arise with the securing of great wealth. An unflinching literary study of these conditions in America has been made by Mrs. Edith Wharton, in such books as The House of Mirth and The Fruit of the Trees. To live wisely and fruitfully and happily on $50,000 a year is a much more complex problem than to live serenely and efficiently on $1,000 a year. The increasing of the herds, and the silver and the gold, though often the object of the heart's desire will prove an introduction to many a painful and difficult problem.

Abraham continued in the barren hill country. His sense of the presence of God grew richer and deeper. His wealth and power continued undiminished. Possessions and character and piety grew together. He was master of his wealth and his wealth never became master of him. And as time went on the hills proved aftter all the best spot for a tribal ruler. With all his shrewdness Lot had not outgeneraled Abram. The man of vision in the long run had the best of the man of business sense.

"OUR CHURCH CRISIS."

Under the above title our beloved and versatile brother, Rev. Alva M. Kerr, of Pleasant Hill, Ohio, writes a very forceful and fluent article to The Herald of Gospel Light February 6; which gives a view of our Christian church, or rather of "leading spirits" in the church that we never till now witnessed, and never dreamed of as existing.

We are afraid Bro. Kerr's ill health has got the better of his vision, and that his point of view is subverted. We agree with our beloved in this fundamental proposition."

"Nothing is more fundamental as a necessity for power and spiritual vision in an organization ruled as a democracy, as is ours, than love, and friendship, and implicit confidence in each other's sincerity and motives. Coupled with this, and growing out of it, is the unity which comes from the clinging heart and hand even when the intellect differs."

Bro. Kerr was the true pihlosopher when he wrote that, and put his thought down in monumental manner. Now his conclusion is this; that we as a church "have grievously violated these principles, and out of that have sprung most of the appalling conditions that now threaten us."

We agree with his principles, entirely, and differ absolutely with his conclusions.

We have not had a very wide observation amongst our brethren, we will admit, but such as we have had has led us to believe that no people on earth love each other better, cling tighter with stronger friendship, and display more implicit confidence in each other's sincerity and motives than the active, loyal member of our Christian Churches.

As an example of how we brethren are at variance with each other Bro. Kerr says "Time and again semi-circular letters in great numbers have been circulated among the 'safe' men, in which many of the finest and truest men of our denomination have been defamed. No less than two dozen of our general officers have been so attacked. At least six or seven of our college presidents have been so abused, and I would not venture to say have many of the faculty." Candidly we regret to even quote those lines in The Christian Sun for we have an idea they will be startling news, not to say deplorable revolutions to nine tenths of our readers. For our part we never even so much as heard that one such letter as the above was ever written. And as for attacking our general officers and abusing our college presidents—well, we never heard in all our lives that even one part of that existed in this Christian church of ours. I believe I should have to weep my eyes out, I know it would break my heart, to believe that these things existed in the church of my love and my devotion. Candidly, we never witnessed in all our lives, political trickery or underhand, obscure, questionable methods of elevating one brother to office, and taking another out, in our Christian church. Church officers, "high up and low down" have usually held their positions till they were worn out by servicee in them. or weary with the duties, or exhausted by the strain, or desired that others share the burden. Toke our Conference Presidents, for instance. We attend our Southern Conference all now and then. In all our lives we have never seen the least bit of unfriendly rivalry, or political wire pulling, or even any undue anxiety that one should have this position alone, or in preference to, another.

We do know that our Presidents of Elon College have remained so until they voluntarily and gladly relinquished their office; no editor of The Christian Sun has ever been ousted that we have heard tell of; and so through the whole category of our offices and enterprises.

But our brother continues: Our Con-

ventions have had neither time nor inclination to study our mission and educational problems, upon which depend our growth and success. Newmarket would have been a disgrace for a political party even. Norfolk was like a volcano ready to burst. Huntington was tense and angry. Troy was filled with suspicion."

Well we never attended but one American Convention, that at Norfolk, but if the above be the correct estimate we propose to steer clear the rest of our days. We were at Norfolk and had a perfectly joyous time. We never heard any politics, or dreamed of any trickery while there, and so far from its being a volcano we thought it one of the sweetest, most brotherly and most wholesome assemblies we had ever been in.

Furthermore this writer remembers trying to deliver some sort of an address on missions before that Norfolk convention and he does not remember ever to have had better attention and more hearty appreciation given to so poor an utterance.

Farewell now and forevermore to all the American Conventions that ever were held, or ever shall be held, if they are in any manner like those described by Bro. Kerr. We are fortunate indeed to have attended only one, if this is their character. Upon my very word of truth and honor I never saw or heard, at a Christian Convention or Conference, the first evidence of petty bickering, or political wire pulling or any questionable manifestation for prestige, place or power.

I know well the ministers and most of the very active laymen composing the bodies of our Southern Convention, and in all candor I do not believe a more thoroughly loyal and united church membership and constituency exists on this earth than are here to be found working shoulder to shoulder in the the Christian Church. And in behalf of this Christian church. And in behalf of these men of God and beloved in Christian service I dissent wholly and absolutely from the position of my good Bro. Kerr and sincerely trust that his health may soon be better and his liver in better shape so that he may have a more hopeful estimate of his church and his brethren.

GOD'S THOUGHTS.

Let us bear in mind that the Bible is not man's thought of God; but God's thought of man. It does not reveal, nor teach, man's will concerning God; but God's will concerning man. It is not a treatise on how man ought to deal with God; but on how God deals with man. It is not a book that shows how man should deal with sin, but one that shows how God deals with sin.

If therefore, you would know God's thoughts, understand His attitude toward man, realize how He deals with man, grasp God's conception of sin, read the Bible, the Book of books.

THE CORN SHOW AND MORALS.

Columbia, South Carolina has had a very successful Corn Exhibition. There were no side shows, "Midways" and "Plank Walks" allowed. But the multitude came. Now the much esteemed Charlotte Observer comments very like a good preacher, on the event in these words,

"The National Corn Exposition at Columbia has aroused an unprecedented interest and has drawn larger crowds, it is said, than any other event in the history of South Carolina. It has had no midway nor any show of the kind usual at fairs. It has been a great popular success solely because it stimulated and appealed to the interest of the people in constructive work. It showed how several bushels of corn could be grown where one bushel grew before, how numerous other farm crops could be more profitably produced, how cattle and poultry should be raised, how farm homes could be made more attractive, and such things. There were lectures and conferences. The absence of the shows counted for nothing. We do not believe this could have happened in the South ten or even five years ago. That it can happen now is profoundly significant of progress toward everything which tends to make a people prosperous and happy. Thousands upon thousands of preachments had been launched from press and rostrum with little seeming effect; but in the fulness of time they told."

What a gleam of hope springs from the last sentence. Press and preachers plead for the truth, for decency, for order, for morality. The wicked wag their head and go on. But "in the fulness of time" press and preacher see and realize the result of their labor. It takes time for moral movements to gain firm foothold and momentum; but they win out finally.

SHALL THE BIBLE GO?

The Board of Education of Pennsylvania have decreed, we see it stated, that the Bible must not be read in the Public Schools of that State. Illinois decided months ago that the good Book could no longer be read in the Public Schools of that State. Many of the other States, some eighteen or twenty, if memory serves correctly, had already decided to the same effect. Not that any evil teaching has been found in the Book, but Catholics hold that their priests, but not the people should and may read the Bible. And besides the Catholics have certain amendments to the Book that render it harmful to their cause to allow the people generally to have and read the Bible.

The decision, therefore, to not allow the Bible to be read in the Public Schools shows how the Catholics are gradually getting their hands on the reins of government, and how their power and authority are increasing.

—A bill before the North Carolina Legislature to abolish kissing the Bible on taking oath in court rooms was killed by an overwhelming majority.

—A bill has passed the lower House of the Legislature of this State unanimously, allowing the Governor to appoint women as notaries.

—Rev. Z. A. Poste, well known amongst Sun readers, gives up his Lewisburg, Pa. charge and will return to Franklinton, N. C., where he is already known for his faithful and devoted services.

—According to the latest authentic figures there are now 300,000 Sunday schools in the world with 30,000,000 officers, teachers and pupils: and this great army is said to be on the increase of about one million a year.

—The allies sent an aeroplane over the Dardenelles the other day to reconnoitre the Turkish position on the trip, which was made successfully. dropped three bombs at Turkish warships, which, however, missed their mark.

—Coming too late for last issue was the good news that Dr. Dennison of the Memorial Temple, Norfolk, had received forty members into church fellowship up to last Sunday night during the meeting still in progress. The people of the church are delighted and much edified by the glorious results.

—Our sister republic, Mexico, is in the throes of a revolution which broke out Sunday Feb. 9th. The army is in revolt, President Madero is barricaded in his palace, and the national capital is in practical control of the revolutionists. It looks like troublous times just across our Texas borders.

—Abraham Lincoln was born in a log cabin near Hodgenville, Ky., February 12, 1809. The 104th anniversary of his birth was celebratetd last Wednesday. As the years pass this man looms larger and larger upon the world's horizon as one of the very great men of the ages. His character is the more clearly read as the years pass, and his great work and wonderful brain are more and more appreciated.

THE PRACTICAL ISSUE.

If you have no devotional element in your nature, if you have given yourself over to criticism and doubt to such an extent that you cannot readily believe, remember that Jesus, who is admitted to have been an expert in the subject of right and wrong, made faith a "work" for those who opposed him. That is, you must labor to believe. If Jesus is right, doubting in itself is sin. Why?

Nobody denies that atheism is death. Materialism is its corpse. Destructive criticism poses as its "funeral director," but does not deserve the name of undertaker (because of lack of seriousness). The substratum of materialism is sensuality. Sensuality is the greatest promoter, most active factor of sin, leading again to doubt, to denial, to atheism. And the only dignity of the whole procession is that of death.

What is the sense of getting into that crowd? You will get into the cemetery soon enough, without cultivating the agencies of death To cultivate death (suicide) is sin. J. J. Summerbell.

Dayton, Ohio.

THE MISSIONARY SITUATION.

It is with a great deal of interest that I have followed the recent discussion about the missionary situation. My heart has been made sad to realize just how little we are doing for the greatest of all causes. The life and prosperity of the church is locked up in the missionary question. A missionary church is a great and God honored church whether it has 1000,000 or a 1,000,000 members. It is estimated that we have at least 120,000 and we have not been raising as much as $25,000 for the great work of foreign missions. We are aiming to raise that amount this year. Will we do it? This would relieve the situation considerably, but how long would it take to put our work on the proper basis at that rate? We must aim at something larger if we would have the clouds lifted and the brighter day to hasten its coming. Oh! when will we awake and lift up our eyes and look on the fields that are already white unto the harvest? The Macedonian cry is coming up from every land. The command of our Lord is ringing in our hearts, "Go ye." Will we heed the call and obey the command?

The situation that confronts us at this time would justify a call for $50.000 this year for foreign missions. We have played so long with the situation it will take something that has promise of large things to lift us out of the meshes of the present situation. We must undertake to do a work that will make its appeal to the man of large means as well as the man of small means. All men like to have a part in things that are worth while. Can we get our people to see that missions are worth while, yea, that they are the supreme business of the church? Our force on the field ought to be enlarged this year by all means. We should send out at least a half dozen new missionaries. We will not do our duty, if we do not send them out. This may seem like idle talk in view of the present situation, but you must feel that it is not far from the mark. We must try to redeem the past by redoubling our efforts and at once entering upon an aggressive campaign. Oh! where is the person that has felt the glow of Christ's love in his heart, that could be satisfied with the work that we have been doing to evangelize the world? "Awake, awake; put on thy strength, O Zion." "Pray ye, therefore the Lord of the harvest that he will send forth laborers into the harvest."

The above task, as outlined, lies at the door of the ministers of the Christian church as a glorious possibility. If they will do their duty as leoders of the people, the mission treasury of our church will have such an influx of funds as it has never enjoyed before. The lack in missionary offerings is due to the failure of the ministers to lay the matter upon the hearts of the people. I say this from personal knowledge and experience. I have found that when the preacher espouses a cause in earnest the people fall in line and surpass even his fondest expectations. The larger part of the blame for the present situation lies at our door. It is a sad fact, but nevertheless it is true. Will we rise in the strength of our Lord and do your duty? Will we aim to put $50,000 in our mission treasury this year? We can do it if we will. Let the Lord Lord lead in the effort and we will follow in much prayer. Let us lay the cause upon the hearts of our people. God will give a richer harvest. A new day will come to all our churches. Thousands will no doubt be added to our church roll. The accompishment of such a task will put new confidence in us. Shall we undertake the task? The Lord help us to undertake.

J. W. Harrell.

Portsmouth, Va., Feb. 4, 1913.

WHY DR. MORRILL IS WANTED IN JAPAN.

I. For twenty-five years the Mission Board has greatly exerted itself, both in the matter of money and of power, in behalf of its Japan Mission and church. The church has now come to its Quarter Century celebration with much rejoicing and is desirous that Mr. Morrill should be present in order that we may show to the Board, through him, how thankful we are for all this help.

II. We believe it will be mutually helpful for such a special representative of the Board to come and see directly what has been the result of these twenty-five years of work of both missionaries and Japanese pastors and Bible Women; what are the difficulties and requirements of a successful prosecution of the work, and to come into close and direct touch with the workers in our own homes and in the midst of our own fields of work.

We desire such an inspection of the work for we believe that it will result in large sympathy and help greatly in the future development of the work in Japan. And so we have invited him because we want him, want him very much, and hope and pray that he may be sent to us.

Sakurai Masaji.

Moto Wakuya Mura, Dec. 10, 1912.

From Japan.

Ischinoski, September 23, 1913.

Dear Dr. Morrill:

As Bro. McCord is writing up some things about the journey, it may not be so necessary for me to enter into full particulars. It has been at least seven or eight years since I went about in this northern field, but I am quite impressed with the opportunities for preaching the gospel. A few days ago four of us went out to a place where the gospel had never been preached and we had a good audience to listen to us as long as we thought the meeting ought to continue. Saturday night Matsukawa and I went to another place where so far as we know the gospel had never been preached unless it was done in the time of Bro. Jones. We made no attempt to hire a room but began out on the street by singing a song. Bro. Matsukawa preached a sermon and left me to follow. I preached about forty minutes and followed up Matsukawa to another place where he had opened a second meeting. He had to take a train and left me with his audience and I preached a second sermon and returned to Ichinoseki on my wheel.

Yesterday was Sunday. I was asked to address the Sunday school , to preach twice and to teach a class of young men in English. The subject in the morning was "A Glorious Savior" and in the evening "A Glorious Salvation." When I was in America it seemed to me like I lost a good part of my ability to talk in

Japanese. But when I preach two or three times a day, I seem to get into the swing of things again.

It has been impressed on us that there are great possibillities along the lines of street preaching and that by means of it many people outside of the preaching centers may be reached. Heretofore as missionaries we hove tied ourselves rather closely to the places where we have settled pastors. It seems to us that one might plan a trip, or trips, of a month each and go into the interior places where the presence of a foreigner on the street would at once draw a crowd to whom the gospel might be preached. The need for carrying out such a plan is principally money for travel and this averages in the neighborhood of 75cts to a dollar a day. But in addition to preaching the missionary ought to have a stack of Testaments for sale and a quantity of tracts for distribution.

A young man at this place desires to study for the ministry. With the stopping of our school and with the needs in every direction because of the insufficient appropriation, all the balance of the money which remained over when the school closed was sub-appropriated to help fill out the deficiencies elsewhere, so that we are for the present shut off from taking on more students. When our school begins again, if it seems best to begin it. I am strongly persuaded that we can not do better than to give the students two years of quiet study. Music, personal work and some English and let them fill out later in some more advanced school. We can do this where we are not fitted to do the other.

What pleasure, what encouragement it would give us to greet face to face representative of those many who, with earnestness and sympathy and love, have so greatly helped us through these twenty-five years.

We do not want our celebration to be a mere ceremony. We want it to become a fact in the life of our church, a fact of power, leaving us a great influence, a mighty impulse for enlarged future activities and deeper spiritual living.

And we believe that the presence of the Foreign Missionary Secretary will be a powerful factor in bringing this to pass.

But this is not all. The little time which he may be able to spare for a bit of field work, visiting different places where we have churches and where we do evangelistic work will be a like important and helpful, not only bringing him and through him all of you into a closer knowledge of the work here, but will add prestige and consequent power and influence to our own work in after years.

Some ten or more years ago Dr. Bishop come to Japan, and the Christians can never forget that visit nor the help and encouragement which he gave, nor the continuous uplift to the work.

And now that we are confronting a new turning point in the history of our church here we believe such a visit from Dr. Morrill would be of tremendous advantage to the work. The more we think of it the more earnestly we desire his coming.

Y. Naruse.

Tuskidate, Dec. 11, 1912.

Nakaniida, Japan, Sept. 28, 1912.

Dear Bro. Morrill:

I have been so busy and often so tired that it has been quite impossible to keep up any account of the interesting things we daily meet on this journey. When I saw at Kannariand I spent two nights. I either had visitors at the hotel or was making calls among the brethren. At this place being alone I conducted the meetings in my own way. The first thing to do after arranging place of meeting was to go out on the street with tracts and as they are distributed, announce the meeting. Naturally the children gather in swarms and I begin a special street sermon to them. The older people attracted by the crowd also stop to listen and many in the crowd hear the gospel, or a fragment of it, for the first time.

At the preaching services the greater part of the audience is composed of children who want to see and hear the foreigner. Many others even among the adults have only curiosity to hear what the strange babbler with his broken Japanese may babble.

A prominent fact with all the places visited is that while many Christians have been made, owing to the instability of the Japanese population, churches are constantly weakened by removals to other places. This helps to explain why it is that sometimes in places where no preacher has ever gone sometimes one and sometimes several Christians are glad to come to us and declare their faith.

When the weather is good and the roads not mountainous or muddy, one of the pleasures of the journey is to get on one's wheel with all the baggage it will carry and go off to the next place riding amid the golden rice fields and amid the everchanging beautiful scenery of beautiful Japan.

At Tsuckietdate I found a thriving church in charge of Bro. Naruse who in the summer came to the North from Opi. His church might almost be called an official church because of the number of officers of the city that belong to it. In this place the most influential element of the town is in the church. It speaks well for the hopefulness of the situation. Here ten years ago I came for a meeting in company with Bro. McCord and late after the meeting a young man named Kanno stopped to talk about the wonderful Jesus. We kept up the conversation until midnight and just at midnight he decided to be a Christian. I think he was the first convert in the town. He intended to be a Bible student but his health was too poor and last year the Lord called him home te enjoy in reality the glories which for nine years had been looking forward to in anticipation.

At this pace we met an old man named Hara who all his life had tried to satisfy his heart without any religion but without any success. From his testimony one would judge that the Holy Spirit had come to his heart in a wonderful way revealing his sinfulness and the need of forgiveness and dependence on God, for he says he found Christ without the help of any teacher. He is now a very earnest Christian.

But what was equally strange was the conversion of an old woman now eighty eight years old who in her extreme old age found peace and joy in Jesus.

Near this town within easy striking distance are several villages to which Bro. Naruse can easily go. One wishes it were possible to provide all our men with bicycles with which to save the high jinriksha fare which they often have to pay in travel. At this town we had an invitation to address 200 students of the middle school. Having been so much with students it was quite a privilege and both Bro. McCord and myself gave addresses, his being entirely in English and mine in English with a fellow who didn't know very much Japanese named Woodworth to interpret. We preached the gospel but was not labeled that way, the discussion of religion being forbidden in the schools though some teachers make statements which are subversive to all religion and are a travesty of the truth.

You have doubtless heard of the conversation which the mole and the robin had one fine spring day as the robin sat on the branch of the apple tree amid the fragrant blossoms and sang out the joy of its heart. Then the mole stuck its head out of a hole in the ground and the following conversation took puace:

"What are you making somuch beastly roise for?"

"I am happy."

"I don't see anything to be happy

Continued on page 12.

ELON COLLEGE NOTES.

Dr. Warren H. Denison, pastor of the Memorial Christian Temple, Norfolk, Va., has been chosen to preach the baccalaureate sermon for this year and has accepted. He comes at the invitation of the Philologian Literary Society.

The annual public entertainment of the Clio Literary Society will occur on the evening of Washington's Birthday. Mr. C. B. Riddle will deliver an oration. There will be two original humorous selections—one by Mr. W. T. Dowd and the other by Mr. R. S. Rainey. Messrs. E. T. Cotten and W. J. Cotten on one side and Messrs, J. L. Farmer and W. C. Morgan on the other will discuss the Panama Canal question, while Messrs. Woodward and Heatwole will furnish musical numbers. A splendid exercise is anticipated.

Dr. Atkinson is away this week selling the additional issue of $5,000 of stock for the Christian Publishing Association. He ought to find no difficulty in placing it, since it is a most worthy and promising enterprise.

Dr. Newman made what he modestly styled an off-hand talk Sunday at the regular preaching hour. The congregation regarded it is a great discourse. He did not take his text "till he saw the whites of the eyes of his congregation," according to the custom of long ago, but his sermon was based upon years of close, consecutive study and analysis of the Word.

A new hard-wood floor, of Michigan maple, has been placed on the platform of the College chapel. It was certainly needed and is a welcome improvement.

Mrs. Lawrence and children have returned from a visit to Rev. and Mrs. C. H. Rowland, Franklin, Va.

Miss Cornelia Watson has been quite ill for two weeks, but is now recuperating. Her sister, Mrs. Fon Garrison and brother, Mr. D. W. Watson, both of northern Alamance have been over to visit here.

The N. C. Inter-collegiate Peace contest occurs in Raleigh, February 28 to March 2. Elon's local contest has not yet been held. Mr. W. J. Bryan is to speak during the Peace Conference that follows the contest.

Mrs. Machen was visited this week by her sister, Mrs. Peebles, of Durham.

One of the exciters in the power house went wrong this week and the other got so near wrong that a new 3 K. W. had to be purchased.

Mr. R. W. Fitch, Union Ridge, N. C., visited Dr. Watson's family Sunday.

There is great satisfaction here in the promotion of Prof. A. Lucius Lincoln, Charlotte C. H., Va., to the position of Inspector of Elementary Schools for the State of Virginia, a position carrying with it a salary of $2,000. Elon feels proud of her distinguished alumnus and feels sure he will fill the new post with credit and efficiency.

The new catalogue is now in progress of making. It will show many changes in accord with advancing conceptions of education. Our own Publishing House will bring it out. Doesn't that sound well?

W. A. H.

SUFFOLK LETTER.

There are so many kinds of experts, faultfinders, and reformers in these days of progress that one wonders how our forefathers lived and brought the world up to its high standard for this generation. Among all the dangers discovered and the remedies offered are the fateful effects of "child-labor" and the cry for "compulsory education."

A recent report from Thomas Dowley, Jr., who was sent out by the "Department of Commerce and Labor," as one of the persons to investigate and gather facts as to the employment of children in mills, says that in many cases such employment is not only harmless but a blessing. This is so much opposed to the suppositions of would-be friends of children and benefactors of society that it should open the eyes of those who have received opinions for facts. By brother Duncan, who superintended "Sterling Cotton Mills" at Franklinton, N. C., for many years told me that a man came to his office and requested him to sign an obligation not to run the mill at night; that night work was injurious to health. My brother told him that his experience was that the night force had better health than the day force; and he thought the reason was, that the day force spent part of their time out of the mill in the night air, while the night force spent their hours, when not asleep, in the day air and sunshine. There was experience against theory.

Many people are shedding tears over poor children at work in mills and never shed a tear over rich children engaged in dissipation. As between the two the rich are to be the more pitied. In proportion to numbers the facts would no doubt prove that poor working children are as healthy as the rich idle children. It is better for children to be in the mill at work than on the streets learning mischief. It is better for children to be in mills helping to support widowed mothers than to be on the street breaking mothers' hearts.

As to education, there is much idle talk. Many of the schools are no better than the mills. The rooms are more crowded and often the atmosphere is no better than the atmosphere in the mills. In fact many of the teachers are incompetents, having crammed enough to pass examination, but more interested in parties and cards than the real welfare of the children. Often false ideas are crowded into the minds of the young, with no helpful instruction and example for the children.

As to "compulsory education" it is a misnomer. Perhaps you will understand when I use the phrase "compulsory religion." You can no more compel education than you can compel character. You can offer opportunity for both, but the individual must choose and cultivate them. Rich people have as much difficulty in educating their children as poor parents. Advantages do not all lie in the path of prosperity. We live in a world of fair averages. Paid experts and paid benefactors do not appeal very strongly to reason and conscience. The sooner we learn that the open school-house and the open church put education and salvation within the reach of all who will accept and profit by them the better. They cannot be given as anti-toxin to the ignorant and the evil. Compulsory education is utopian and deceptive. Much of the ignorance and sin are fostered in the evil lives of people and not in the failure of the state and the church to provide for the intellectual and spiritual welfare of the rising generation. Honest work hurts nobody. Some children have all school privileges and die ignorant and useless; some children who never entered school are wise and useful. Do not let the theorist bewilder whole states and reformers stop work that is honorable.

What has been said in no way discounts proper care of the physical condition of childhood, nor the education of all who can and will receive this boon of Christian civilization.

W. W. Staley.

Health is more than the absence of sickness. It is being well and a little bit more. It is not difficult to be in such a physical, mental and normal state that we can tell our neighbors and friends that we are "well this morning, thank you." It means more than simply feeling that we have no aches and pains. It means an exuberance of life and energy. It means that you have strength for your task and a little energy to spare.

NORFOLK LETTER.

My Dear Little Children:

So far, I have been writing mostly for the big, busy, owlish "grownups," but this time I am sending in something for you.

I wrote this a long, long while ago for a very sweet and dainty little friend who lived in a big, nice home and would never eat bread if she could get cake. I call it,

THE STORY THE LOAF TOLD.

Little Nell, just home from school threw herself upon the lounge, "tired to death," as she said. Only eight, she was the baby of the family. "Tell me a story, Mamma," she begged.

But just then Mamma was too busy. "Try to think up one for yourself, dearie," she said.

How "comfy" it was there upon the lounge, thought Nell, as she fixed a big, fat cushion under her head. She tried to recall the things that had happened during the day. Let's see, there was her 'rithmetic. She had recited well in it, her teacher had said. And then, Tommy Jones had been so naughty that he had to be kept in. And then—oh yes, there was the bakery, and the pleasant baker-man who had given her a cream-puff as she came home. U-m-m-h, how delicious it was. If she just had another one.

Oh, dear, what had happened? For, here she was, right back in the shop again, with cream-puffs and pies and fruit-cakes all about. But, the funniest part was that they all seemed to know her and to be looking at her.

And then the strangest, strangest thing happened. A fine-looking Loaf of Bread spoke to her. "I will tell you a story if you wish," it said.

"Oh, please do," cried Nell, getting over her fright which she had felt at first. And all the cream-puffs and pies and fruit-cakes drew near and listened while the Loaf began:

"Long, long ago, before I was a Loaf, my home was in a wheatfield. I came from tiny seeds that grew upon stalks which nodded and waved by the millions in the soft breezes that blew gently over the far-away plains.

"The stalks that bore us were at first very tiny. When they began to peep above the ground they were so thick that the whole earth seemed covered with a green carpet.

"One day, just after the frost began to bite, a great, white blanket of snow fell upon the carpet and under this worm cover we slept cozily until Spring.

"When Spring came our snow-blanket melted and the gentle sun smiled upon us. Our stalks grew so fast that you could almost see them. As summer came on, they began to turn a golden yellow. By and by, they waved and billowed like a sea of molten brass in the June sunshine. People came to admire our fields and to look upon our beauty."

The Fruit-Cake, who always put on airs looked around enviously. "You use might fine language for a plain Loaf," it said.

"Your dough was made from the same flour mine was," the Loaf retorted, and continued:

"At harvest-time the little grains from which I came were taken to a Mill in a great city." Here it seemed almost to squirm. "Oh, dear," it said, "what a fearful thing they did to them at the Mill. They were poured into a thing called a hopper and down this they rushed, headlong, and fell right in between two, awful, whirling stones that ground them into a million atoms."

"How terrible," Nell gasped.

"Yes, but at last I came out of the Mill as beautiful, white Flour," said the Loaf. "I was brought to the bakery house here and made into Bread as you see me."

Nell had become so excited over the story of the Loaf that she had forgotten the Cream-Puffs, to whom she usually gave all her attention. So, these too, became envious.

"I think you've talked about enough," said a big, fat Puff to the Loaf.

"I'm feeling sour myself," said a Lemon Pie.

"But you can't impose upon my big brother," said a Bun, hopping over to the Loaf.

"S-s-s-h," hissed a little Ginger-Snap. "The baker is coming." At this, they were all quiet.

Looking around, Nell saw dozens and dozens of big, handsome brown loaves upon clean, shining metal racks. "There seem to be more Loaves than anything else," she remarked. At this the pies and tarts winced.

"I suppose they make more of us because we are more needed," said the Loaf.

"But I am more fashionable," said a Fruit-Cake.

"People can't live on fashion," said the Loaf.

Just then a lady entered with a little, ragged waif of a girl about Nell's own age. "This little girl is hungry," she said to the baker. "Let her have some bread."

"Good-bye," said the Loaf, as the baker prepared to wrap it up for the hungry child. "I may be plain, and not especially fashionable, but still, I can be a blessing." The child took it with a grateful light in her eyes.

While the Loaf had been talking, Nellie had climbed upon the counter. She had started to get down when she slipped and fell, hitting the floor with a tremendous "thump." "Wake up, Nell, supper is ready," she heard a voice saying, as she rose from the floor where she had fallen from the lounge while asleep. When she went into the dining-room the first thing she saw was a big, brown Loaf, cut into tempting slices.

"Oh, Mamma," she exclaimed, laughing, "this bread reminds me of my funny dream." And then she told the dream as we have told it to you.

Henry Spencer Booth.

CARELESSNESS AGAIN.

I have thought for some time I would write the dear Christian Sun, but through carelessness I have failed until now. Looking over The Sun I notice an article headed "Carelessness", and reading it over I resolved to try and be benefitted by it. I think the pastors do extremely well under the circumstances. They go to their churches on Saturday and only a few of the members come to be fed after he has prepared the best food that he can possibly prepare for them. And when he has finished preaching he has to get down on his knees and pray for them for there is hardly any one that will lead in prayer and seldom will one ever say amen. Dear brethren who can blame the preacher for being a little careless? I have been made to wonder at the present state of affairs. How long will it be before we can't even have Saturday meeting on account of carelessness? Brethren of the laity let us put aside our carelessness and go to work for the Lord in earnest and the Lord will prosper us beyond our expectation.

An Alabama Deacon.

—The California Christian Advocate declares that the moral citizenship of California is making a desperate effort to present to the world a clean Panama-Pacific Exposition. Two bills are now before the California Legislature; one, the Red Light Injunction and Abatement Law, directed against the "Barbary Coast" of San Francisco and social evil contingencies of the State, the other, to prohibit the sale of alcoholic liquor on or within one hundred and fifty yards of the Exposition grounds. May the moral citizenship prevail in its undertaking.

We may, and many of us do, overeat, but very few persons ever overbreathe. In other words, we may get more food than is good for us, but it would be difficult for any of us to get too much good air.

Sunday Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

NOTES FROM THE FIELD.

Every Sunday school should make Easter a red letter day in the school. There is no other time that takes hold of young people's hearts and minds as does this occasion. Make the most of it.

One of the most attractive publications of the United Society is the annual "Story of the Year," which tells of the principal events of Christian Endeavor in 1912. The book is edited by Rev. R. P. Anderson. It may be had for ten cents from the United Society of Christian Endeavor, Tremont, Temple, Boston, Mass. This amount could not be better invested.

In a recent article for a syndicate of papers, William T. Ellis, one of the foremost religious workers of the age speaks in the highest terms of Christian Endeavor. Among other things he says: "The potency of Christian Endeavor was not realized by its promoters, nor is it to be measured by their followers. It belongs among the unmeasurable spiritual forces of our generation."..

The organized class must be led on from one stage to another. Too many new things must not be tried at once. Introduce one good thing first, work it out, then take up the next greatest need of the class. Be sure that all work undertaken is definite and worthy. If it be the support of one poor family,or the education of one needy young man, it will be better than a lot of hap-hazard charity or money constantly spent upon members of the class for their own pleasure. ..

Not enough attention is given to the singing. Just a few days ago I heard of a school at 9:30 in the morning opening its service with "Now the day is over, Night is drawing nigh." No wonder there was a laugh in the school that disturbed the thoughts of people whose minds should have been directed otherwise. The superintendent ought to select the hymns in advance with a view to have them appropriate to the lesson text.

It will add a great deal to the impression the school makes upon its own members and visitors if a little system is used in getting the classes to their places after the opening exercises. It is well for the superintendent to stand upon the platform and call the classes by members. Begin with the youngest members, and as fast as one class gets lined up and started for its class meetingplace or class room, let the next youngest class follow. This can be soon worked out so that it will take only a minute or two and in the end the classes will get to their places more quickly than if permitted to go in confusion.

ABRAM AND LOT.

Suggestion for S. S. Lesson Feb. 23—Gen. 13:1-18.

Time.—Estimated about B. C. 2255 (Sayce);1918 (Ussher).

Places.—Out of Egypt, into and quite generally throughout Palestine.

Persons.—Abram, his wife, Lot, his herdsmen. Cannanites, Perizzites, men of Sodom.

Golden Text.—The blessing of Jehovah, it maketh rich: And he addeth no sorrow therewith.—Prov. 10:22.

Leading Thought.—God's blessings only joy.

The purpose of this lesson is to give another chapter in the life of Abram, who is to be blessed to be a blessing to all peoples, in God's plan for the salvation of the world

In detail the lesson shows (1) how Abram and Lot, when there was danger of trouble between them, preserved inviolate their mutual friendship, subordinating business to friendship, safeguarding friendship as something more highly prized than wealth; (2) how Lot's choice took him among evil associates, and how God renewed his covenant with Abram.

Lesson Contrasts.

In our last lesson we saw Abram enter Canaan a stranger In this lesson we find him well established there In that lesson his prosperity had already begun, but in this lesson we find him very rich, and quite the equal of the Canaanitish chiefs Abram had been called to leave his father's house: and in the scene before we beheld him separate from the last remaining member of that house. In last Sunday's lesson our attention was chiefly fixed upon separation from; in this lesson we can fix it upon separation unto. Abram was separated from his native land, but separated unto a land which should be his God-given inheritance. He was separated from many human friends, that he might become more notably the friend of God.

Object Lessons.

Offer a child a book or an apple Robert now has the apple because that is what he chose to have. He could just as well have had the book if he wanted it. What he got depended on his own choosing. This wonderful power of choice is given to everyone of us, and we use it in many ways every day of our lives. All we have or are, really depends on how we use the power of choice. To choose carefully and unselfishly means happiness. Be careful how you choose in both small things and great. Lot made a selfish, unwise choice, and brought sorsow upon himself and his household. Abram made a generous choice and gained instead of losing.

A mirror held close against a boy's eyes. What do you see in the mirror? Henry? Yourself? would you be willing to walk through a crowded street with a mirror before your eyes? Why not? People would laugh. Yes, probably they would. Besides that, you would stumble or be run over. It is not a common thing for people to go about with mirrors before their eyes, but it is not uncommon for them to be blinded by having self before their mind's eye all the time. One who thinks about himself and his own interests most of the time, cannot see clearly what is best and what is right. One of the men of whom to-day's story tells made a foolish choice because he had his own selfish interests before his mind's eyes.

Lesson Announcement.

Several Sundays ago we had a story about the rainbow as the token of God's covenant. Next Sunday we are to have a very beautiful story of the stars as the token of another covenant with God. I wish the boys and girls would try to find out this week something about the peculiarities and strength of the Jewish people in the world today. See if you can find out why the present Jewish race is a proof that God kept his promise to Abram. Next Sunday we will have the story of the promise made over thirty-six hundred years ago.

Dr. Clark in Northern Europe.

By the middle of January Dr. Clark, accompanied by his youngest son, Sydney, had reached Trondhjem, far north in Norway.

Two meetings were held in the city, one of them in the great cathedral, the most famous in all Scandinavian, which was packed to the doors. The other

meeting, held in a church, was also crowded.

From Norway Dr. Clark travelled to Findland, holding four meetings in three days, besides conferring with Christian Endeavorer workers. Finland is wide-awake regarding Christian Endeavor, and is enthusiastic about the movement. All the great cathedral churches are open to Christian Endeavor. The cathedral in Aabo, from which city Dr. Clark writes, was begun in the year 1229, and is a wonderful structure.

DAVID LIVINGSTONE.

A Christian Endeavor Meeting Celebrating the Anniversary of a Great Missionary.

The Centenary of the birth of David Livingstone will be celebrated by many churches the week before March 19th. With this in view much of this lesson is devoted to Livingstone, who was himself a medical missionary.

The Topic is "Medical Missions." Matt. 10:7-11.

Glimpse of Livingstone.

"David Livingstone, whom most men would place at the head of the great Protestant missionaries, was a poor Scotch weaver's lad, born in 1813, March 19, just a century ago. With part of his first week's wages as 'piecer-boy' at a loom he bought a Latin grammar, laying the rest of the money in his motheir's lap. By the age of nineteen he had decided to be a medical missionary, and after obtaining a most practical training he reached South Africa in 1841 as a missionary of the London Society —a connection he maintained till 1856. He began with Moffat at Kuruman. It was there he married Mary Moffat, who made him a noble wife, and near there he had the famous fight with a lion, which bit through his arm bone.

"'Livingstone's chief work, to the outward eye, was exploration. With toil and peril such as only a heroic spirit and stout body could endure, he opened up the Zambezi country from ocean to ocean, and the region around the great African lakes, many of which he discovered. He became one with the natives, and obtained a marvelous ascendency over them,—an influence steadily used to promote the cause of Christ.

"After leaving the London Society, he maintained his work by the sale of his books. With the exception of a brilliant visit to England in 1857, he buried himself in the Dark Continent. Stanley's search for him and his discovery of the aged and almost starved apostle in 1871 an intercourse with the Stanley's spiritual birth—are well known to all.

"The devoted man would not return to civilization, but continued his great work. On one of his latest journeys he read the Bible through four times. He grew more and more feeble feeble; fainting, he had to be borne in a litter over miles of swamp; his men built him a rough hut, left him for the night, and in the morning of May 1, 1873, his loving black servant, Susi, found him on his knees by his bed, having passed away in the act of prayer. His faithful followers buried his heart under a tree, embalmed his body, and laboriously carried it a nine months' journey to the coast, so that it now rests in Westmnster Abbey—the chief glory of that glorious shrine."

Facts of Medical Missions.

Missionaries were drvien out of Kashmir until a medical mission was started, and at once opened the way for the gospel.

British trade with India, the beginning of European rule in Asia, began with a cure wrought by an English physician upon an Indian princess who had been burned.

There is about one medical missionary to every 2,500,000 persons in heathen lands; to the same number of persons in the United States there are 4,000 doctors.

The founder of an important mission in China declares that every attempt to get a hold in a new city failed until a medical missionary had first won confidence by healing cases beyond the skill of the native physicians.

Once seven American missionaries in China worte to the Edinburgh Medical Missionary Society begging for a medical missionary, saying that their work was greatly hindered because no medical work was connected with it.

The important work of the famous medical missionary in China, Dr. Mackenzie, started with his healing the wife of the great Chinese statesman, Li Hung Chang, for whom the native doctor said they could do nothing more, except to give over again all the drugs which she had already taken.

David Livingstone won his way through Africa with his medicine-chest and a few surgical instruments. Peter Parker opened the door of China to commerce and missions by the point of the lancet. Dr. Allen opened Corea to missions by using his surgical skill in saving the life of one of the native prnces after native doctors had tried in vain to staunch the flow of blood with sealing-wax. Dr. Elmisie won the way for Chirstianity into Kashmir when evangelical missionaries had tried in vain. Dr. Carr paved the way for the entrance of his bishop into Ispahan, Persia when other plans had proven unsuccessful. Simply help like the pulling of a tooth, the lancing of an abcess, the giving of a dose of quinine, or the application of sulphur ointment, has opened regions hitherto inaccessible.—Dr. E. I. Osgood.

Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.

NOTE.—Safety lies in buying always the Royal Baking Powder, which is the only baking powder made from Royal grape cream of tartar.

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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

PROGRAM FOR MARCH.

Two songs.
Prayer by leader.
Roll-call.
Minutes of last meeting read.
Song.
Matthew 5:13-16.
Prayer.
Essay: Missions as an Enlightening Power.
Song.
Essay: Missions as a Saving Influence.
Lord's Prayer in Concert.

FACTS ABOUT CHINA.

Students in China are supposed to recite in class. They think the professor is paid to tell them, so why should they tell the professor? A missionary reports that the Chinese memory is wonderful. Girls in the schools can recite whole volumes at lightning speed without a mistake. The missionary says that in her school she has made such efforts to teach them to recite slowly that the girls are quite sure that she is deaf!

If a student fails in a Chinese Government school, the fault is with the professor and not with the student and the professor is in danger of losing his position! China, being far behind in civilization is trying to make up for many years she has lost, in rapidly advancing civilization. Many of the Chinese women now think that the foreign teachers who c me so far to help them know everything. If the white woman says the world is round, when they have been taught that it is flat, they are very ready to change their belief and consider it round, if the white sister says so.

The poor people use pillows stuffed with grass seed or chaff, and many of them are square with a hole in the center for the ear.

Through missionary influence, many a Chinese girl is now allowed to go footfree instead of having her toes turned under her feet when she is seven, and bandages wrapped tight around until the feet are deformed, and very painful. Think of the pain of being a little slavegirl, with feet bound tight and having work to do all day long. Many little girls are sold into slavery by their opium-smoking fathers and mothers.

In some parts of China babies only a few days old are fed on peanuts which the mother chews first. Many of the Chinese are very gentle and lovable but totally ignorant.

At the the birth of a baby boy there is great rejoincing. For the first month he is given what is called a "milk name." At the end of the month he is called some name which indicates that the parents do not love him, like "Ugly Dog" or "Cat." This, the ignorant Chinese do, thinking it will deceive the evil spirits whom they think are waiting to steal the baby. At six or seven, the boy receives a school name which he keeps until he gets to be a man, when he acquires a complimentary, high sounding name. Often children are just called number one, number two, etc., and princes as well as babies are named this way. Little girls of the common people are usually called "Ya tou, little slave."

(From Over Sea and Land.)

CHURCH NOTES.

Asheboro.

Our services at Asheboro were well attended at the last appointment. It was perhaps the largest audience that we have had there since the reorganization of the church.

On Jan. 12th, I received three into church fellowship. We hope at no distant day to secure a lot for church purposes. The work at Asheboro needs a resident pastor with preaching twice a month—morning and evening—the other two Sundays to be occupied with some near by country church or churches. It would make a good field and I believe that it would be fruitful of result. I believe that Conference ought to see that some such arrangements is made as soon as possible.

High Point.

The first Sunday in Feb. Miss Ethel Clements of the Department of Expression and Physical Culture of Elon College, was with us at High Point and sang for us to the delight of all present at both the morning and evening service. Miss Clements is very popular at High Point. Two other churches were wanting her to sing for them, at one service when they found out she was to be with us.

A stranger in our audience that evening, said, "I am from Kentucky, where they have the finest kind of Christian churches." He was a traveling man and seemed interested in our work. I think that there were two or three traveling men at our evening service. We are always glad to have these strangers drop in and worship with us, and we always give them a glad welcome.

High Point needs a resident pastor devoting full time to the work. We are negotiating for a lot at this place.

P. H. Fleming.

CONSHOHOCKEN LETTER.

Our congregations at the Gulph Mills Church have been very good recently, even encouragingly so. There were one hundred and twenty eight in the regular Sunday school last Sunday and fifty-eight in the Men's Bible Class, making one hundred and eighty-six. The Bible Class is, almost entirely, made of outside men, yet they desire for their attendance to be added to the regular Sunday school attendance.

A very representative outside man advised me a few days ago that from his view-point the work here has not been as promising before in twenty-five years. That was at least encouraging to us, even taking into consideration that he is possibly mistaken in his judgment, for it is no disadvantage to have work held in such views. But there are several encouraging features in the work just now. Nothing very unusual has transpired in the field here since my last. But advices come stating that the State Board of Education in session last week, decided to do away with the reading of the Bible in the public schools of Pennsylvania. I was told about it by a member of the Board who, although not a professor of religion, was indignant over the matter. I have felt sufficiently the pulse of the State since living here, as it throbs in public sentiment, to feel justified in saying that the people of this good State will not stand for such action on the part of the School Board. Sometimes those "Higher-up" are

called down. Rome seems to have driven another nail and scored another point, but we must believe that it is only apparent and for the moment.

Rev. Z. A. Poste retires from the Lewisburg pastorate to return to Franklinton, N. C. He is held in high esteem by the people of this Conference, and his words weigh. It has been a genuine pleasure to this writer to be with him occasionally, even, since coming this way. He was once my instructor at school and in him I have ever felt like confiding. Lewisburg is an important pastorate and needs a strong man to succeed brother Poste, who has so ably served them for past few years. The winter has been mild, hardly as cold thus far as an Eastern Va. winter, until February 1st, since which time we have had several light snows and low temperature. Dandelions are out and it is reported that snakes have been seen in Southern New Jersey coming out from their cold winter retreats. The weather comes to my rescue, you see, when I am lost for something to write about.

M. W. Butler.

Page Valley Letter.

The holidays with their few days of rest over, we are in our field of labor again. My work in the new year is moving along pleasantly, and in some measures successfully. On the 13th inst. we began a series of meetings at Wisler's Chapel. We had good congregations most of the time, and especially toward the close. The visible results were four accessions, and the church seems revived. We have a small membership here, but there are some faithful ones who desire the success of their beloved church, and work here is encouraging.

We held revival services at Wood's Chapel just before Christmas, preaching to good congregations. There were no accessions, but we hope good may have been accomplished that will yet result in the salvation of souls and the building up of our Master's cause at this place. Last Sunday was a good day at Newport. A large and inspiring audience, and three accessions to the church. Four had united with the church during our special meetings, and we expect others to join later. Newport seems to be in fine condition.

On the afternoon of the 8th inst. several members of Leakesville church made a visit to the parsonage and spent an hour or so, which we very much appreciated and enjoyed, I must speak cautiously about one of the objects of their visit; for our good Brother Atkinson seems a bit jealous of us pastors who are not editors; but I will say that our larder was replenished with many good things, for which we are thankful. Bethlehem church and S. S. gave us a beautiful berry set as a Christmas present. When we remember these acts of kindness, and many others from friends of Leaksville church and community who had previously kindly remembered us in a private way; of Newport and East Liberty churches, and others, we are encouraged to try to do more for the Master's cause than ever.

R. L. Williamson.

Luray, Va.

Reunion.

January 6th a large congregation met at the home of "Uncle James Brady's" near Pleasant Grove Christian church to celebrate the 97th birthday of the oldest citizen in Randolph Co., N. C. This was also a reunion of the family. It was said that nearly all present were relations of Bro. Brady. They showed a great token of appreciation on this occasion in setting before him a most sumptuous table. This is a remarkable man. Ex-sheriff Hayworth said that "Uncle James" was one of the most prompt citizens in Randolph Co., N. C., that he was usually the first to list, and the first to pay his taxes. He paid all his debts promptly, kept no running accounts. He is one of the most peaceable, trustworthy, honorable and industrious citizens in that county. When he was 94 or 95 years old he did his own plowing and work and raised enough to support his family. He is now able to walk any where about the home and do some little chores. His mind is clear and active. This writer stood in his porch after dinner and preached from Psalm 71:9. "Cast me not off in time of old age; forsake me not when my strength faileth." The choir sang beautifully, "Shall we meet beyond the river." "Uncle James" made a good talk to the young people, telling them how to live for God. The choir then sang, "God be with you till we meet again," while the large congregation passed by him many of them shaking his hand for the last time and wishing him well. He is the oldest member of Pleasant Grove Christian church, Randolph Co., N. C. He has been faithful and true to his church that he loves so dearly. Thus passed into history a most pleasant occasion in which all present seemed to take a deep interest. God bless "Uncle James" and give him yet many years of happiness on earth.

S. B. Klapp.

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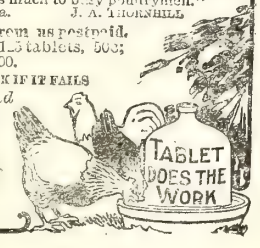

THE CHRISTIAN ORPHANAGE.

Rev. E. M. Carter, Editor, Elon College

Officers of the Orphanage.

E. M. Carter, Supt., Elon College, N. C.

J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.

E. Moffitt, Secretary, Asheboro, N. C.

W. P. Lawrence, Treas., Elon College, N. C.

Amount brought forward $523.26

DUES.

Pearl Way 10
Blanch Saunders 25
Davis Saunders 25
Esther Wm. Gay 1.90
Willard Johnson 1.85
R. P. Crumpler, Jr. 1.00

MONTHLY S. S. OFFERING.

Cypress Chapel 4.15
New Hope, Va. 55
Pleasant Grove, Ill. 1.25
Virgilina 1.00
Hines Chapel 57
Palm St. 1.65
Careyville, O. 1.68
Burlington 20.00
Rose Hill 1.47
Shallow Ford 39
Bethlehem 80
Berea, Nansemond 9.03
Sweet Valley, Pa. 1.20
Union 63
Wadley, Ala 1.10

SPECIAL.

East End, Newport News ..13.54
Bal on Kat Holmes estate ...3.19
Sale of leather 2.50
Sale of Calves 24.47

95.19

Total $618.45

Dear Children and Friends:

You will see by looking over the list of many S. S. offerings that we are gaining some. Our borders are being extended into new territory; and, I trust as the letters reach the schools they will receive careful consideration and more of them will answer favorably. All our wheat is gone and we have bought the first barrel of flour this week so you see that adds about $9.00 more each week, to the cash expenses. In that case wheat is the same to us as money.

We were glad to have Rev. C. H. Rowland visit us while at Elon engaged in the meeting. Tme children enjoyed his talk.

Rev. P. T. Klapp paid us a short visit this week.

Rev. and Mrs. J. W. Short, Mr. and Mrs. Montgomery, also Mr. and Mrs. Fuller were among our visitors last Sunday. We are glad to have our friends come and see us.

Uncle Emory.

Sanford, N. C.,
February 8, 1913.

Dear Uncle Emory:

I will write my letter and send my dime for February as it is getting late. I'm still going to school and my lessons are hard and I have to study hard, and I don't have time to write an interesting letter. Well I will close or now.

Your niece,
Pearl Way.

It takes hard work to master hard lessons, but play is enjoyed so much better when the lessons are done. I hope you will have good luck and pass on all your work.

Stem, N. C.,
February 8, 1913.

Dear Uncle Emory:

I have been thinking for some time that I should like to join the band of cousins; and send some dimes to you for the Orphanage. So I shall begin by sending you a dollar. You may consider this money as a belated Thanksgiving offering. I shall try to be a little more prompt after this.

Mamma and I have some grand times here in our home, during the day, while "Daddy" is in the school room at work.

Your new little nephew,
R. P. Crumpler, Jr.

We are glad to have you join the "band" and hope you will help to get more interested. May be some day you will be a teacher.

Gilmertown, Va.,
February 5, 1913.

Dear Uncle Emory:

We are sending our dues ($3.75) for this year. Hoping you may have a bright and prosperous year. With much love for you and the cousins.

Esther, Wm., Gay
and Willard Johnson.

Now that is fine; I see you don't expect to get behind.

Portsmouth, Va.,
February 5, 1912.

Dear Uncle Emory:

I have been thinking of writing and sending our dues for five months though get so behind in my studies in November when I was ill with diphtheria, and when I got well had to study to catch my class again. Though I passed to the 5th grade with my class, now I feel good about passing and will send my back dues for October, November, December, January, and February, and I hope that will pay us up and will try to do better next time. I will close with love to you and the cousins, from you little nieces,

Blanche & Doris Saunders.

Begun on page 5.

"Oh, the trees and the flowers and the about. What is it?
beauty of the world charms me. Besides I have a beautiful nest with beautiful blue eggs in it and in a few days I shall see my beautiful baby robins."

Well, that's all nonsense. No one has dug into the earth and examined examined everything and tasted everything in it more than I have, and I wan t to tell you that there isn't anything finer than fishworms." So he ended the argument and disappeared, but I have wondered sometimes if there is not now and then a mole-eye philosopher in the world who is about as wise.

It would hardly be worth while to try to go over the names of the places we visit and of the meetings he hold because there is much of sameness about them and if the names are as for you to remember as they are to me I would not feel it especially profitable to you to know them.

We liad up again and go up hill and down until we reach our next preaching point which is seven and a half miles distant. We find in several towns Protestant christians who have been converted elsewhere. But the Greek church has been doing work in many of the towns for many years and they have in places a large membership. But one of their mem bers came to one of our meetings drunk and they seem to have no special standard of morals. We judge that like the Catholic church it is a degenerate form of Christianity.

As we went on our way and got hot, tired and thirsty we stopped at a wayside teashop to rest. On the godshelf were the images of fouls in pairs, the images of the god of wealth and of good luck and another indescribable image devoted to phalic worship. On being questioned the woman undertook to give an explanation of the specia l virtues attached to each but the substance of all it was health and wealth and success now and here. Whatever may be one's sins and illdesert, and without reference to a change of character. It seems sometimes that superstitions have as many lives as a cat is said to have and they are hard to kill. But as we drank our tea and ate the cake, I tried to explain to her the teacihng

about the great salvation in Jesus. She listened attentively with troubled face because all I said both showed the inefficiency of her gods.

So we rode on from Tuskidate seven miles and a half to Takashinizn, then fifteen more miles to Nakaniida where our meeting was held the last night. We advertised the meeting in the usual way, preached on the street, distributed tracts, sold out all the Testaments we had, preached in the evening and tried as far as our poor abilities permitted to use our oppirtunity in the spirit of him who said. "Unto me who am less than the least of all the saints is this grace given that I should preach the unsearchable riches of Christ among the heathen."

Sincerely yours in Christ,

A. D. Woodworth.

DIED.

Graham.

Mattie C. Graham daughter of Geo. Graham was born August 15, 1850. At the age of twenty-one, October 5, 1871, she was married to James P. King, by Rev. Edwin Beal. To this union seven children were born, six of whom survive. January 16, 1913, "God's fingers touched her and she slept." She was a member of Long's Chapel since its organization. At Union previous to that time from about 1870 .

Last sickness about nine days. Age 62 yrs. 5mos. and1 day.

J. W. Holt.

Clem.

It was a sad message that came over the wires announcing the death of Charles Franklin Clem, which death occurred in Detroit, Mich., December 13, 1912, as the result of a fall from a building. Bro. Clem was born in Shenandoah County, Va., July 2, 1884. On January 2, 1909, I united him in marriage to Miss Jessie Munch. Two or three years ago he and his noble young wife moved west. They lived in several places in Ohio, finally settling in Detroit, Mich., where the accident occurred which in a few hours ended his life. Before leaving Va. he and his wife both united with the church at Dry Run, and remained faithful members. His untimely death was a great shock to the entire community. He was held in high esteem by every one, and all were deeply pained to learn of his death. Surviving him besides his wife are his mother whose name is Amanda J. Clem, one brother and two sisters. Funeral services were held at Dry Run, December 16, 1912, and the remains laid to rest in the family burying ground near by. May God comfort the sorrowing.

A. W. Andes.

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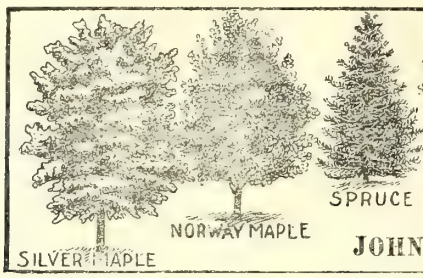
At Altamahaw, N. C., January 27th, 1913, Ella Lillian McCray, youngest daughter of Charlie and Ella McCray. Age one year, 9 months, and seventeen days. Little Ella was the youngest of a family of nine children and the first to pass over the river of death. A bright little child and a great pet in the home. Burial services and interment at Bethlehem conducted by Rev. J. W. Holt.



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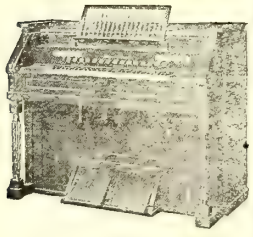

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Do not wait until Monday, March 3rd, to leave home, as account heavy travel on this occasion you may not arrive at Washington in time for Inaugural Parade. Take advantage af this Special train. Cpend one day in Washington seeing the many attratcions and be there in time for the Inauguration on the 4th.

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J. O. Atkinson, Editor, Elon College, N. C.

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For the South.

No. 81.	4:35 a. m.
No. 29	Ar 10:05 a. m.
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No. 43	6:00 p. m.

For the North.

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

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BORN A SECOND TIME.

I call to mind a man who came into a cottage meeting which I was conducting. Had I known his record I think I should have hardly ventured the hope of helping him toward God. He was the profanest man in the village. "Under his tongue was the poison of asps." He was notorious as gambler and debauchee; one of the ugliest customers a man would be likely to meet. God knows why he ever came into that prayer meeting. He scarcely lifted his head, except to flash upon me a pair of the brightest and wickedest eyes I have ever seen. And when the quiet hour had passed he slipped out, apparently unbettered, into the night. Some days went by and then one evening, during the progress of an old-fashioned watch night service, his face appeared among the rest. Near midnight he came and knelt "for the benefit of prayer." There was nothing spectacular about it—just a brother sorry for his sin. He did not groan aloud or cry for mercy. He gave no outward sign of inward revolution. But I wish you might have seen his face as he arose to join in the closing hymn. It was fairly luminous. He had found the Messiah, and he went forth from that service to tell his old companions the story of his conversion; to live a beautiful, consistent life. I saw him last summer, and in his face were "the marks of the Lord Jesus." And they tell me that a whole neighborhood is rich in his consecrated labors. You may describe the change under many names —reformation, turning over a new leaf, conversion. I know not any term so vividly suggestive as the term our Master used: he had been "born the second time."—*George Clarke Peck.*

THE FAITHFUL ONE.

He is faithful that promised. Heb. 10:23. Golden text Sunday March 2.

The Bible is packed full of wholesome, happy helpful promises. No other book has as many. No other written document promises so much. And yet those promises came from God, and He has always been faithful to keep and to fulfill His promises to the letter. No man can say successfully that God has failed to keep His promises. The lesson of today is a pledge and a promise to Abram. Take the first verse, "Look towards heaven and number the stars, if thou be able. So shall thy seed be." We know now how truly God fulfilled this promise. Even when the Israelites came out of Egypt in Pharaoh's day, all the seed of Abram, there were estimated to be about three million souls. These multiplied into a mighty people whose descendants still continue in the earth and we suppose will for all time. For centuries these people continued one of the most important and powerful nations on earth. Surely God made good His promise to Abram, God always verifies His promises. And Abram believed. There is the key note to this great man's true greatness. Anyone can doubt. Any sort of man or mind can be sceptical, indifferent, doubtful. It takes a bold, brave man to believe, and to keep on believing.

There never was a great feat accomplished in this world, a great enterprise built up, a great achievement accomplished without some person of dauntless, almost defiant, faith behind it. The world still wonders at the man of invincible faith who laid the first electric cable across the Atlantic. Any ordinary man would have given up after the first, second or third unsuccessful attempt, but Fields did not.

A man of meager mould would have quit the work of building a trans-continental railroad, and would have declared the scheme too bold, daring, monumental to be carried out. Had Carey and Judson and Morrison been men of little faith they would have laid down the work of winning the pagan world to Christ after years of unsuccessful and tireless effort. But these men believed God, took Him at His word and pushed forward.

I have been thinking recently of "the outstretched hand"; of those who trust themselves, follow sin and refuse to believe in God or trust Him. These do not believe in the outstretched hand. Read of it from Isaiah 14:26-27 "This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For Jehovah of hosts hath promised, and who shall annul it? And his hand is stretched out and who shall turn it back?"

The hand of Jehovah stretched out! There it all is. He not only promises us help when we need it and will call upon Him: but the hand is already stretched out; extended in mercy, love, compassion and helpfulness.

If we go to Him He will not turn us off. If we call upon Him He will hear. If we trust in Him He will not forsake us. If we rely upon Him He will save us. Oh! God of promise and of power, help thou our unbelief.

OUR PUBLISHING HOUSE.

Erecting and equipping a house for general printing and publishing purposes is no small undertaking. This writer is painfully aware of that. He and his associates are having experiences these days, too numerous to mention. But, and here is the point of the matter, if we may be used to establish a great enterprise and see it in succesful operation, what does the pain matter, or the endeavor? Here was a great opporunity amongst us, an open field, a call to service, for some one or ones. Sooner or later the thing had to be done; and as Dr. W. W. Staley said in a recent *Sun* letter, there never was a more opportune time than the present in which to begin a printing and publishing business.

So the work goes on. Two professionals were here last week, men sent out by machine producing houses to inspect and supervise the work of installation and erection. These tell us, as others have, that we have so far one of the very best plants, latest, neatest and best equipped, in the State. Only the best has been bought.

We are not yet equipped. Some printing has begun. Jobs of commercial work are being received and are having attention. Some are already printed. Others are being printed. But the full swing is not on yet, and will not be for some days to come.

Because of the better and much larger building than at first contemplated it was decided to increase the amount of paid in capital on stock from $10,000 to $15,000. Last week was the first time we had had opportunity of offering any of this additional stock. The friends received us gladly and purchased stock to the amount of $2,000. Almost to a man, of those seen, some stock was taken. As soon as we can get away again we shall offer the remaining $3,000. Only this amount will be offered. We are near enough in sight of finishing building and equipment now to see that $15,000.00 will do. Of this amount $12,000.00 has been taken and more than half that amount has already been paid in, (the second payment being due March 1). This stock has been bought by the most careful, conservative, far-sighted business men and women of the country. The feeling obtains wherever we have been, that the business is safe, will prosper, and must ultimately develop into splendid and profitable proportions. Why should the House not prosper? Work is abundant. Enough of it can easily be had to keep the plant busy. No one expects any work done without a profit. The Publishing House that undertakes work without profit would have to go out of business. And by the help of God, beloved, we have gone in to stay in. Our building is up and paid for. All bills so far have been met—and the discounts for cash saved.

We ask the co-operation of the people: their kindly word; their patronage; their printing. We will show you a different and a better Christian Sun soon, and a class of work that we believe all will be proud of.

OPENING BLIND EYES.

Miss Helen Keller is one of the marvels and miracles of our times. She was deaf, dumb and blind. No sound entered her ears, no color painted itself on her mind, no sound or word escaped her lips. Twenty-six years ago a noble and energetic and patient woman, Mrs. Macy, undertook to explore the untried fields of this young girl's mind and heart. The results have been strange and wonderful indeed. Still blind and still deaf, she is now cultured, refined, scholarly, and last of all has learned to speak by audible word of mouth. She addressed an audience of nearly a thousand at Montclair, N. J., recently. Being asked what was the greatest ambition of her life she said, "To make others see and hear as well as I can." What an ambition! And what a comment on us who have the faculties of sight and hearing. A soul was unearthed in this woman, and long since she enquired about God, even before being taught of her teacher, and has yielded her heart to Him who while here on earth opened the eyes of the blind and unstopped the ears of the deaf.

In her address according to the daily papers, she began by saying:

"I am going to try to make you feel that we are bound together. I do not like this world as it is. I am trying to make it a little more as I would like to have it. Perhaps you are thinking how blind I have been. You have your eyes, and you behold the sun, and yet you are more blind than I am. It was the hands of others that made this miracle in me. Without my teacher I would be nothing. Without you

I should be nothing. We live by and for each other."

This is true to the Book, and to human nature. Ours is a social world. "No man liveth to himself, no man dieth to himself." We are dependent one upon another. And it behooves each to do his best for the other, as well as for himself.

MISSIONS AND MEN.

In 1800 there were 70,000 Protestant conversions in foreign fields, Fifty years later there were 211,000. In 1880 there were 857,000. In 12 years thereafter there were 1,225,000 communicants in Protestant churches. In 1900 there were 1,371,00. In 1910 there were 2,223,000. That was an increase to surprise the nations and challenge the admiration and approval of men—a gain of nearly one million converts to our Christ in ten years.

In1800 the number of missionaries in foreign lands could almost be counted upon the fingers of two hands. Today there are 22,000 missionaries in non-Christian lands and the number of those going out is ever on the increase. From 1898 to 1902 seven hundred and eighty volunteers went to foreign fields for Christian service. From 1902 to 1906 one thousand went. From 1906 to 1910 one thousand and two hundred and ninety eight went.

One hundred years ago the total contribution to foreign mission enterprises amounted to about $100,000 anually. Today the regular annual output for foreign missions is $30,000,000. In foreign lands great buildings are being erected in the name of Christ to help humanity, colleges are being built, hospitals, printing presses, and benevolent enterprises are going up, and are on the increase.

In this land of ours, men, big-headed, large hearted, busy-handed, industrious men, are seeing fit to give heed to missions and are being challenged by the largeness and the promise in the work.

What this writer wishes to see most of all is this Christian church of ours catching the spirit of modern missons and entering into this spirit with increased endeavor, zeal, enthusiasm, and contribution to missions, both of men and money in a large and ever increasing ratio. Brethren, have we really caught the spirit of our times as touching the matter of missions?

THE PORTABLE CHURCH.

The Southern Christian Convention, through its Home Mission Board, purchased some weeks ago a portable church building, made of steel,with a seating capacity of three hundred,

The building was delivered and erected all right, under the immediate oversight of Rev. A. W. Lightbourne D. D. Dover, Del. to be used in the bounds of the Delmarvia and Pennsylvania Conference. Soon after its erection a violent storm swept through Delaware and our portable church, with many other buildings, suffered therefrom. The company who furnished the building, however, re erected it after the storm, at their own charge. Dr. Lightbourne under date of Feb. 21st writes, "We reopened our Portable church second Sabbath in February under most favorable circumstances. Last Sunday we organized a strong Sabbath school, there being over forty present. In addition to the new churches at Willis' and Magnolia we have secured ground and material for a new church in Wyoming, Del. This church will be opened in March. My health is poor, but I have never worked so constantly as during the past year. I hope to have a good sized and thoroughly organized Conference in the near future. Young men of talent and education are coming to us. Oh! if our brethren of the West and South could only see the opportunity to enlist in the cause of Christ the men and women of broad culture and practical and altrustic human interest and sympathy! Our church is best fitted to win this progressive and liberal minded class."

We were writing about our portable church, Dr. Lightbourn's personal words were so unwholesome that we took liberty with them. We learn with pleasure of the good work in the Delmarvia Conference and hope to hear further encouraging reports from our Portable church. Dr. Lightbourne's big brain, great heart, and boundless, consecrated energy will prove great factors in making it exceedingly useful and eminently successful. The Portable church proposition is a practical attempt to carry the gospel to the people.

THE SANCTITY OF SUFFERING.

None in this world escapes suffering. He was a true philosopher who said, "He who breathes must suffer; and all who think must mourn." Even Jesus was made perfect through suffering. He did not escape the world's bitter pangs of pain and grief and sorrow. No one of us shall.

But suffering was not sent to break and to bend us; it was sent, it is permitted, to save and to sactify. Our hearts would grow too hard, our wills too stubborn but for the element of suffering in the world.

We shall look up and get the most out of life and be brave. In this way suffering will be the better borne and mourning will be turned to joy. Brave and regal souls bear their burdens hopefully and look to the hills from whence cometh strength and help.

A DISEASE AND THE REMEDY.

"Hell is only a disease," declares a Boston lecturer. Will some one now discover a serum that will produce immunity.—*Norfolk. Virginian-Pilot.* Brother, that serum was discovered long ago and we are surprised that our contemporary has lived so long in ignorance of it. Salvation through our Lord Jesus Christ is the remedy, and the only one. Otherwise this awful "disease" will certainly do its deadly work.

ELON COLLEGE NOTES.

Tuesday Dr. A. M. Shannon, President of the American Social Purity League, made an address to the students and won the appreciative admiration of all who heard him.

A letter from Miss Alice True, Utsynomia, Japan, states she has been using Preparing the Teacher, the Teacher Training Course of the Christian Church, with good success in her work as religious teacher and expresses the hope that it may be translated into the Japanese language.

Elon's representative in the N. C. Inter-Collegiate Peace Contest is to be Mr. F. F. Myrick of the Junior Class. The contest occurs in Raleigh Friday evening, February 28th.

Dr. Atkinson's sermon Sunday, based on Isaiah's prophecy of the perpetual increase of Messiah's kingdom was deservedly praised by a much-edified congregation. One visitor, a travelling man, declared to the writer that he had not heard so much gospel in ten years.

The Junior Class treated the Senior Class to an elaborate banquet on the evening preceding Washington's Birthday. It was not only elaborate in the menu served, but in the manner and class of theamusement features. Some people, Christians, too, think you can't have a good social evening without cards and wines. Just let them attend the next Elon Junior-Senior Banquet and have the best time of their lives.

But the crowning event of the College week was the annual Clio Entertainment, which comes on the evening of Washington's Birthday. A pleasing program had been planned and was executed before an appreciative audience of culture and refinement. As is usual on these occasions, music, vocal and instrumental, humorous selections, orations, and a debate were features. The question discussed by the debaters was that the ships of all nations should use the Panama Canal on identical

(Continued on page 11.)

HOW TO INTRODUCE A MISSION THOUGHT INTO THE SUNDAY SCHOOL.

My last article closed with the idea that the evangelization of the world rests upon us as well as the future generations. The question is asked, How is the present generation, whom we seek to instruct in the Bible going to get the idea of the missionary life and its needs?'' ''How are our boys and girls going to get the idea that missions is a part of the whole Christian life?''

Let us now ask, ''What are the churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the heart's of men?''—Strong, as the Sunday school is as an institution, dealing in fundamentals in the construction of Christian character, what is it for if it fails to put the missionary wheel in its machinery and turn out a missionary product? If its purpose is to train character in the likeness of Christ, does it not fail, if it fails in enthroning Christ in the heart's of men? How can Christ be enthroned, with all the significance of enthronement, if the one idea for which He came into the world, is omitted? We shall be guilty of an appalling guilt if we do not enthrone missions in our regular school work. The question then is still before us, ''How shall it be done?''

Let it be understoood in the first place that missions is dreadful when reduced to the ''money'' idea. This very fact perhaps accounts to some extent for the present missionary situation in our church. Missions is a matter of education along the line of fundamentals, and it is a deplorable fact we have to face, that nothing definite is being done in our Sunday schools. The organization of the ''Woman's Home and Foreign Missionary Societies,'' is a step in that direction, and yet even this is reaching the goal in a very indirect way. It is not fundamental at all. Why not put the children under an every Sabbath instructive program?

This possibly may be best done by the organization of a committee, on which is a representative of every department of the school, who shall be the genius behind the movement in the school. And every effort must be a program of work by the committee, and their ideas shall be, mission study, prayer, giving, teaching, training, adequate missionary instruction in general. The book, ''Five Missionary Minutes,'' referred to previously is regarded to be the best known for superintendents in assembly work of the school.

The missionary committee's idea should be so mapped out in a program that there shall be definite missionary prayer, regular missionary givng, enlisting missionary recruits, and organizing missionary activities. In our missionary institutes held every summer and many times by some during the year, we hear much about banner schools and the standard of excellency. In our annual Conference we heard from our missionary orators that missions is the secret of the success of any church. Why can't we then make the chiefest of the fundamentals a point of banner work and a matter of special attention in our churches? I am persuaded that missionary development cannot be had without missionary institution an d training along the lines outlined above.

H. E. Rountree.

To be continued.

PRAYER THE INCENTIVE TO MISSIONARY SUCCESS.

BY MRS. M. D. WOLFE, HAVERHILL, MASS.

The history of missions is the history of the Christian Church from the earliest days. It is the history of prayer from the beginning. It is the history of Christ's Kingdom established, when Christ as King began His ministry on earth. And though His ministry among men was short, He gave His disciples the command, "Go ye into all the world and preach the Gospel to every creature." That command has been ringing down through all the ages since the time of Christ as the keynote to the world-wide evangelization. Then "Go ye" is a standing order no less urgent now than when first proclaimed by our risen Lord. But with that command another followed almost immediately: "But tarry ye in Jerusalem, until ye be endued with power from on high." The power of the Holy Spirit was to be the incentive to spreading the Gospel and this gift of the Spirit is given only in answer to fervent, believeing prayer. The possession of this divine Spirit transformed the timid, shrinking apostles into the first Christian missionaries. Wonderful events followed the preaching of those early apostles. Within a very short time three thousand converts, among them the different sects sojourning in Jerusalem, were witnesses for Christ. Those present on the day of Pentecost carried the news from Jerusalem through Judea, in obedience to the command, "And ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth."

Paul the great apostle to the Gentiles and foremost in foreign missionary work, by the Holy Spirit was consecrated to the work, and during his three missionary tours churches were established thorughout Asia Minor, Macedonia, Greece and in Rome. These are only a few striking events and examples of the power given to all the missionaries throughout the ninteen centuries of work. Thus we have seen the work committed to the humble, unlearned disciples, and as a result, the marvelous growth and prosperity of the early Church h

The American Board of Commissioners for Foreign Missions grew out of a small prayer-meeting, known as the "Haystack Prayer-meeting." Composed of a few students from Williams College, who met to consecrate themselves to missionary work. Their societies were soon formed. The missionary impulse was no longer limited to Puritans and Moravians. The Protestant churches everywhere were aroused to fervor for the Gospel. The result was that Bible and tract societies were organided providing means for the printing of the Bible in foreign languages and scattering the Word of Life broadcast. Each denomination or society sent out its own missionaries, and when for reason the ranks were broken, new workers were soon sent to fill the vacancies and the work grew and prospered.

In this brief survey of missions from the time Christ down through the centuries, we can see only the hand of God as leader in the grea work, and His children as instruments to carry out the command. Our hearts have been quickened as we have read of the devotion of these pioneer missionaries, by whose heroic efforts and perils untod nearly every country in the world has been entered and explored, and the door openel to the missionary of Christ.

The history of mission clearly proves to us the need of the Holy Spirit's power to accomplish anything truly great. The ives of missionaries furnish examples of his truth. Their perserving efforts amid untold difficulties have always been coupled with hdr sense of dependence upon divine help. We believe the great need now, as ever, is a more powerful dependence on the power of the Holy Spirit united with perserving effort.

God n His Word has linked prayer and work together in the closest bonds. We speak of the need of money; but if in answer to earnest prayer the Church could be made to feel more deeply the Spirit's power, there would be no lack

to carry on the work. Our work is before us. So let us go forward with new hope and zeal in united, faithful service, trusting in Him whose word cannot fail, that the kingdoms of this world may become kingdoms of light.—Exttracts from a paper read before the Woman's Board at Boston, Mass.

THE CHURCH PAPER AS THE PASTOR'S ASSISTANT.

By Rev. J. F. Jacobs.

There are many able pastors who carry upon their shoulders the entire burden of their church work. The church officers depend upon the pastor. If money is to be raised the pastor has to raise it, and if the sick or afflicted are to be visited the pastor has to visit them. If prayer meetings, Sunday schools, or young people's societies are languishing it is the pastor who must take up the burden and inject new interest into their work. It is surprising that some churches make but little progress even though they have the ablest pastors when the pastor is the only active worker in tse congregation? Is it surprising that many able pastors break down under their heavy burdens of work and find it too much for them? In such cases it is extremely likely that the pastor's assistant, the church paper, has been neglected by the pastor, or by the church officers, and that too small a number of the church members are taking the church paper.

If the church paper is universally subscribed for and goes into every home of the congregation the pastor find his work immensely easier. The officers of the church are not only more active, but they also find that the discharge of their duty is easier because the church members are much more interested and devoted to church isterest. All the causes of the church are more liberally supported. All religious meetings are more fully attended. All religious duties are more conscientiously discharged, and the pastor has his hands held up in every good work and he has a big active congregation.

Just a suggestion to the pastor and to the people.

It will lighten the pastor's work and increase his efficiency if the church paper is sent into every home in a congregation. This would cost very little, comparatively speaking, for probably over half of the substantial homes already receive their church paper and would not do without it. A little activity on the part of the pastor and church officers in securing subscriptions to the church paper would put new life into the congregation, increase the growth of the church in numbers and spirituality, and cheer the pastor with larger returns from his labors.

THE PROGRESS OF THE RELIGIOUS PRESS.

By J. F. Jacobs.

The following interesting figures are developed by a comparison of the American Newspaper Directory of 1897, taking the Southern States including Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, and West Virginia, in which territory the population has increased in fifteen years approximately 22 per cent., and the church membership over 3o per cent.

We find by the above ciomparison that while the number of Religious Publications has only increased from 108 to 122 that the total circulation has increased from 938,966 to 2,252,194, an increase of over 133 per cent. In 1897 there were 108 publications; in 1912, 122. The average circulation per religious publication of 1897 was 8,694. The average circulation per publication in 1912 was 18,460.

A careful comparison of States indicates that in each of the Southern States there has been a decided increase in circulation of the Religious Publication with the exception of one State.

Alabama ..... 42 per cent.
Arkansas, ... 65 per cent.
Florida, ... 21 per cent.
Georgia, ... 24 per cent.
Kentucky, ... 33 per cent.
Louisiana, ...93 per cent.
Mississippi minus ..... 2 per cent.
North Carolina, ...97 Per cent.
South Carolina, ... 55 per cent.
Tennessee, ...210 per cent.
Texas, ... 2 per cent.
Virginia, ... 95 per cent.
West Virginia, ... 43 per cent.

These wide variations are due to the fact that in many denominations, especially the weaker ones, the entire religious literature of the denominations is issued in a single State. Tennessee especially is the home of large publishing interests of several important denominations, in consequence of which a very large proportion of the Religious literature of the South is published in Tennessee.

As regards the publications which are issued weekly and semi-weekly, the following increases are shown to have occurred within fifteen years:

The Baptist weeklies and semi-weeklies have increased from 135,110 circulation to 174,163.

The Catholic, from 35,750 circulation to 48,800.

Interdenominational literature, from nothing to 56,884 circulation.

Methodist, from 149,230 to 277,537.

Southern Presbyterian, from 30,200 circulation to 75,261.

Disciples, from 44,859 circulation to 45,534.

Lutheran, from 4,081 circulation to 5,000.

Episcopalian, reduced from 5,500 to 4,939.

Northern Presbyterians in the South, increased from nothing to 10,437.

Associate Reformed Presbyterian, increased from 2,325 to 2,700.

Holiness, increased from 5,500 to 12.-250.

Universalists, increased from nothing to 1,000.

Cumberland Presbyterian, from 14,000 to 21,051.

Jewish, from 11,951 to 16,802.

Christian, from 1,500 to 3,000.

Methodist Protestant, from nothing to 1,000.

Primitive Baptist, from 3,000 to 11,-750.

As regards monthly and semi-monthly publications, the Baptists increase from 11,460 to 22,800.

The Catholic, from nothing to 26,000.

Interdenominational, from 49,870 to 55,525.

Methodists, from 52,550 to 94,750.

Southern Presbyterian, from 4,150 to 60,000.

Disciples, from 2,200 to 2,250.

The Episcopalian, from 3,000 to 4,611.

The Primitive Baptist fell off on this class of ilterature from 8,930 to 6,500.

The Unitarian fell off from 1,250 to nothing.

On the quarterly literature, the Baptist literature increased from 295,000 to 474,000.

The Methodist increased from nothing to 728,000.

Disciples, increased from nothing to 35,500.

The Lutheran, increased from nothing to 2,000.

Holiness, increased from 5,500 to 12,-250.

From these figures it appears that the thirteen Southern States have increased their consumption of religious literature very much faster than the population has increased, and owing to the larger circulation per publication it is quite evident that the literature is of better type than it was 15 years ago. The Methodist church is the largest church in the consumption of religious literature; the Baptist stand second; the Presbyterians third; Disciples fourth.

The above comparison eliminates all

(Continued on page fifteen.)

NOTES AND PERSONALS.

—The Annual has been sent out. If you wish a copy send 20 cents. We will supply as long as they last. We have about 40 copies yet on hand. Mail us your order today with 20 cents in stamps if you wish a copy. It contains proceedings of Southern Convention, also all conferences of the Convention in the South, and apportionments of the churches for 1913.

—Governor Colquitt of Texas has ordered out four companies of State militia to assemble at Brownsville, Tex., to be prepared to defend the American consulate across the line at Matamoras, Mexico, which consulate has been threatened. Governor Colquitt sent this message: "Notify Mexican commander at Matamoras, who is demanding money, that if he harms a single Texan his life will be demanded as a forfeit."

—A good woman who has never taken The Sun but has had access to it heretofore writes this letter under date of Feb. 21. "I would so much like to have The Sun come to me, but I have no way to pay for it. I have been seeing the paper and certainly do like it, but I cannot pay for it." If any Sun reader would like for this good sister to have her church paper a year and will send us $1.00 we will send it to her for that amount.

—Rev. W. H. Denison has recently concluded a successful series of meetings with Norfolk Memorial Temple. There were nearly half a hundred accessions to the church. How happy Bro. Denison is in his work. We recently dropped in on him for a brief hour and a good lunch. He was deep in the work and his amiable wife was as interested in the work as he. A visit to them was a stream of sunshine on a cloudy day.

—Writes a good and active pastor "Very soon I mean to make a thoroughgoing canvass of my membership for new subscribers to The Sun I mentioned the matter in Sunday school last Sunday and obtained one new subscriber which I send herewith." Thank you, beloved. In a a very few weeks now we expect to have a much enlarged and improved Christian Sun. The brethren may count on this. Will they not now begin to lay plans to make a canvass for subscriptions for us. This will be needed and will be greatly appreciated.

—Mrs. C. H. Rowland, Chairman Woman's Mission Board, Franklin, Va., was the first to send in, from a distance, a nice large order for job work from our Southern Christian Publishing Co. Rev. W. G. Clements, Morrisville, N. C., was the first pastor to send in an order. Rev. E. M. Carter of our Orphanage was the first local patron. We are yours to serve in all kinds of commercial printing, letters, letter-heads, envelopes, bill heads, circulars, notices, programs, wedding invitations, engraved or neatly printed as preferred: in fact all kinds of general printing and job work. Give our house a trial, that is all we ask.

—Rev. J. W. Harrell, Portsmouth, pushes forward with the work. His is the life of a busy, faithful and successful pastor. It was a joy to spend the night under his congenial roof and have wholesome and helpful talk till the small hours.

—You may always expect a cheerful greeting and a good audience at Holy Neck, Nansemond Co., Va. It matters not about the weather. We were there on a recent Sunday when the weather was biting and a snow was on the ground. But it was missionary day, and the people were there for three services and dinner intervening. Rev. N. G. Newman, D. D., the beloved, was at his post of duty and let us preach in his pulpit, and then talk to his people on missions in the afternoon. We were pleased, and the people were patient. Dinner was also abundant and the fellowship was delightful.

—Rev. H. S. Booth, Third Church, Norfolk, sends us this cheering and hopeful word which is appreciated: "I rejoice in the success which has attended the efforts to get the Publishing House going. I doubt if the church could have made a more strategic move. I deeply regret that I have not been financially able to take some stock in it for myself, for I have all confidence in its splendid success. You may count on me to do all I can for its success, and in any way I can to help." This good word coming unsolicited, is appreciated. Every pastor thus far, save three on purely financial grounds, that we have spoken to about the matter, and we have spoken to a great many, has taken some stock in the Company. You may always count on our faithful pastors to do their part in every good and worthy undertaking.

—We are pleased to note that our young and wide awake Brother E. T. White of Norfolk, has been elected assistant secretary of the Y. M. C. A. of Suffolk. Congratulations, good friend White, and we shall expect the Y. M. C. A. of Suffolk to be the better for your services. The Suffolk corespondent of the *Norfolk Virginian-Pilot* thus speaks of Mr. White:

"Mr. White graduated from the Norfolk High School in the class of 1908, attended Elon College 1908-09, and since that time has held positions of honor and trust in Norfolk. He comes to Suffolk not a stranger as he is known not only in social but athletic and business circles, and his coming will mean strength to the association.

"Mr. White has been a member of the Norolk association for the past ten years and has been a member of the leaders' corps in the gymnasium for a number of years, having taken charge of the classes during the absence of the physical director. With his experience in the association he is well fitted for the position he will fill with the Suffolk association."

Last Sunday's News and Observer carried the following:

"Mr. and Mrs. R. J. Kernodle, Durham, N. C., were agreeable and happy visitors to the college Monday. Mr. Kernodle is an undertaker and deserves that the Lord should prosper his busness."—Elon College Notes in the Christian Sun, Rev. J. O. Atkinson, correspondent.

"Dr. J. O. Atkinson, the learned and charming editor of the Christian Sun, speaking of a gentleman who lives in a thriving city of the State, says: "Mr. —— is an undertaker and deserves that the Lord should prosper his business." Just what the esteemed doctor means we are unable to say, but the first thought that came to us is that there are a number of people in that city who need to be buried."—Editor J. D. Kernodle, in The Alamance Gleanor, Graham, N. C."

Comment to the same effect appeared in The Richmond Times-Dispatch and we know not in how many other esteemed contemporaries. We are under obligations to President Harper for giving us all this free advertising and incidentally securing for us several severe drubbings in many of the papers, Harper being the author of the now famous wish and not we ourselves. However, isn't a good undertaker entitled to the well wishes of his friends? We ourselves for example, want to do without him just as long as possible, but there will come a time when he will take possession in fee simple, have full control of all that remains of us. Since we can't then wish him well, or ill, why not send in our good wishes in advance? We do not care to wait, as do our contemporaries, till after we are dead to say the cheering word, or do the helpful deed. We want to do all in our power to brighten and to cheer and to help this dear world while we are here in it. Why will so many, even sensible people, put off saying good things about others, or doing something for others, until they themselves are dead and done for? Beloved, come across with your cheering word and good deed while you live.

SUFFOLK LETTER.

Wm. Thomas Duke was one of the twenty-five charter members of the Suffolk Christian church, which was organized in November 1860, by Rev. W. B. Wellons, who remained the pastor till his death, February 16, 1877.

Brother Duke lived until February 8th, 1913, and passed away 6:30 P. M. at his home at Magnolia about three miles from Suffolk. He was married to Miss Christina Whitehurst near Great Bridge. in Norfolk County, Va., about twenty-five years ago. He left no children and his widow is left alone. He left one sister, Miss Nancy Duke, who resides in Portsmouth, Va.

He was buried from his church in Suffolk 3:00 P. M. February 20, 1913. Only one of the twenty-five charter members remains in the flesh. That is Senator James A. Turrentine of Burlington, N. C., one of the faithful and honored members of the Burlington church. He outlives all of that noble band who, in November 1860, organized the Christian church in Suffolk. The church has not done great things, but it has been a faithful exponent of evangelical Christianity, seeking to "Keep the unity of the Spirit in the bonds of peace." In my incumbency of the pastorate in this church I have buried eleven of that great twenty-five.

Although brother Duke resided three miles from Suffolk, he usually attended all the church services on Sunday. He would walk up for Sunday school, remain for preaching; then return to his home and come back to Christian Endeavor prayer meeting, remain for preaching, and then walk home. He kept this up till within a few months of his death, when he became too feeble to stand the walk. He was a member of the Sunday school class taught by Wm. H. Jones Jr., and he enjoyed his teacher and the other members of the class. It is a mixed class of old and young men and he never missed a Sunday when he could come. His zeal in the cause of Christ did not lag in old age; he seemed to renew his youth in the Lord.

He reminded me in the church of original pine trees—most all heart. He was "planted in the house of the Lord and flourished in the courts of our God. He bringeth forth fruit in old age."

The little home at Magnolia where he and his good wife had lived happily together is sad and lonely and he "will be missed, for his seat will be empty." "A judge of the widow is God in his holy habitation." Jesus knows how to comfort the widow for His mother was a widow and he remained with her until He was thirty; and he did not forget her when He was on the cross. W. W. Staley.

NORFOLK LETTER.

At Knoxville, Tenn. just without the northwestern fringe of the city limits, lies the great plant of the Brookside cotton Mills, employing nearly two thousand people, thus comprising a little city within itself.

The plant was founded when I was a boy eight or ten years of age. At first, it was less than one-fourth its present size, and with not more than one eighth its present capacity for production.

A year ago, chatting in his office with the President, I contrasted the size and outlay of the mill now with its small beginning.

"Time, and conservative management have done it" he replied. "No amount of capital alone could ever create an establishment of this magnitude at once, and place it upon a sound and sure footing. This concern is a growth, and not a creation."

The reply of President Maynald practically sums up the ideals by which we seek to be guided in our work at the Third Church.

Here, we are aiming at something solid, substantial and permenant. We realize that exceptional opportunities are ours for the founding in this city of a religious capcity whose ultimate influence shall be felt far and wide, provided we do not jeopardize the situation by unwise methods and undue haste.

There are two classes of workers in the world, inspired by two different sorts of ideals.

There are, first those who labor altogether in and for the present, and who are satisfied with apparent results, whether they possess any enduring qualities or not. If only they can make a show of success they are satisfied. The work of such men generally perishes with, if not before them.

Second, those who plan their work in large outlines, and are willing to wait, if need be, for the filling in of the details. Their specifications demand permanence and stability as prime considerations in all they do.

The latter is the ideal which we try to keep before us at the Third Church.

Further, we do not wish to be misled in our concept of what constitutes, especially in these modern times, real progress and usefulness in the work of the church We doubt if some of the tests which are ordinarily applied in this respect, are true tests. We are very anxious to place the emphasis just where it shoud be placed, and to avoid as much misdirected effort as possible.

Of one thing, at least, we are dead-sure certain; it is no more possible to build up a strong and influential church, without time, and wise and conservative management, than it is a catton-mill, or anything else. But, it is our failing in America that we become impatient, and want to do everything "in a hurry."

"That low man seeks a little thing to do,
Seeks it and does it.
This high man, with a great thing to pursue,
Dies ere he knows it."

We Americans also have a fatal predilection for big things without waiting for them to grow normally, and we are going to have them if we have to get a pair of bellows and inflate them.

"This concern is a growth, and not a creation." Memorize these words, Oh, ye hurry-boys.

As I talked with the President there in the office a year ago, I looked from the window and saw the first building, erected long, long before. Virginia creeper is now growing over it, adding repose and dignity to the appearance of age. Compared with the later and much larger buildings which almost surround it, it is very small, nevertheless, every ounce of brick and mortar in it spoke of stability. From the time the first spadeful of earth had been removed to make place for the first foundationstone, absolutely everything had been "Put there to stay," and to form a sound and sure footing for a great business.

I glanced at the President himself. Every character-line in the strong, virile countenance spoke of stability, and granite-like firmness. Into that great plant, he had simply built himself and his own solid and enduring personality.

The men and women of the third church are the sort whose characters make it possible to do permanent and enduring work. We will go forward as rapidly as Providence shall open the way. Every phase of our work is in a most healthy and prosperous condition. We are looking forward to an earnest revival campaign, beginning somewhere about April, first, and for the success of this meeting we are making the most careful and thorough plans.

But, we shall not attempt to inflate matters,nor issue watery stock. We hope some day, in the Providence of the Master, to honor Him with a splendid new church building, but we do not think that He would be either pleased or honored, if we should handicap ourselves with a heavy debt to do it now.

Remember, a pile of brick and mortar is a "creation" but a large, earnest, consecrated and intelligent congregation can only be a growth.

Further, I cannot forbear to remark, in conclusion, that such a congregation

(Continued on page 11.)

Sunday Schools and Christian Endeavor

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor:

CHARLES A. HINES, *Editor and Cor. Secretary,* Greensboro, N. C

GETTING WORK DONE.

Normal young men and woman, boys and girls, are ever ready to do good and charitable things if older heads will but lead the way. If there is some special work the church wants done, why not give it to one of the Sunday school classes. If money is needed for painting, let one class raise that. If new song books are needed, let another class take that for its task. Is there a desire for a charity fund, let still another class undertake the work of providing for a certain class for the people.

If you can keep young people at work of definite things you have solved the problem of holding their attention and keeping them in the school. If you don't, they will drop out.

A COVENANT OF GOD.

Notes on Sunday School Lesson, For Next Sunday. Lesson text—Gen. 15: 5-18.

Time.—About B. C. 2250 (Sayce); 1913 (Ussher).

Place.—The Oaks of Mamre, near Hebron.

Persons.—The Lord, Abram, the people of Canaan.

Golden Text.—He is faithful that promised.—Heb. 10: 23.

Leading Thought.—Faith in God is rewarded.

Purpose of The Lesson.

The purpose of this lesson is to show how Abram (1) was encouraged by God; (2) believed in God; (3) was taken into covenant relations with God; (4) was given a new name—by God.

It has been thought that the immediate occasion of this coming of the Word of the Lord was a condition of extreme depression that came upon Abram after his victorious campaign to rescue Lot . He feared that overwhelming forces would return from the east to avenge defeat. God said, "Fear not, Abram; I am thy shield, and thy exceeding great reward."

Then Abram, although believing God, felt the need of more definite information regarding his promised posterity. He was old and childless. He received the definite promise that his heir should be not a servant, but a son.

In last Sunday's lesson we looked upon Abram's great possession; in this lesson our attention is called to what he yet lacked. He who looks upon this possession as the gift of God, naturally turns to God to ask for what he yet lacks, and is drawn nearer to God by his poverty than he was by his wealth. In this lesson Abram was making covenant with Lot; in this God is covenanting with Abram. Then Abram was the giver, now God is the Giver and Abram is the grateful recipient. In that lesson our attention was drawn to Abram's works of righteousness; in this it is turned to his faith in God which was the motive power of those works. In that lesson Abram was separated from the last of his kindred; in this he obtains from God the promise of innumerable posterity.

The Oriental View.

It is still the deep sorrow and bitter complaint of childless husbands and wives, "I go childless." Our religious differences are sharp enough and the enmities consequently upon them are evident as anything we have, and yet childish Moslem wife condescends to ask the prayers of a Christian priest and make a vow at a Christian shrine, that a child may be granted her.

The very day a couple are married we greet them with the salutation: "I wish you a blessed union, long life and children. May we see you next year with a baby in your arms." And all of us today sympathize with the great man when he groaned before the Almighty. "I go childless."—B. Syrius.

The most satisfactory sign.—At a time when to outward appearances the Reformation seem about to fail, Luther one day encouraged his co-workers thus: "I saw," said he, "a sign in the heavens." And when they all waited to hear him tell of some startling prodigy, Luther continued, "I was looking out of my window at night, and beheld the stars, and the whole majestic vault of God, held up without my being able to see the pillows on which the Master had caused it to rest. Men fear that the sky may fall. Poor fools! Is not God always there? That is his sign in the heavens,"

Question Review.

1. What was God's signature to his covenant with Noah (Lesson 6)? ((The rainbow.)
2. Where is this signature written?
3. What in the heavens did God refer to in making his covenant with Abram?
4. What was the multitude of stars to represent to Abraham? (The number of his descendants.)
5. How many stars are there? (No one knows.)
6. How many Jews, descendants of Abraham, are there?
7. How many Christians, spiritual descendants of Abraham are there?
8. Does God's covenant with Abraham still hold?

NOTES ON C. E. TOPIC, MARCH2.

Subject: "The Ideal Christian. III. His Practical Service." Matt. 5: 13-16 (Consecration Meeting).

It is suggested that this be "An Observer's" Meeting. Have it so announced and let the leader state while one person cannot see all the opportunities of service, a number of people can see many opportunities.

The leader may point out that the practical man is in contrast to the dreamer; that he is one that makes dreams come true. He should emphasize the idea of definiteness. Other speakers follow the suggestions contained in the C. E. World.

Prayer.

Our Father, we praise thee for the Word of wisdom and instruction thou hast left us. We are thankful for the narrow way. May we strive day by day to put into practice the principles of the gospel. May we be living examples to the outside world.

Short Addresses.

Christianity is not genuine if it is not practical. It was never meant to be a side issue, or a mere luxury. The chief business of every man is to serve God. If he is not doing this when he is about his work or pleasure, then his business and pleasure are wrong.

James speaks of benevolence as being one of the characteristics of practical service. The relation between religion and practical service is so very closely related. The Bible does not merely associate almsdeeds with the Christian life. It makes them a part of it.

James has sometimes been accused of leaving out the spiritual side of religion, but you cannot study his message and hold that view. "Pure religion and undefiled before God and the Father is this, to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world."

To grow into larger and more practical work we do not need to go ahead of any one, except ourselves. If we shall always

try to do a little bit better than we have ever done before we shall find larger opportunities awaiting us. The main thing is to be faithful in little things.

"It is not the amount of service we render which secures for us the divine approval, but the disposition which holds us in readiness to do whatever our Lord requires. In the parable, they who worked but one hour, received the penny because they were waiting and wnt to work as soon as they received the invitation. They also serve who only stand and wait."

"There are two ways of enlarging our work. One is by cultivating twenty acres this year instead of last year's ten. Another is by more assiduous and intelligent cultivation, doubling last year's fruitage from that same field. We believe the second process to be more in harmony with divine ideas of spiritual husbandry, and commend it to ambitious presidents of Endeavor societies, superintendents of Bible schools and pastors of churches."

"Paul seemed to be consumed by a spirit of sanctified desire for souls and other trophies for his Master. We would have thought the harsh experiences of the 1st missionary journal would have extinguished his zeal for extending boundaries; but the second was farther reaching; and the third, in planning, seemed to eccompass the known and even the half-known world. God forbid that age should chill our enthusiasm, contract our endeavors or narrow our sympathies."

ALABAMA LETTER.

The work in this section is in a much more prosperous condition than at the same time last year. The winter has been comparatively mild, thus allowing more activity along all lines of church service. Congregations have been better and interest generally more wholesome. With this advantage over conditions a year ago, this ought to be a most prosperous year in the Alabama Conference. We see no reason why it should be otherwise.

Already we have heard of increased activity in several of our Sunday schools. At Wadley we are having just now the largest attendance since the organization of the school in Septemebr 1911. While the school here isn't very large the interest manifested is indeed most gratifying. We have also a most encouraging report from the school at Antioch. Bro. P. F. Beard is the efficient superintendent at this place. In conversation with him recently he modestly stated that their school had never had such an opportunity as at present. And, too, the school at Pleasant Grove takes new life and interest with the reorganization there a month ago. Prof. Arnold Risen is superintendent. He is both capable and consecrated. The pastor, this writer, is greatly encouraged with the present outlook.

It is to be devoutly hoped that every school in the Conference will become thoroughly aroused and profoundly interested and that at a very early date. Our opportunities in this line of Christian service are almost unlimited, the fields are inviting and the doors open wide. Thehe is imperative need of a Sunday school vision in our midst. God grant that it may come upon us with unmistakable evidence and irresistible power.

The Sunday School Convention of this Conference will be in session at Pleasant Grove on Saturday and Sunday, the 29th and 30th of March. The time to begin preparation for that Convention is now. Today is none too soon. Only five more Sundays until the Convention meets. Let each superintendent keep this matter constantly before his school. The success we attain depends not upon one, or a few, but upon the combined strength and the consecrated effort of all. Can we count on you to do your utmost for the approaching Convention? Remember the date. The fifth Sunday in March and Saturday before. Program will appear in The Christian Sun.

G. O. Lankford.

MARRIED.

Phillips-Milteer.

The home of Mr. and Mrs. David Milteer, near Holland, Va., was the scene of a beautiful marriage on the evening of December 24, 1912, when their only daughter, Laura Lee, became the bride of William Allston Phillips, of Plant City, Fla. Miss Minnie Howell was bridesmaid, the other attendants being Misses Erma Milteer and Sophia Howell, and Messrs. Emmett Benton and Jimmie Lee Norfleet. Miss Minnie Morgan sang "Yours." The wedding marches, Lohengrin's and Mendelssohn's, were rendered by Miss Blanch Haslett. The bride was attired in white messaline with crystal trimming and carried a boquet of smilax tied with tulle. After the ceremony the bridal party with a few relatives and special friends retired to the dining room and partook of a delicious repast. Mr. and Mrs. Phillips will be remembered as former Elon students. Their home will be in Plant City, Fla. May their wedded life be one of increasing joy.

N. G. Newman.

ROYAL
BAKING
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Royal Baking Powder improves the flavor and adds to the healthfulness of the food.

Shipe Hoffman.

In Powell's Fort on Sunday, January fifth, I solemnized the marriage of St. Joseph Shipe and Hiss Ollie Belle V. Hoffman. The couple then drove to the home of the groom where a sumptuous wedding supper was served. The contracting parties are popular young people of the Dry Run neighborhood. The bride is a member of the church there, and is the attractive daughter of Bro. and Sister J. H. Hoffman, who are also members there. The groom is a well driller, and is at present engaged in West Va. May their wedded lives be happy and useful.

A. W. Andes.

Holland-Duke.

Mr. Eley F. Holland and Miss Theresa Flora Duke were united in marriage by the writer at the Christian parsonage, Holland, Va., January 15, 1913, in the presence of a number of relatives and friends. The groom is the oldest son of Mr. and Mrs. Joseph F. Holland and the bride the only daughter of Mr. and Mrs. J. C. Duke, all of Holland, Va. A supper was served to the bridal party at the home of the bride's father. They will make their home in the county, near Holland. May their married life be one of sweet peace and joyful service.

N. G. Newman.

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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

THE DATE FIXED.

May First, Nineteen Hundred and Thirteen.

After much correspondence with the Mission Office at Dayton, and a careful study of all the conditions here, the dates for our forthcoming annual conference and Quarter Century Anniversary Celebraton are April 29,30, May 1 and 2.

The Conference prayer will begin on the evening of April 29th and continue through the 30th and until noon of May 1st, with its closing session during the forenoon of May 2nd. The afternoon and evening of May 1st will be devoted to the Anniversary Celebration.

The church in Japan, realizing her [illegible] of Divine guidance and power in the [illegible]ure toward which her face is now [illegible]d asks the church at home, in [illegible] Canada and the United States, and [illegible]to Rico, to unite with her in making [illegible] four days a session of special prayer [illegible]er behalf. May we not ask that [illegible]er possible our churches will gath[illegible]n special prayer meetings, and that [illegible]ndividual Christians who may find it [illegible]le to join in these public ser[illegible]ill, in their homes or wherever [illegible]ay be, engage in prayer to God [illegible]half of all Japan, and for the Chris[illegible]n Church in particular, that we may [illegible] be so filled with the mind of Christ, [illegible] the fulness of His Spirit, that He [illegible] able to work through us to His [illegible] glory and to the saving of a [illegible]le of precious souls?

Yours for the church
[illegible] no. Conference President.
M. Sakurai, Conference Secretary.
T. Kitano, Chairman of Committee.
F. Takahashi,
S. Irokawa,
E. K. McCord.

MITE BOXES.

(If there are any who have not had a clear understanding of the possibilities of the Mite Box, we ask of them a careful reading of the following article by Mr. Denison. It is hoped that a number of our churches may take up this method of work especially when it seems difficult to have an organization and regular meetings. Mrs. C. H. R.)

It is the aim of all our Woman's Missionary Boards to have some form of missionary work organized in every church of the Chritsian denomination. When we speak of organized missionary work we at once think of the Woman's Missionary Society. This of course is the most important form of the work and should be instituted wherever possible, but there are other forms of the work which are very important in every sphere There are the Missionary Cradle Roll, Willng Workers or Glad Gleaners Bands, Young People's Missionary Societies Mission Study Classes and the Mite Box work. There are many churches in which all these branches of the work are successfully carried on together with the Woman's Missionary Society. In other churches it may not be practicable to have all these various lines of work but we maintain that every church should have at least one of these departments.

It is of the Mite Box work to which I wish to call your attention just now. There are now many ways in which Mite Boxes may be used.

1st: In connection with the Missionary Society have in your list of officers a Literature and Mite Box Secretary who will secure Mite Boxes and distribute them not only among the members of the Missionary Society, but throughout the entire congregation to every one who is willing to contribute to missions in this way. Have a Mite Box opening at stated intervals—perhaps quarterly—when the contents of all the boxes will be turned into our treasury to be used for any special objects you may desire, such as the support of native work on the mission fields, maintenance of mission Sunday schools and the like. I know one society among us that secured nearly twenty dollars at a single Mite Box opening. One society is paying for the pulpit furniture in the new Ponce, Porto Rico church with the contents of their Mite Boxes. Another society raises twenty-five dollars each year in this way which helps to support a Japanese pastor.

2nd: In churches where it now seems unwise to organize a Missionary Society, I am sure there is no church among us in which there is not one interested woman who may be appointed or may be a self-constituted Mite Box Superintendent. She should secure the boxes and distribute them far and wide among the church congregation—including men, women and children in her solicitation. At stated intervals—perhaps quarterly—this superintendent, in consultation with her pastor if she wishes, should prepare a splendid live missionary program and have a public meeting to which all the congregation is invited. Just before the close of the service, open the Mite Boxes, secure new Mite Box members and distribute missionary literature, tracts, leaflets, sample copies of the Christian Missionary and the like. An interesting program can be made up from recitations and readings from the Christian Missionary, stories in tract form and maybe occasionally some outside speaker—a neighboring pastor or a member of your Conference Woman's Missionary Board.

3rd: The Sunday School and Christian Endeavor Societies are very prolific fields for the Mite Box work. Have a Missionary Committee in the Sunday school or Christian Endeavor Society who will look after the work in much the same way as described above. In many places Sunday school classes have a Mite Box as a class. After the regular Sunday school offering is taken up the Mite Box is passed each Sunday and each member of the class puts in such "mites" as she chooses. I know of one adult Bible Class that raises twenty dollars a year for missions in this way. Two young people's classes that I know of are doing splendid work along this line. Even the children's classes may become interested in this method and take pride in bringing an extra offering for their class Mite Box.

Now, my sister, interested in missions and in whose church no missionary work is being done, it is to you we appeal. Do not wait for the officially appointed but set about it at once to introduce the Mite Boxes in your church. The boxes can be secured for a nominal sum either from the General Literature Superintendent, Mrs. Emma S. Powers, 33 Gordon Ave, O. or from the President of the Southern Convention Woman's Board whose name appears at top of this page. Money thus raised should be sent to the Treasurer of your Conference Woman's Board with instructions as to how you wish it used, otherwise it will be equally divideed be-

tween the general funds of Home and Foreign missions. Mite Box Superintendents in churches where there are no Missionary organizations will by virtue of their office be members of the Conference Woman's Board and will be entitled to the same privileges as the president of local societies.

Abbie B. Denison.

Norfolk, Va.

Anniversary.

The Woman's Home and Foreign Missionary Society of the Suffolk Christian church held its first anniversary meeting in the church Wednesday afternoon, Feb. 19, 1913. The attendance was quite good and all seemed encouraged in the work. The Mite Boxes brought in a nice sum to help on the pulpit furniture for the new church in Ponce, Porto Rico, which the church through its Societies gives to that church. Mrs. W. H. Denison of the Memorial Temple in Suffolk, was present by invitation and gave a fine address on Japan and its needs. She described its physical features, its societies, intellectual and political conditions, and its moral and spiritual needs.

She brought with her many genuine curios and fancy articles of Japanese handiworks which interested the society very much. All of this led up to the point of missionary interest which she sought to arouse in their hearts. The impression was good and all felt that her visit had brought the Society help.

The work of the Society for the past year has been gratifying to the officers and members and they enter upon the second year with renewed zeal and hope determined to know more, do more, and lay larger plans for the future.

Mrs. Hattie Savage accompanied Mrs. Dennison from Suffolk by way of furnishing physical support among strangers, and all enjoyed her visit.

Mrs. W. H. Dick, President.

Ministerial Meeting.

A commission from the Graham Ministerial Association with the Burlington Ministerial Associaton last Monday morning when it was decided to organize a Ministerial Association for Alamance County. Rev. G. L. Curry Sec. of the Graham Association and Rev. J. D. Andrew Sec. of the Burlington Association were appointed to issue the call for a meeting of all the ordained white ministers of the County to be held in the study of the Baptist church in Graham April 7th, 1913 at 11 o'clock A. M. Personal notice will be sent to all the ministers just before the meeting.

J. D. Andrews, Sec.

Burlington, N. C.

Chapel Hill.

A beautiful slate roof is nearly completed on the Chapel Hill Christian church, for which we are thankful.

We lack about $1,000 of having enough money in sight to finish the building and seat it. Up to this time we have not begged. We have simply given the brethren, and sisters and friends an opportunity to help. But now we expect to give opportunities, ask and beg earnestly until this so much needed, is in hand.

We think we can find twenty-five brethren and sisters who will give $10.00 each, 50 that will give $5.00 each, 100 that will give $3.00 each, and200 that will give $1.00 each. Now who will be the first to send any of the above amounts to W. G. Clements pastor, and Financial agent, Morrisville, N. C. Brethren and sisters we have no where to hold church services and can not have until we can get in the new house.

W. G. Clements.

Morrisville, N. C.

Memorial Temple.

This church has just closed one of the greatest, if not the greatest, revivals in its history. Intense interest has been manifested; unexpected success attained, and the people have been stirred as never before.

The meetings, which continued for three weeks,, having been preceded by a preparatory week of prayer, were conducted by our able and beloved pastor, Rev. W. H. Denison, D. D., of whom too much cannot be said in commendation of his untiring efforts, both in and out of the pulpit, to interest and reach the unsaved. He has made during these meetings some of the strongest and most varied appeals ever presented from this pulpit by one person. We feel while he had the hearty cooperation of a large body of faithful workers, that it is to him, more than to any other human agency, that we are indebted for the gratifying results obtained.

The Lord has indeed blessed us during these meetings. We have had splendid weather— an average of nearly two hundred; received 51 members into the church, making 73 additions during Dr. Dennison's pastorate, of less than nine months; many indifferent members have repledged themselves to a more useful life, and several have been converted, but have not yet united with any church.

This church in general is in a flourishing condition, and the prospect is bright and engouraging.

The Sunday school is growing, having had an average attendance of over 240 for the last two months. The people have a mind to work, and with such a leader as we have, our motto and watchword, "Forward," is indeed a good one.

Yours in His service,

E. M. Albright, ChurchClerk.

(Begun on page 3.)

terms. It was decided in favor of the negative, represented by Messrs. W. J. and E. T. Cotten, while Messrs. W. C. Morgan and J. L. Farmer spoke for the affirmative. The oration by Mr. C. B. Riddle received hearty praise, as did the humorous pieces of Messrs. W. T. Dowd and R. S. Rainey. Mr. M. E. Woodward sang a beautiful tenor solo and Mr. V. P. Heatwole gave a cornet number and was encored. Mr. F. F. Myrick presided and C. W. Rountree scribed. The Judges of the debate and on the Orator's Medal were Rev. A. B. Kendall, Burlington, N. C., and Rev. J. F. McCulloch and A. Wayland Cooke, Esq., both of Greensboro. The Orator's Medal was awarded to Mr. E. T. Cotten. All in all it was a happy occasion and reflected credit on the Society and the College.

The following patrons were present at the Clio Entertainment and added greatly to its enjoment by their presence: Mrs. D. S. Farmer and son, David, News Ferry, Va.; Mrs. J. E. Lawrence and daughter, Holland, Va.; Mr. N. A. Dalrymple, Jonesboro, N. C.; Mrs. J. C. Paisley, Gibsonville, N. C.; and Mr. F. L. Fuller, Concord, N. C.; Mrs. T. A. Moffitt, Ramseur, N. C.

So many alumni, friends, visitors and old students, all of whom we gladly welcomed and always welcome, came to do us honor by their presence the past week and especially during the holiday season that our limited space precludes individual menton. Our frends are always welcome.

W. A. H.

(Begun on page 7.)

cannot be grown by the "forcing" process. Of course, if we are after only small products, like lettuce and onions, hothouse methods may be all right, but a mammoth oak could hardly be produced after that fashion, neither have I ever heard of an incubator for whales.

Henry Spencer Booth.

MORPHINE

Mr. Carney said: "I first cured myself of the Morphine Habit—since then I have cured hundreds by mail." Send for his free book telling how a cure can be secretly made at home, and testimonials of people cured. Absolute secrecy guaranteed. Address

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Rev. E. M. Carter, Editor, Elon College

Officers of the Orphanage.

E. M. Carter, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College, N. C.

Amt. brt. fwd.	$618.45
Dues.	
Helen W. Scholz, ...	.35
Herbert Scholz, ...	.30
Jessie Lee Scholz, ...	.30
Florence H. Cheatham, ...	.83
Wm. Staley Cheatham, ...	.70
Dwight Hillis Lankford, ...	.10
Monthly S. S. Offering.	
Rosemont, ...	5.00
Memorial C. Temple, ...	25.00
Franklin, Va., ...	5.26
North Highlands, ...	1.61
O'Kelley' Chapel, ...	.59
Wentworth, ...	2.00
Oak Grove, N. C., ...	.50
Wake Chapel, ...	4.50
Lambert's Pt. Norfolk, ...	4.50
Special.	
Antioch, Ala., ...	3.00
Bethel Ch.	1.50
Mrs. J. H. Massey, ...	1.00
Mrs. Bettie Cates, on support of children, ...	3.00
Water and Sewerage.	
B. H. Fequay, ...	1.00
George Howard, ...	1.00
Hubert Howard, ...	1.00
C. R. Brown, ...	1.00
R. J. Kernodle, ...	1.00
Mr. Breedlove, ...	1.00
C. A. High, ...	.25
Miss Minnie Carden, ...	.50
Miss Ada Carden, ...	.25
Miss Elsie Atkins, ...	1.00
Total, ...	$686.56

Dear Children and Friends:

I had a very pleasant trip to O'Kelley's Chapel and Durham last Sunday. Tho' the snow interfered with both congregations some, I enjoyed the trip very much. Both these churches are giving one collection each month and are very loyal to the orphanage. The cash and subscriptions amounted to $24.00. Thanks.

Since our last report we have had the following donations: Mrs. J. H. Massey, two sheets; one box from Thomasville, Ky. containing many useful articles such as: coats for girls, girl's scarf, towels underwear, hose, ribbons, new goods; calicoes and ginghams, belts, collars, books and toys.

E. M. Carter, Supt.

Macon, N. C., Feb. 12, 1913.

Dear Uncle Emory:

We have been in the habit of sending our dues every five months and that is why you haven't heard from us before. Enclosed you will find one dollar and a quarter, which should have been sent in January.

We hope you will like the Orphanage work and will stay with us a long time.

You will hear from us again in June unless you prefer we should send our dues monthly. We will close with love for you and all the cousins.

Helen W. Scholz.
Herbert Scholz Jr.
Elizabeth Scholz.
Jessie Lee Scholz.

I am glad to hear from you again. Hope you are having a good time in school, as most children enjoy their school-work.

Wadley, Ala. Feb. 12, 1913.

Dear Uncle Emory:

This is a cold muddy night and we are just back from prayer meeting. We have had a young peoples' prayer meeting since we had such a good union meeting last summer. We are not so old so we go every time we can. I sleep on father's overcoat while we are there. Here is my dime for February.

Sincerely,
Dwight Hillis Lankford.

You are making a fine beginning and I trust you may grow up to be a great man. After all, it is the spiritual training that counts in the making of men.

Roxboro, N. C., Oct. 20, 1912.

Dear Uncle Jim:

Mother says I have the habit of being sick when company comes or of becoming sick after relatives arrive. I was taking medicine in Aug. when papa arrived and I was taken violently ill the day after grandma Cheatham, Cousin Daly Reavis of Tenn. and little cousin Pearle E. Farrabow came— I could't finish my dinner and said I was "sleepy."

I let Auntie dess (dress) me part of the time she was here. I wish she would come again. Two days after Auntie left, mother took us to Suffolk and grandma Cheatham's for a 12 day trip. We had a lovely time playing "Wif my fweetheart, Marget West," and James and Charles Butler, Upsher Tucker, Marget and Annie May "Wawles" Pan and Papa, and Sarah Withers and listening to Minnie's Victrola.

We attended Sunday school and church and the Ladie's Book Club.

We were so glad to see Dada come in the train below Henderson.

I enjoyed picking up hickory nuts at grandma Teetam's.

As ever,
William Staley Cheatham.

P. S. To Uncle Emory I send 50 cts. for my Thanksgiving offering and 10cts each for Nov. and Dec.

I credit you with the whole amount as dues as I have no Thanksgiving department now.

Roxboro, N. C., Oct. 16, 1913.

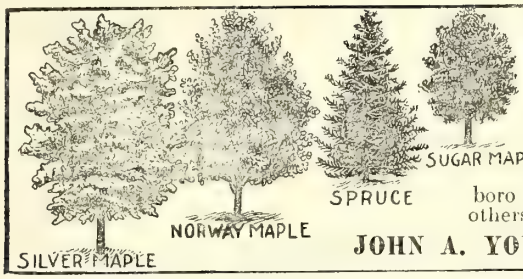
Dear Uncle Jim.:

As I do not owe you a dime for this month, I will send you 13 cts., because I am 13 months old today. I weigh about 19 lbs.

At my birthday party there were 4 babies younger than myself and some children about brother's age. We had malted milk, crackers and mints. One little boy would not drink the milk. Mrs. Carlton's chidren brought me a bouquet of ferns and cosmos and Alice Virginia Stephens brought a linen pillow case trimmed with tatting. Grandma sent 50 ct.piece by Annie for our birthday. Mamma gave me the same amount of money that she gave brother when he was 1 yr. old— a penny for my first month, 2 pennies for my second month, etc. until I was 1 yr. old. Now ho will be the first child to write to the corner and tell how much mamma gave me?

Grandma Cheatham, one of Dada's 1st cousins and one of our 1st cousins visited us Aug 22nd. Annie spent a week with us in Sept. and it is needless to say we enjoyed having them. Dada went to South Carolina in July to buy tobacco on the Lake City market. We missed him so much that it made us doubly appreciate our company.

Sept. 30, Mother took us to Suffolk where we spent a very splendid week. Pon liked her little namesake as well as ever and I liked her. Emmie Jones must be a lovable girl; for like Brother I showed a fondness for her. From Suffolk we went to grandma Cheathams. Dada met us below Henderson and accopanied us there. I stayed with grandma more than I did with Dada. We came home 4 days ago and found a card on the floor just inside the threshold Uncles John and Bob Cook and two friends had been to see us that very day. Mother ran to the 'phone and 'phoned to the Jones Hotel. But they had left in



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FRUIT TREES, from the old reliable **GREENSBORO NURSERIES.** Shade trees, ornamental trees, evergreens, vines and plants. Introducers of Greensboro and Connets Southern Early peaches together with others of great merit. **Agents wanted.**

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Reduced Fac-Simille Gold Medal.

Reduced Fac-Simille Grand Prix.

STUART'S PLAPAO-PADS are different from the truss, being medicine applicators made **self-adhesive** purposely to hold the parts securely in place. **No straps, buckles or springs**—cannot slip, **so cannot** chafe or press against the pubic bone. Thousands have successfully treated themselves at home without hindrance from work, and conquered the most obstinate cases. **Soft as velvet—easy to apply—inexpensive.** Awarded Gold Medal and Grand Prix. Process of recovery is natural, so no further use for truss. We **prove** what we say by sending you Trial of Plapao absolutely **FREE**

Write us **TODAY.** Address—

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OUR EARLY CABBAGE PLANTS raised in the open field, under the shelter of the Blue Ridge foothills are Extra Hardy—*FROST PDOOF.* They were grown from the best Long Island Cabbage Seed and are true to name. We have several millions of them, all varieties. Our Cultivation Suggestions and Price List contains a surprise for you; ask for them.

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WANTED: A MAN OR WOMAN all or spare time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. S. I. A., L Bldg., Indianapolis, Indiana.

an automobile that very afternoon. So near and yet so far.

Mamma didn't take Maude back, so we are without any help—an experience familiar to all house keepers, I guess. Mamma is busy.

We attended the Ladies' Benevolent and Social Union in the church.

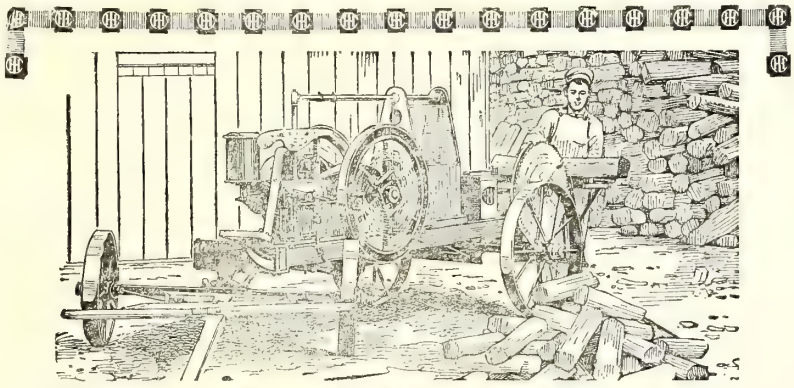
Dear Uncle Emory:

There has been another long break in our letters. Our October ones have not been mailed. I have been ill for months; at death's door for weeks. Uncle Jim has left the corner. We regret it more than we can say. Yet we welcome you and wish you both health, happiness and service in your new field. I send 50 cts. for my Thanksgiving offering. Mother says she is so happy over my recovery that she wishes I were able to send $50. I also send 10cts. each to pay for November and December.

Fondly,

Florence Harrey Cheathem.

I am sure you are thankful to be well again. I hope you are feeling good now. Your letter did not come in time to go in last week's Sun.



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IF you are to make the most of your time and opportunities, you must have efficient tools to work with.

You have enough hard, tiresome work without wasting your time and energy in such jobs as wood-sawing, water-pumping, grindstone-turning, and the like. Use an I H C engine to furnish power for such work. In far less time, and with practically no effort on your part, the wood is sawed, the stock watered, the tools sharpened, all at one-tenth the expense of hand work. Put the load where it belongs. Buy and use an

I H C Oil and Gas Engine

and save money as well as hard work. It is the cheapest engine you can buy—because it costs less per year of service than others. It is so simple that it is practically trouble-proof. Perfect combustion makes it economical.

I H C oil and gas engines operate on gas, gasoline, naphtha, kerosene, distillate, alcohol. Sizes are 1 to 50-horse power. They are built vertical, horizontal, portable, stationary, skidded, air-cooled and water-cooled. Sawing, pumping, spraying outfits, etc. I H C oil tractors, 12 to 60-horse power for plowing, threshing, etc.

Look over an I H C engine at the I H C local dealer's place of business. Learn from him what it will do for you, or, write us for catalogues.

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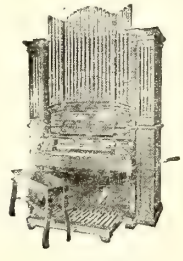

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The Mason & Hamlin Organ is used in more musical conservatories, chapels, churches and schools than any other make.

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Pneumonia is a dirty-air disease. When the weather is mild and doors and windows ae kept open there is little pneumonia. But when the coming of cold weather, when people shut up their houses, the pneumonia cases and deaths multiply

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STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

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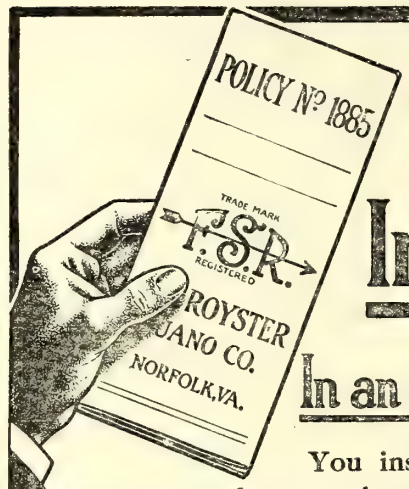

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"GILT EDGE" the only ladies' shoe dressing that positively contains **Oil.** Blacks and Polishes ladies' and children's boots and shoes, **shines without rubbing, 25c. "FRENCH GLOSS,"** 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. **"DANDY"** size, 25c.

"QUICK WHITE" (in liquid form with sponge) **quickly cleans and whitens dirty canvas shoes. 10c. & 25c.**

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. **"ELITE" size, 25 cents.**

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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The Oldest and Largest Manufacturers of Shoe Polishes in the World.

—President Madero of Mexico was first deprived of his office, then imprisoned in the palace, and on last Saturday night, at a late hour, was shot. The same fate befell ex-vice-President Suarez. Of course the manner of their nurder is to be investigated, but this will hardly help the dead. Mexico is in a state of upheaval and revolution which threatens the safety of American citizens and property in that country.

publication having a circulation of less than 1,000 copies. Also all publications on which the circulation is not stated in the American Newspaper Directory. There are quite a large number of religious publications which make no reports to any directory and on which directory publishers find it practically impossible to get information.

It is likely in the thirteen Southern States the quantity of circulaion of Religious Literature considerably exceeds 2,500,000 circulation. This is approximately one-fourth of all the literature published in the South.

From the above facts it is quite evident that the thirteen Southern States at least are growing more religious instead of less so, and are consuming a constantly increasing quantity of religious literature. Indeed the circulation of religious literature is growing more rapidly than the circulation of secular literature.

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A Simple, Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-eight years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 100 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

For HEADACHE—Hicks' CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c. and 50c. at drug stores.

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Headaches.	Headaches.	Headaches.	Headaches.
Biliousness.	Biliousness.	Biliousness.	Biliousness.
Constipation.	Constipation.	Constipation.	Constipation.
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If your doctor says this is all right, remember it!

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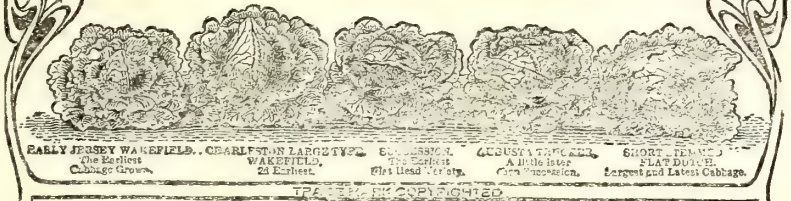

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ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
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Do you have pains under your shoulder blades?

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CONSUMPTION

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NANCY HALL and BETTER Sweet Potato Plants are best for the section in which this paper circulates. Price list free.
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Unfortunately, we cannot see dirty air as we can dirty food. And because this is true, most people are unmindful of the kind of air they breathe, though they may be ever so nice and particular as to the kind of food they eat.

THE CHRISTIAN SUN.
Founded 1844 by Elder Daniel W. Kerr
Organ of the Southern Christian Convention.

Organ of the Southern Christian Con-

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THE CHRISTIAN PUBLISHNG ASSOCIATION, DAYTON, OHIO.

The Christian Sun

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CHRIST'S WINSOMENESS.

A winsome voice my Master had,
He spoke and strong men rose
And in their fishing garments clad
Stayed not for day to close.
And one who at the treasury sat
Looked up, and seeing, came
And all his gains and friends forgat
At hearing of His name.
So winsome was my Master's voice,
They and the whole wide world rejoice.

A winsome touch my Master had,
The suffering ones arose
And, doing as He gently bade,
Pain vanished and their woes.
The sick and the heavy-laden came
And something in His face
Brought rest and healing strength. The lame
Crept close with stumbling pace.
So winsome was my Master's touch,
The whole wide world felt never such.

A winsome smile my Master had,
The little children rose
Though friends and followers forbade,
Him as their own they chose,
And eager ran to His embrace
And straightway had no fear,
For something in His loving face
Assured them they were dear.
So winsome when my Master smiled
His very own were man and child.
—Mrs. Newell Dwight Hillis, in *Everyland.*

ORGAN OF THE SOUTHERN CHRISTIAN CONVEN

THE UNCLEAN THINGS.

Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean things. .2 Cor. 6-17.

Lot saved his life but lost his property because he mixed with the wrong crowd. Lot's one strong point was that he maintained a sort of personal regard for and individual faith in, Jehovah: his weak point, and that which cost him all his belongings, and came dangerously near costing him his life as well, was that he was not particular about the company he kept. Lot thought that a good man could run with bad company and make money. And what Lot wanted in particular was money, wealth, riches. Lot put the dollar first and the company he kept second. I have known men who went with bad company "to redeem and purify it." Nine out of ten such men go down to the level of the company they keep.

One of the great evils of strong drink is the company it brings one into. Take a decent and well behaved man who takes "an occasional drink." What sort of company does such an one have to keep to get his drink? He has to go, or will go, among the swaggerers and the swearers the sots and the staggerers, to get his supply. Take the cleanest man in the community and let him begin to drink, and as sure as faith you will sooner or later see that clean man keeping company with unclean—men going into foul and filthy places to get his supply.

A similar word may be said, with a slightly changed figure, of a card player. This person is in bad company immediately that he takes the card in hand. There is not a hand fair enough, there is not a finger graceful enough, in all this universe to redeem the playing card. The gambler and the dive laid hold on this device for passtime, profit or diversion long, long, ago: and evermore in this world the playing card is his, and his symbol, and no amount of argument can make it otherwise. The fairest ladies of the land, and the finest drawing rooms of the rich may shuffle and deal the costliest hands ever made: but the glaring fact just abides all the same that the real, genuine, natural home of cards is the gambling den. Here they are handled with more deftness and more skill; here they are in their natural element and environment. Gambling and the low dive have made the gaming card unclean forevermore.

The basest and the foulest of men, and that too for the basest and foulest of purposes, have laid their hands upon, established their preeminent right to, the gaming card, and no amount of finery and flippery is going to dislodge them from their claim. The method and the handling of this device have made cards significant. of evil, low, and base practice, and symbolizing the bad as they do, they are themselves bad company. "Evil communications corrupt good manners." If gaming cards have not for the centuries been a source of evil communications nothing has.

The lesson text warns us to keep good company. This is one reason why going to church, attending Sunday school,,being at prayer meeting help so many—they throw us into good company.

Lot's wife, however, is a terrible warning to those who in body accompany the good, but in heart and soul long for the bad, the companionship of the wicked. She was at heart a woman of the world, a society woman of Sodom. She had no heart in the task she was trying, that of going away from Sodom.

Separate yourself from the bad, but do you, oh beloved, carry your heart with you in that separation.

J. J. SUMMERBELL DEAD.

This good and great man passed away at his home, 215 4th Ave., Dayton, Ohio., at 6:45 P. M. Friday Feb. 28. The end came after a few hours of suffering from a violent attack of heart trouble. Dr. Summerbell was born in Millford, N. J., in 1844, was the first graduate of Union Christian College, Merom, Ind., and was honored of the Lord and of his brethren with the highest positions of usefulness and influence in the Christian Church. He occupied, at various times, some of our most influential pulpits, and was for sixteen years editor of The Herald of Gospel Liberty, our general Church organ. Since retiring from the latter position, Dr. Summerbell had occupied his time writing, preaching, and lecturing as his bent of mind and opportunity and strength afforded. His recent book, not long since reviewed in these colums, and much of which appeared in The Christian Sun, in several chapters, "Mountains of The Bible," is a masterpiece of biblical insight, geographical description, and English composition. Possibly the latest manuscript for a book to be finished was that given in a series of lectures at Elon College in December on "Campbellism." He had spent much time in research and in composition on this work, and had he lived the same was to appear in book form. We trust his desire in this direction will be carried out.

Dr. Summerbell had distinctly a preacher's face and countenance. In a company of thousands you would have had no trouble in picking him out as a preacher. All his writings and public utterances were scholarly, dignified, accurate and logical. As a scholar and logician J. J. Summerbell had few equals. All his work showed the hand, the mind, and the heart of a master. In all our lives we never met a more courteous, kindly and consecrated man. Sun readers will be the losers for Dr. Summerbell's going away. In this week's issue we present two articles from his pen, the one about Bro. Hess' health being received on Thursday, only the day before he died. This is possibly the last message this gracious heart and great mind ever wrote for public print and it was such a message as we would expect, that of manly concern and deep interest for another, brief, accurate, ample.

A great man has fallen. A noble soul has gone back to God. He served his day well. The night came early; but he must have already been weary from the great task of a full and fruitful life. God rest him. Our sympathy blends into mutual sorrow of the devoted wife, and the efficient son, Rev. Carlyle Summerbell, who survive him.

WOMEN IN MISSIONS.

Women ought to be interested in missions, if they are not: and they usually are, if given the opportunity. The lot of women is harder in Christian lands than that of men; but in non-Christian lands woman's plight is pitiable in the extreme, especially among the lower and peasant classes. There are millions of women in pagan countries today whose lot is no better than, in instances not as good as, that of beasts of burden. They are the burden bearers of the pagan world. More than this, they are reduced to conditions of sorrow, servitude and suffering which are inconceivable to us in a Christian country. Writing from memory it occurs to us that there are sixteen million widows in India, three millions of whom were widows before thye were six years old. And widowhood in India means social ostracism, degradation, disgrace and reminders of inferiority throughout the whole life.

Women are wanting to vote in this country, and are going to do so some day to show that they are men's equals politically as well as socially. This may, or may not, prove beneficial to the race; but the desire and the tendency show how far women have come under Christian influence and inspiration. In millions of pagan homes(?) women are no more allowed to sit at the table with their husbands, or appear as their social equals, than dogs or pigs are. Wherever Jesus Christ is preached, and accepted as Savior and Redeemer, all this is changed and woman comes into her own.

Is it any wonder that women take a lively and enthusistic interest in Christian

missions when given a chance?

In our Christian Church we have not given the women a square deal in the matter of missions. We have seen to it that even in this department of Christian activity, the men shall have the say so, first and last. But our Women's Missionary Societies, now springing up in all our wide-awake churches, are an evidence that the women are going to take a part and have a say in mission work. God speed the day when every Christian church in all the land will have an active and up-to-date Woman's Missionary Society to study missions, teach missions, talk about missions, give to missions.

Our Woman's Board of the Southern Convention is calling for a conference of the women from societies and churches to meet in session at Elon College in May to discuss missions, and to make plans for prosecuting the work with greater enthuiasm and efficiency. If this is to be a success the women must make up their minds to attend this meeting in great numbers, and learn together of the great work to be done amongst us.

SOLEMN SUMMONS.

President Woodrow Wilson may fail in his undertakings to govern this country aright: but no one can doubt the man's honesty and integrity of purpose, and his solemn determination to do his best. Especially is this true since his inaugural address yesterday, delivered, it is estimated, before 100,000 people. That address is a classic, and some of its sentences will live. We must give place here to the closing paragraph, for it expresses a sentiment in which every patriotic citizen of every party will join:

"The feelings with which we face this new age of right and opportunity sweep across our heart-strings like some air out of God's own presence where justice and mercy are reconciled and the judge and brother are one. We know our task to be no mere task of politics but a task which shall search us through and through whether we be able to understand our time and the need of our people, whether we be indeed their spokesmen and interpreters, whether we have the pure heart to comprehend and the rectified will to choose our high course of action.

"This is not a day of triumph: it is a day of dedication. Here muster not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward-looking men, to my side. God helping me, I will not fail them, if they will but counsel and sustain me!"

That is a manly utterance and could only come from a great mind and a clean, patriotic heart.

COMMENT.

One distributing agency in Charlotte, says a Charlotte contemporary, sells annually 1,500,000 gallons of coca-cola, and the sales of this beverage in the State amount annually to 6,000,000 gallons. Our Legislature is proposing to tax this drink in the sum of five cents per gallon which would give a revenue of $30,000, annually to the State treasury. Estimating ten bottles to the gallon, there are consumed sixty million bottles of coco-cola in this State annually, which at 5cts. the bottle amounts to three million dollars a year the people of our State are swallowing down in a beverage which helps none and hurts many.

—Woodrow Wilson of New Jersey was inaugurated 28th President of the United States Tuesday, March 4th amid shouts of enthusiasm from thousands of patriots gathered from over the country. It was said to have been the greatest throng that ever gathered to witness and participate in a similar ceremony. This is the second President Princeton has given to the nation, James Madison having gone from that place just one hundred years ago. Mr. Wilson goes into the White House under favorable auspices. He was chosen by an enormous majority in the electral college, his public utterances since his election have made him more popular than when elected, and his plain common sense manner united with his staid and sound Presbyterian faith and practice, commend him to a people who wish him well in the gigantic task before him.

The women are going to vote. Many of the most "progressive" have made up their minds to that, and this is a day of "progressiveness." You need not take an easy snooze on your dignity and say women suffrage is all wrong, and will not work, and will greatly hurt, and so forth. Many women have made up their minds to vote, and others are doing so every day. So, sooner or later, very likely sooner, they are going to vote.

"General" Rosalie Jones and a few faithful walked all the way from New York to Albany to present a petition to the Governor asking the franchise for woman. The same "General" with her faithfuls then marched all the way to Washington to present a petition and bombard the capitol with their demands. Washington went wild. Thousands thronged the thoroughfarers to catch a glimpse of the suffragettes and to join in the general jubilation. Pennsylvania Avenue was not wide, nor large euough to give room for the suffragettes, their adherents, followers, apostles, and shouters. The inauguration of the President created but little more notice and comment than did the appearance and performance of the suffragettes. Even four years ago such an event would have been impossible. Woman suffrage as an idea is growing. We ourselves do not see how the ballot is to benefit the sisters, but our opinion is not worth the ink it takes to write it. The sisters have made up their minds, or are doing so, to exercise the franchise. And you may count ultimately on their doing so.

This is evidently a very strong anti-Amerian feeling in Mexico. Last Sunday this feeling manifested itself along the Texas border in a pitched battle between some troops of Mexicans and Americans, in which four of the former were killed and many were wounded. In Texas we are told, and a cross the line, this feeling of national animosity runs high and may yet produce a very embarrassing situation for President Wilson to handle. The advocates of peace have yet a great task before the lamb and the lion shall lie down together, especially if the lamb is to lie down on the outside of the lion.

—The limit in sky-scrapers has not been reached we presume: for the latest is the biggest and highest of them all, Woolworth Building, New York. This is the loftiest business structure on earth, being 57 stories, totalling 750 feet high. There are 27 acres of floor space, 34 elevators; the material in it weighs three hundred and sixty million pounds, and the cost was $13,000,000. There is no "corner" yet on the air and sky, hence the immense saving in having 27 acres of floor space on less than half an acre of land. It doth not yet appear what we shall be, or shall do.

—In this world of change and vicissitude no one can tell what awaits or will befall, in the whirl of the wheel of fortune. Mr. Taft's private secretary, Mr. Hilles, who received a salary of $7,500 a year while at the White House goes to New York with an insurance company on a salary of $20,000; Mr. Taft who at the White House received $75,000 a year, goes to Yale to teach law at $5,000. Still there is a great deal of compensation in being "a teacher," a real, living, dignified Professor—especially since Professor Wilson has become President, and another "Professor" somebody has married Mrs. Grover Cleveland.

RESURRECTION OF THE BODY.

The Bible teaches the resurrection of the body; and it is a precious doctrine. To antagonize it indicates doubt of the power of God, or of his possible intention to confer so wonderful a blessing on the righteous man.

But such a salvation would be far more brilliant at once, and far more glorious permanently, than for God to allow the gory forever to disappear.

The body is precious. What a loss to us here and now to lose an eye, or a foot, or an arm! As age comes on, the body becomes more precious. We labor for its comfort; we plan for its development. The hand becomes cunning with the machine, and the ear becomes sensative to harmony or discord.

By the shape of the features we observe the growthn of intellect or moral power. The beloved face of the mother so belongs to the body that when it is laid in the earth, the assurance that the spirit lives serves only partially to check the flowing tears.

The Bible, in teaching the glorious doctrine of the resurrection of the body, opens up visions of a perfect salvation, that not only brings joy to the heart but challenges the most subtle intellects of scientists for many periods of eternity. How shall God give sight to the risen body of the blind man, who groped on earth for many years in darkness, while still preserving the identity of the body? How shall God make the humpback stand in erect freedom, but still in his transformed body reveal the patience with which he bore his affliction through life? How shall God make the scar on the soldier's hand beam with heavenly glory and yet reveal to us our brave defender? Scientists in heaven will study the divine process in these things, whereby God shall turn the mark of the smallpox into some form of beauty, to compensate the sufferer, while still catching the eye of his friend for recognition. To Thomas, Jesus proved his identity by his scars.

What new sciences, in fact, will startle the man of knowledge, who shall enter on the study of God's way of turning disfigurements into decorations, deformities into treasures, and ugliness into beauty! In heaven my father's crooked finger will somehow be preserved, but changed gloriously into some new use, because of the injury borne through lifetime without complaint, or even mention.

We sometimes stand in amazement at God's way of changing oxygen and hydrogen into water in this world; but it is no more wonderful than the way in which by his heavenly forces at the resurrection morning he will turn the decayed, and probably vanished, human body into spiritual resemblance to and gratifying sameness with, the forms and features we have loved and cherished.

God is good, and God is great. That is, the true God. There is nothing too good for him to do; and there is nothing that will baffle his power and knowledge. If you doubt the resurrection of the body under the government of your incompetent duty, why not come over into the kingdom of Jesus and worship a God great enough to raise the dead?

J. J. Summerbell.

Dayton, Ohio.

S. S. ASSOCIATION.

The Thirteenth Annual State Convention of the North Carolina Sunday School Association will be held in Greensboro April 22-24. The International Sunday School Association will provide two speakeres for this Convention, Franklin McElfresh, Ph. D., of Chicago, Superintendent of Teacher Training in North America, and Mrs. Mary Foster Bryner, Newark, N. J., Superintendent of the Elementary Division. These great leaders insure a feast of good things for the Sunday School people of all denominations of the entire State, in addition to the splendid home talent which will be used.

Hon. Jeter C. Prichard, of Asheville, is President of the Association; Hon. R. B. Glenn, Winston-Salem, W. H. Sprunt, Wilmington, and C. W. Tillet, of Charlotte, are Vice Presidets. The General Executive Committee is composed of thirty representative men of the State. The duties of the Central Executive Committee is to direct the work of the association, and the members are as follows: W. A. Harper, Elon College, Chairman; N. B. Broughton, Raleigh, Vice Chaidman; Dr. C. W. Byrd, Greensboro; R. P. Phillips, Greensboro; R. G. Vaughn, Greensboro; G. T. Stevenson, Winston-Salem; A. E. Tate, High Point; Geo. W. Watts, Durham.

This is one of the general religious organizations that undertakes to sympathetically and vitally relate the religious forces to the end that the highest and best may be reached by all of them without in any sense interfering with the plans of the denominations. In other words, it is a federation of the denominational forces that they may in this School of Methods, mechanics and dynamics, put themselves in the best shape for serving the Kingdom of God, as it is represented through the local school and the church.

Tre World's Sunday Sschool Association, of which the State Association is a part, will hold its Eighth Convention next July 8-15, in Zurich, Switzerland. Five ships, chartered especially for the purpose, will carry the delegates from ises to be the greatest religious convenises to ge the greatest religious convention ever held in the world, and can be attended at moderate cost, with interesting side-trips arranged to suit all tourists wishing to go to other parts of Europe and the Orient.

Those interested in either of these conventions should write to the North Carolina Sunday Sshool Association, Greensboro, N. C., for further information.

EASTER TIDINGS.

Easter holiday is fast approaching; and the people, in general, are busy making preparations for it. Some are looking forward to the time with bright anticipations. The goddess of Fashion is already whispering to many and saying to them, "What new suit shall I get for Easter?"

Dear friends, while we are anticipating a pleasant time and are busy preparing for the adonment of our bodies, let us not forget what the first Easter morning really meant for us. The One who arose from the tomb on that glad morning does not condemn the proper adornment of our bodies, or merry-making yith ou rfriends; but he wants us to put on the proper adornment of heart and commemorate the day with due honor to Him.

Our risen Lord has prepared a bountiful suit for each one of us. This suit far surpasses any that Fashion may suggest; and it is not only appropriate for the condemnation of Easter, but it is perfectly adapted to every season of the year. This is the pure white suit of righteousness trimmed with faith, hope, and charity. It is the loveliest and most becoming suit that can be worn. It gives proper adornment to the heart and always makes our faces shine and look beautiful.

Friends let us put on our full suit of righteousness and continue to wear it; then as we commemorate each successive Easter morning we will honor our risen Lord by wearing a suit just like His. He says, "Be ye holy: for I am holy."

Mrs. J. F. Whitley.

Franklin, Va.

BROTHER J. N. HESS.

This noble Christian man for several months has seemed to be declining in physical strength; but only during the last week has his physician pronounced him seriously ill. Many hearts are anxious for his full

recovery, and are asking God to bless him.

J. J. Summerbell.

Dayton, Ohio, Feb. 23, 1913.

FILLING THE RANK.

By Mrs. Fred Bulloch.

A few weeks ago the "Sun" had an article with the above heading, telling of the departure of a native of one of the countries now at war with Turkey to fill in the ranks of an army depleted by death and disease.

The thought came to me as I read it "How many of us stand ready to fill in the ranks of the army battling for God and Right. The line seems so pitfully thin sometimes, the breaks in the ranks so obvious and those who ought to fill those breaks sit with hands idly folded, eyes closed and ears stopped to the cry for succor.

I read recently of a Greek in Toledo, Ohio who had saved two hundred dollars during his residence in this country. It was all he had, yet he had gladly drawn it out to carry him back to the Fatherland to help fight her battlers. He would give his all for the love of but a small portion of this world; how many of us would give up one thing, one little hope or desire or habit or pleasure to aid the great Fight of Right. We kneel and pray "Thy Kingdom Come" but if we meant it with one-half the fervorshown by the Greek, God's kingdom would be here ere one g neration passed from this earth.

We can easily see why our neighbor should fight; we know the pastor should always be armed for the fray we are convinced our brothers should give of the abundance of his time or money, but as for ourselves, oh that is a different matter . I heard a minister say once there was only one verse in the Bible which he believed every one knew, and that was "I pray thee, have me excused." Shame to us if this be so; with the greatest Captain of all Time the greatest Contry (Heaven) of which the world can know.

The dearest Home to which heart can aspire to fill our breasts with patriotism's purest fires, we linger and loiter and fail so miserably to "keep step" with our great Commander.

"The light is on, oh Christian soldier
And face to face in stern array
And colors streaming
The right and wrong engage today
The fight is on, but be not weary
Be strong and in His love hold fast.

Look not back but buckling on the whole armor of God, taking the sword of the spirit and casting aside all "superfluity of naughtiness" let us keep an unbroken front to the foe, as we "press toward the mark of the prize of the calling of God in Christ Jesus.

FINANCIAL STATEMENT OF MISSION TREASURER FOR JANUARY, 1913.

Note.—The Mission Board at its last annual meeting adopted the following:

"We recommend that the treasurer place monthly before our people through the Christian Missionary and The Herald of Gospel Liberty and other papers a simple and concise statement of our actual financial condition."

RECEIPTS.

For Home Missions	$ 263.21
For Foreign Missions:	
Regular	444.45
A Loan	1,000.00
For all other purposes	167.25
Total receipts	$1,874.91
Cash on hand January 1, 1913	2,809.11
	$4,684.02

DISBURSEMENTS.

For Home Missions	$1,097.45
For Foreign Missions	1,086.06
For all other purposes	902.00
Total disbursements	$3,085.51
Cash on hand January 31, 1913	1,598.51
	$4,684.02

AMOUNTS DUE

*Bills payable	$6,600.00
Due accounts, as per Ledger	4,868.60
Total	11,468.60
Less cash in hand	1,598.51
	$9,870.09

Salaries and bills due and unpaid Jan. 31, 1913:

Japan Mission	$ 534.00
Home Mission salaries and interest	358.00
Salaries of Secretaries and Treasurer	365.00
Printing and rent bills	259.00
Approximately	1,516.00

J. G. Bishop, Mission Treasurer.

*Of this, $600.00 is a note given to E. L. Goodwin for funds with which to pay off certain claims against the Boston church, the church having agreed to deed certain property to the Mission Board. I have been informed that certain credits have been made on the note. I am not certain as to how much. J. G. B.

Mrs. J. E. Lawrence and little daughter returned to their home in Holland, Va., on Wednesday last. Mrs. Holland was much pleased with Elon.

NORFOLK-PORTSMOUTH LETTER.

The work of the churches of this vicinity has been very encouraging during the month of February. The attendance at the church services has been above the average and deep interest manifested in the work in all of the different congregations. The Memorial Temple has just closed a revival that has put new life into the church and added to the church roll forty-eight new names, which make a total of seventy-seven that have joined the church since Dr. Denison came to the field last June. Last Sunday morning a service for the new members was held; of the 77 there were present 53. Everything possible is being done by the pastor to maintain the evangelistic spirit. A league has been formed, composed of about sixty members, who are pledged to try to win at least one soul each quarter.

The Lambert's Point church raised during the month $50.00 on its church debt and the Memorial Temple $225.00 on parsonage, which takes up the last note.

The Sunday schools were well attended during the month as will be seen from the following figures; Memorial Temple, 252; Lambert's Point, 149; Portsmouth, 122 and South Norfolk, 113. These figures are the averages for the month. The above schools added to their rolls 67 new scholars. Berkley and the 3rd Church, Norfolk had no report as their pastors were not present at the Ministers' Conference during the month. We hope they had much to encourage their work and are thoroughly enjoying the fruits of their labors.

The subject of "Developing Leaders in the Local Church" was the topic discussed at our last conference. The fact was brought out in the discussion that the first and most important thing in those being prepared for leadership in the church was a deep sense of responsibillity. Until we feel the weight of God's work upon our hearts and are willing to bear the burdens peculiar to it we have not learned the first lesson of leadership. The heart must be in the work. The pastor must lay the facts of responsibillity upon the hearts of his people. This can be most successfully done in heart to heart talks and in conferences of two of three. The day is at hand when we must have trained leaders in the work of the church, trained in heart as well as in mind.

Portsmouth, South Norfolk, Lambert's Point and Rosemont are preparing for revival services in the near future. Let us pray that the good work may reach all our churches and we may see a great awakening in them all.

J. W. Harrell.

Winchester, Va., Feb. 22, 1913.

NOTES AND PERSONALS.

—Our much beloved brother, Rev. J. H. Barney, Clearville, Pa., was the first to reach us with a dollar with which to send The Sun a year to the good sister who loved The Sun but was not able to subscribe. Another dollar came in a letter from some generous heart who wanted to do good but who did not care for the name to be disclosed. Just the dollar in currency folded in a piece of paper without name or comment, save the clipping from The Sun. This latter will be used to send The Sun a year to a dear soul I happen to know wants the paper, but is unable to subscribe and is too modest to say so. The two will be used to good purposes and for the year.

—Job work has begun in our Publishing House: but the heaviest and most important press, the two revolution Babcock Optimus, has not arrived though the order was placed first of November. The builders in New Londen, Conn. wired us last week that as they had finished the machinery and were testing it out in the factory one workman threw on a belt before the word to start was given by another, and the result was a smash up. They promise now to have the shipment ready in a week, and be here to install it for us as soon as freights will bring it here. This will explain why the new and greatly improved Christian Sun wll not appear before Aprl 1st.

—The decision to increase the number of shares of stock in our Publishing House Company from two hundred to three hundred, at $50.00 each, par value, seems to have been a most happy and agreeable one to our people and friends. Of the one hundred extra shares offered more than fifty have been taken, leaving less than half hundred shares yet offered. This writer is kept at the office and the desk by the pressure of many duties, and can only get out a day, or a few days, now and then. If others who wish this stock, and have the capital to invest in what promises to be a perfectly safe and wholesome enterprise would write us, it would certainly prove a great personal saving of time travel and expense to us.

—North Carolina can't quite figure it out as to why her citizens who are invited into Presidents' cabinets are all given the Secretary of the Navy portfolio. Four North Carolinians have been in as many different cabinets, and all have been Secretaries of the Navy, as follows: In Jackson's first term John Branch was commoissioned March 9, 1829: in Filmore's administration William A. Graham was commssioned July 22, 1850: in Pierce's administration James C. Dobbin went in March 7, 1853; and in William Henry Harrison's administration George E. Badger was commissioned March 5, 1841.

Mr. Josephus Daniels who goes into President Woodrow Wilson's cabinet as Secretary of the Navy is therefore the first cabinet officer this State has had since 1851, and is the fifth in the State to be a member of the cabinet and to be likewise Secretary of the Navy. North Carolina, an inland State, seems to be an adept in procuring naval officers.

—Dr. P. H. Fleming writing from High Point March 1st "I received three members into church fellowship at Asheboro Jan. 13th making five since we reorganized. I hope to arrange for a protracted meeting at Asheboro to be held sometime in April. At High Point we are negotiating for a lot. I plan to begin a protracted meeting here fifth Sunday in March."

—A Burlington, N. C. Correspondent gave this information to the paper Feb. 28:"

Rev. P. H. Flemming, who for 15 years was pastor of the Christian church in this city, but resigned some two years ago to accept work elsewhere, will move back to Burlington and make this his home. He owns a lot on Church street, near the Christian parsonage, and is having material placed upon it preparatory to building in the early Spring. During his long pastorate here he made many friends, not only among his own congregation, but in all denominations, who are glad to see him and his family return."

Bro. Fleming is now situated at High Point, being in charge, as Conference and Convention missionary, of our work there and at Asheboro. The above plans in no wise interfere with the work in which he is at present engaged, so far as we are informed.

SUFFOLK LETTER.

I am going to tell those who read this letter about a visit I made to a woman on her eightieth birthday. It occurred on the 18th of this good month of February, 1913. The woman's name is Mary L. Felton. Her maiden name was Clark before she married Jethro Felton. She resides at Magnolia, three miles from Suffolk, with her son, S. J. Felton, and it was at his house I dined on the day above named. Four of her sons and some of their wives were present.

Mrs. Felton is a widow with a large offspring. She was the mother of eight and six of them are living: Joanna, S. J., John S., J. C., Thomas E., W. J., are living; Elizabeth and Richard are dead. By marriage seven have been brought into the family, making 15 in the first step from Mrs. Felton. There have been 39 grand children born and 30 of them are living. By marriage nine have been added to the list of grand children, making 48 in the second step from the grand mother. There have been born into this family 35 great grand children, 26 of whom are living. Adding these three groups together gives a sum total of 98; subtracting the 16 brought into the family by marriage from the whole number 98, leaves 82 as the total number of Mrs. Felton's own descendants—62 living and 20 dead.

This family dwelt in Gates Co., North Carolina, but four of their children now live in Virginia. So far as I know, they are all members of the Christian church and most of them are noted for piety and church loyalty. One of her sons, James C., is a member of the Suffolk choir and a Deacon in the church; and one of her grandsons, C. J., graduated from Elon College last June and has been honored with the position of tutor in the College this year.

I told Mrs. Felton she would have to live two years more to overtake her own children, as she had lived only 80 years and had 82 children; but they have such a start, I doubt whether she will ever overtake them.

It was a great pleasure to sit at the table with this good woman on her eightieth birthday, the table surrounded by her children and their wives, and served in part by her grand children. "God setteth the solitary in families," and it is beautiful to see a pious old mother in the home of children, looking down from eight decades on the children of three generations.

Family life determines many of the great problems of human society. It is the unit that really involves all the complex questions of church and state. Character, education, enterprise, government, economy and loyalty, are all factors in the true home. God has several times put all human interests in the family. Noah's family was the repository of all human interests in the time of the flood. Abram and his family was the spring out of which came the Hebrew nation. Christianity was in the keeping of Joseph and Mary. Had these families failed history must have been written in red ink. Family life in these times is in danger of losing its foundations and its importance. Modern civilization invades the family and demands the attention, the service, the obedience of the young. The only remedy for this loss is to develop all the fundamentals of modesty, purity, obedience, charity and honesty in society that of right belong to the family. A loftier public sentiment, morality, temperance, and dig-

nity must be cultivated in public places, assemblies and service.

W. W. Staley.

NORFOLK LETTER.

Let us be good, true, kind and sympathetic men and women first, and preachers, doctors, lawyers and business men afterwards.

The end of all our work and effort as Christians should be to show others how to be humane.

No doubt, being weak and imperfect as we are, it is hard to avoid it, but candidly, I feel that the deadly taint of "professionalism" often makes the dear milk of "human kindness" to curdle in the mouths of those for whose good we are really seeking to work. Sometimes, I fear that we allow the "preacher" in us to become so prominent that the "man" is not permitted to exert the influence for good that he should.

The "professional" air in the ministry is especially objectionable to the world at large. The reason for this is found in the fact that, although I have never seen the distinction made, yet, in clerical ranks, as elsewhere, "professionalism" tends unconsciously toward the building up of the "caste" system, which always separates men from their fellows. But, the spirit of our Lord Christ is eternally opposed to the caste idea. Many ministers, whose dress, habits, and general deportment make their calling "stick out" all too patently, would be grieved to have it charged that they are aiding in the building up of a clerical caste, but they are, nevertheless.

A good motto for preachers, as for everyone else would be, "I dare be all that a true MAN ought to be, and he who dares more is no man."

Again, let us be men first, and preachers, doctors and lawyers afterward.

I have an idea that a minister should know all classes of people, and all ranks of life so well and so intimately that he can mingle with these classes and in these ranks, and among those whom he finds there without offending them by a spirit of "patronage," or pious condescension, things which even sinners loathe with utter loathing. Said Paul, "I became all things to all men, if by any means I might win some."

If we are as large-hearted and as kind as we ought to be, then we shall be remembered for these, long after others have forgotten our gifts, talents and graces in other ways. They may, and will forget our sermons, our writings and our eloquence but they will remember our love. For the sake of our love for them, men will forgive our defects and our shortcomings.

Down in Tennessee, never was any man loved by the people of the entire State, regardless of party affiliations, as was the late Senator "Bob" Taylor. When the wires bore the news that he was no more, there was mourning in village and hamlet and city, from the Watauga, to the Mississippi, and when his remains were laid to rest in old Gray Cemetery in Knoxville there were literally "acres of people" present in saddened and sorrowful mien.

And yet, "Bob" Taylor never ranked as a great statesman. In real intellect and brilliancy Tennessee had a dozen sons who were his superiors. Furthermore, he made no loud pretensions to piety. In his habits and conduct there were recognized deficiencies, which, in one of less heart-power than he, had been counted grave indeed.

But still he was the idol of the people, because he loved them. He was the "apostle of sunshine" whose chief ambition was to spread joy and gladness everywhere. Money he cared not for save as it ministered to this end. His honors as thrice governor of his State and later as its representative in the Senate at Washington sat upon him lightly. His chief claim to distinction is that he was simply a great-hearted man who loved his fellows.

So may we be. God help us that we may place the emphasis where it belongs; namely, upon those qualities of love and unselfishness, that touch of pitying compassion, which makes the whole world akin.

Henry Spencer Booth.

FRANKLIN NOTES.

It was our good fortune to visit Elon College, and assist in a series of meetings for eleven days. It was indeed a revival of religion. We arrived on the hill Jan. 27th, and it was a feast of fat things to be there. There have been many changes since we were there a student, but all the changes have been for good. Electric lights are a great improvement over the old smoked lamps, and steam heat is better than carrying an arm full of wood up two flights of stairs. We do not envy those enjoying these advantages, but we rejoice with them.

Many are surprised that such large numbers are reached in meetings at Elon College, but it is the most natural thing at all, for it really is a Christian institution. The members of the faculty and the President are Christians, and are ready for any personal work. During the meeting it was a common thing to see members of the faculty talking to a student about his soul. I was present several times, and heard the earnest prayer of the teacher for the scholar. I have never seen so many personal workers in any meeting.

The student body is much larger than we ever saw it, but it was almost like a great large family, for they all seem to love each other. There are more ministerial students than were ever there before, and we feel that this is a healthy sign. We can say with Dr. Cuyler, "Would that I could lift up my voice in every academy, college, and university on this broad continent. I would say to every gifted Christian youth, 'God and humanity have need of you.' He who redeemed you by His precious blood has a sovereign right to the best brains and the most persuasive tongues and the highest culture."

We appreciate the many kindnesses shown us during our stay. Our faith in the institution grows stronger all the time, and we believe it is destined to be a great institution.

C. H. Rowland.

Pounded.

I gladly confess to an unexpected pounding. It came about this way: On the last night of the old year we had a Christmas tree for our Sunday school at the parsonage. About one hundred were present. We had some recitations and special songs. After the presents were given out confectioneries were served and we thought everything was over. Bro. D. S. Hogg, Supt. of the school said that there was something else on the program. Then they began to bring out boxes, and bundles and made the preacher and his family unusually glad. There was flour, sugar, meat, pickles, soap, etc., and about $15.00 worth of dry goods. We haven't a large membership here, but we have some faithful souls who love their pastor, and delight to make him and family glad. I'll try and be a better pastor.

H. W. Elder.

Pastor Surprised.

On Tuesday night Feb. 11th, 1913 members and friends of the Rosemont Christian church came to the home of their pastor, Rev. Daniel A, Keys, and family in south Norfolk, and give them a great surprise, and a very large pounding.

They loaded them down with the good and substantial things of life. There is seldom seen such a happy people as assembled on this occasion. The evening was spent in social greetings and many fine selections of music were rendered by Mrs. Etheridge, Mrs. O. S. Mills, a solo by Mrs. H. Roland Morrison and several choruses.

After an evening of enjoyment in this manner the happy company returned to their homes at Rosemont.

The pastor and his family appreciated these tokens of kindness, and hope that these kindly relations may last for many years.

D. A. Keys.

Sunday Schools and Christian Endeavor

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor:

CHARLES A. HINES, *Editor and Cor. Secretary,* Greensboro, N. C

FOR THE SUPERINTENDENT.

Can a superintendent so introduce his school to the lesson that instead of seeming a stranger to them, it will seem like an old friend whose further study will be interesting? Here is an illustration: A visitor ot one school says that he once went into the class study with a sort of dread, until a new superintendent was elected. The new officer always took three or four minutes to give the lesson setting and acquaint the school with the characters in such a happy, attractive way that everyone wanted to learn more about them. This will help folks who have come to Sunday school without having studied their lesson, and who do not believe they have time to study it and will probably help them in studying it in the future. The one thing that makes the Sunday school worth while is the study of the Bible to build character. Then, let's exalt Bible study in the presence of the whole school.

FOR THE TEACHER.

It was once said by a shrewd and discriminating observer, that no one ever went away from a meeting in which he had taken part, and called it stupid. This may seem to be a sweeping statement, but the principle asserted is true, as a general thing, as few will deny. A part in any performance, naturally involves an interest in it, and when one is actually interested, the critic spirit is held in abeyance. Besides, "the instinct of self-preservation" forbids remarks that might, at least by implication, assail the performer.

For this reason, among others, it is to the teacher's advantage to draw out the many, instead of confining the chance to take part to himself. Those who might indulge in some faultfinding, in the case of a lecture by one, are likely to lose such disposition in the interest of the interchange which includes an entire class.

TEMPERANCE LESSON.

Suggestions and Comment on S. S. Lesson for Mar 9 ... ...

Subject.—The destruction of Sodom.

Text.—Gen. 19:1-3, 12-19.

Time.—B. C. 1897 (Ussher); "B. C. 1944—within a century or two"—(Beecher). About B. C. 2235 (Sayce).

Places.—Sodom, Gomorrah, Zoar, "the land of the plain."

Persons.—Angels, Lot and family, Abraham.

Golden Text.—Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing.—2 Cor. 6:17.

Leading Thought.—God warns us to keep away from evil.

The purpose of the International Committee in making this the quarterly temperance lesson is that the wickedness and destruction of Sodom and Gomorrah should be used to teach truths regarding the degradation and destruction wrought by the use of alcoholic drinks. The cities of the plain were cesspools of iniquity and had to be destroyed. The saloon is the breeding place of every kind of wickedness practiced in modern times. It must be destroyed.

One day to Abraham in the door of his tent there appeared three strangers, whom he welcomed heartily and entertained generously. It proved that one of these was the Lord, and two were angels. Yet again God renewed the covenant that Abraham and Sarah should have a son who should be the heir of the promises.

As his celestial guests departed, Abraham courteously accompanied them for some distance, and the Lord told him of the impending doom of the Cities of the Plain of the Jordan. Then followed that wonderful intercessory prayer that reveals so much regarding Abraham as the Friend of God and of God as the Friend of man.

To-day we learn that because of their iniquity Sodom, Gomorrah and neighboring cities were suddnely, awfully, completely destroyed.

And this is our quarterly temperance lesson. The use of alcoholic drinks is a most prolific source of iniquity. In the days of Noah, in the days of Lot, during all history, it has brought destruction to estate, to body, to mind, to soul. It destroys for time and for eternity. And it is just as destructive to-day as at any time in the past.

OBJECT LESSON.

An aple which is partly rotten. Cut out the rotten spot. Why did I cut the apple in that way? To save what was good. Did I destroy the rotten part by taking it out? No, it was already destroyed. When fire burned up the Cities of the Plain, of which our lesson tells, it took away from the earth that which had already become bad through and through. All the good that was left was saved. The story tells who the people were who escaped.

A burning match. How great a fire is it possible to kindle with this tiny match? A waste basket full of paper. A furnace fire. But the fire may not always stop with a little fire. Children playing with matches have burned down their homes and even a whole block. Intemperance and impurity are playing with fire. he beginning of ruin is a little thing at first—a first drink, an impure wish cherished and then indulged. To-day's story shows the end to which sin led a group of cities long ago.

BIBLE VERSUS JUG.

The credit of actually winning an election is claimed for a party emblem in the little town of Benton, Ky., where a local option election was held. The campaigners for license adopted a jug as their emblem. The Prohibitionists later adopted the picture of an open Bible with the words "Holy Bible" in big letters across the top of the pages as the emblem of the anti-license forces. The people may be thirsty, but they are pious, and it is related that when the open Bible and the jog of whisky were pictorially placed before them they couldn't vote against the Bible, even though they favored license. The choice between the two touched them in a vulnerable spot, and the election went very dry.—*New York Sun.*

LESSON ANNOUNCEMENT.

Last Sunday's lesson told of God repeating the promise of a son to Abraham. Next Sunday's lesson tells of the birth of this son, of his happy boyhood and of the strange command Abraham received to give him up, though he meant everything to him.

Try to recall this week what is the hardest thing you have ever done for conscience's sake, and whether doing the hard thing made you stronger and happier. Also try to think in what way you have earned promotions, either from grade to grade in school or to positions of trust in the business world.

Then come next Sunday and study together the story of how Abraham became worthy to be called "The Father of the Faithful."—*Hageman.*

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NOTES ON C. E. TOPIC, MARCH 9.

Subject: *Obeying Conscience.*—1 John 3: 18-24. (A Leaderless Meeting).

It is suggested that this be a leaderless meeting, that everything be spontaneous. One will announce the first hymn, another will offer the opening prayer, another read the scripture and so on. Everyone will take a part without having to be introduced. Let there be no pauses.

Some one should make the opening talk, being well prepared, defining particularly what conscience is and what is meant by obeying it. Have others to define conscience; others tell of its application.

SUGGESTIVE ILLUSTRATIONS.

"A nail driven too near a compass may make a false guide; a secret sin will do the same for the conscience.'" Study carefully the Word of God.

"A bell-bouy that gets loose is transformed from a means of safety to a peril; so is an unanchored conscience." Bible knowledge is the anchor.

"A soldier, carrying a dinner bucket, dropped his hands to his sides when a waggish friend shouted 'attention!' and lost his dinner. Our obedience to conscience should be as instinctive as that."

"A conscience in good conditions responds as readily to slight suggestions as a bicycle well oiled and balanced responds to the bending of the rider's body."

INSPIRING POINTS.

A good conscience is a continual Christmas.—B. F.

Trust that man in nothing who has not a conscience in everything.—Sterne.

A disciplined conscience is a man's best friend. It may not be his most amiable. —A. Phelps.

He will easily be content and at peace, whose conscience is pure.—Thos. A. Kimpis.

Conscience is merely our own judgment of the right or wrong of our actions, and so can never be a safe guide unless enlightened by the word of God.—Edwards.

There is no class of men so difficult to be managed in a state as those whose intentions are honest, but whose consciences are bewitched.—N. B.

I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.—The Apostle Paul.

Brethren, I have lived before God in all good concsience until this day.—The Apostle Paul.

The conscience is the sum total of all of one's instruction and experience to the present time.

Your conscience will depend upon what you have been taught to be right. Your conscience tells you to do right, but does not tell you what is right.

But if any man lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.—James.

PROGRAM.

Sunday School Convention, of Alabama Christian Conference, Pleasant Grove Church, March 29-30, 1913.

SATURDAY, MARCH 29, 10:00 A. M.

1. Devotional Services by Rev. C. W. Carter.
2. Organization.
   (a) Election of temporary officers.
   (b) Enrollment of delegates.
   (c) Election of officers for the year.
3. Addresses:
   (a) Words of Welcome—Rev. G. O. Lankford.
   (b) Response—Rev. J. H. Hughes.
4. A paper: Quiet Hours with the Bible —Mrs. J. T. Clack.
5. Sermon—Rev. J. W. Elder.
8. Adjournment.

SATURDAY AFTERNOON.

1. Devotional Services—Rev. J. D. Dollar.
2. A recitation—Miss Lois Carter.
3. The Organized Class—Rev. J. H. Hughes.
4. Some Problems of the Country Sunday School—Rev. G. D. Hunt.
5. Preparing the Lesson—Dr. J. M. Welch and J. W. Payne.
6. Recitation by Miss Lois Kitchens.
7. An address by J. J. Carter.
8. Adjaurnment.

SATURDAY EVENING.

1. Devotional Services—J. F. Beard.
2. The Ultimate Aim of the Sunday School—Rev. C. W. Carter.
3. Preaching by Revs. J. H. Hughes and J. D. Dollar.
4. Adjournment.

SUNDAY, 9:30 A. M.

1. Sunday school, Prof. Arnold Riser in charge.
2. Open Parliament—Rev. G. D. Hunt. (Have your questions ready).
3. Sermon by Rev. C. M. Dollar.
4. Adjournment.

G. O. Lankford,
J. M. Welch,
G. D. Hunt.

Brown.

Whereas God in his infinite wisdom has seen fit to remove from our midst to His kingdom above our beloved and highly esteemed Sister, Mrs. R. S. Brown, therefore be it resolved:

1st. That by her death Wentworth C. E. Society has lost a faithful and devoted member, the community a kind neighbor who was a friend to all, the husband and children a most tender and devoted wife and mother.

2nd. That we bow in humble submission to the will of Him who doeth all things well, and pray that the religion which she so nobly professed and lived may comfort those who are left to mourn her departure.

3rd. We extend to the family our heartfelt sympathy in their bereavement

4th. That a copy of these resolutions be spread upon the minutes of C. E. Society, a copy be sent to the family and a copy sent to The Christian Sun for publication.

(Mrs.) Harriet McCullers
Vivian Atkinson.
Oma Utley.

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Fulton.

Bro. Jacob Fulton was born March 18, 1840 and died December 3rd, 1912. He made a profession in early life and joined the church at Salem Chapel. I visited him about one month before his death and read and prayed with him. He was very appreciative and was anxious for me to visit him again. He talked very freely about dying and was fully resigned to death. His faith was strong in his Savior. He has gone to his future home while he leaves to mourn their loss, a widow, four sons, three daughters, two sisters and two brothers, and many relatives and friends.

This writer preached his funeral in Salem Chapel church to a large congregation. May the good Lord bless all the sorrowing ones.

S. B. Klapp.

WOMAN'S HOME AND FOREIG N MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

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Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

REPORT OF BOARD MEETING.

The W. H. and F. Missionary Society of the W. N. C. C. C. met in called session at Elon College, N. C., Nov. 29, 1912. By common consent Mrs. W. H. Carroll was appointed president, and Mrs. T. A. Moffitt Secretary and Treasurer. The vacancy caused by the resignation of Mrs. T. E. White was supplied by Miss Myrtle Lawrence of Elon College.

During the sesion the ways and means of promoting missions in the conference were discussed, and the conclusion was reached that the responsibility of organization rested with the pastors, as it had been proved by past experiences to be utterly impossible to get the ear of the churches through the various secretaries. The Treasurer reported $14.02 sent to Mrs. Walters for the first quarter.

There being no further business the Board adjourned to meet on call of president.

Mrs. W. H. Carroll, Pres.,
Mrs. T. A. Moffitt, Secty.

The Treasurer's quarterly report of the W. H. and F. M. Board of the S. C. C.

Receipts	
E. Va. Conference	$150.00
Ga. and Ala. Conference	5.10
N. C. and Va. Conference	13.10
Va. Valley Central Conference	4.03
W. N. C. Conference	14.02
Special funds	
E. Va. Conference	57.00
W. N. C. Conference	25.00
Total Receipts	$268. 25
Disbursements:	
Miss Mary Rowell Special Fund	82.00
Mrs. C.H. Rowland, Incidentals	1.75
Dr. J. O. Atkinson Incidentals	4.50
Total Distributions	88.25
Amount of cash on hand	299.16

Mrs. W. T. Walters, Treas

ELON COLLEGE NOTES.

Rev. J. F. McCulloch, Greensboro, N. C., occupied the College pulpit at the eleven o'clock hour Sunday and delivered a magnificent sermon. Dr. McCulloch is a favorite with Elon congregations.

Mrs. Crew and daughter, Danville, Va., visited their relative, Mrs. J. H. Farmer, Saturday and Sunday.

The local graded school has been incorporated and placed in the hands of a self-perpetuating corporation of Trustees. It is believed that this step will insure a more permanent basis of support for the school

The deep well gave the College considerable trouble last week and from Tuesday till Saturday night was out of commission. Water had to be hauled in wagons to run the plant and furnish drinking water. It is working beautifully now and no further trouble is anticipated. Warm weather helped us greatly in our misfortune.

Dr. T. C. Amick took this writer's place on the program of the N. C.Peace Congress in Raleigh, Saturday, speaking from the theme. Christianity and Peace.

Mr. J. M. Saunders, Durham, N. C., superintendent of the Christian Sunday school of that city, is visiting Rev. and Mrs. C. A. Boone.

Prof. R. A. Campbell has gone to assist in the induction of Mr. Wilson into the Presidency and in that function will be assisted by Mr. V. P. Heatwole, Mr. J. C. Parsley, and Missess Kathleen Brothers and Eug nia McCoin of the student body.

W. A. H.

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—We felicitate our friend, Prof. A. Lucius Lincoln, Charlotte Court House, Va., on his election to the position of State Examiner of Elementary Public Schools for Virginia. The position is one of honor and opportunity, carrying with it a handsome salary and the privilege of getting in touch with the schools and educational work of the State. Lucius is an Elon College graduate who has made good as teacher and principal in high school work, and merits the confidence and the distinction shown him. He may be counted upon to fill with due honor to himself and credit to the State the position to which he has been chosen.

—Have you had "missionary day" in your church, Brother Pastor, that day and event about which so much was said, and upon which you made with yourself a solemn resolution at Conference last fall? The year slips by.

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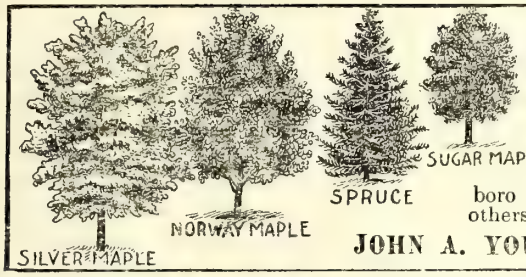

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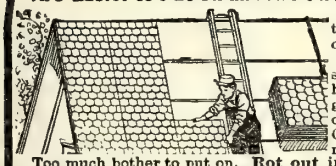

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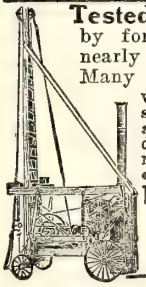

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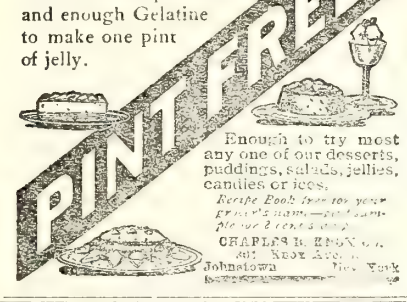

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Amount brought forward	$686.56
Dues.	
Rosa Short	.10
Elberta Short	.10
Monthly S. S. Offering.	
Lebanon	1.00
Dendron	2.19
Mt. Auburn	2.05
Centerville, Va.	1.25
Palm St.	1.16
Morrisville	2.51
Linville	1.08
Happy Home, N. C.	1.84
Henderson	4.04
Antioch, Ala.	.25
Special.	
A. C. C., J. F. Burnette, Sec.	17.00
A. C. Clup, Wakarusa, Ind.	3.00
M. R. Griffin, for Grandmother	3.50
Plymouth Ch.	4.01
Mt. Hermon	2.75
Total	$734.39

Dear Children and Friends:

We are all well at this time except from colds, which are general. We are glad to be favored with good health. It seems from the way the boys get busy with their hoops they are all feeling good; while at night they "bark."

I am glad the people are getting interested in the water and sewerage for the Orphanage. Just continue to talk it. It is an actual necessity. One of the large girls said yesterday, while pumping water to wash the clothes for our "family," "If I had a thousand dollars I would put the water works in right soon." I mention this to give you another suggestion, other than the necessity for the sanitary conditions.

Since our call for sheets we have receievd five; and,fruit continues to come in. Yoy can scarcely imagine how much you have helped us by sending "one can" of fruit.

Uncle Emory.

Donations.

Miss Annie Williams 3 sheets and candy for the little folks. Mrs. J. W. Holt, 2 cans of fruit and 1 can of preserves. Ladies' Aid Society, Union church, Surry, Co., Mr. Willie Myric, ½ bu. peanuts for children. Mr. Myric is a ministerial student at the college and instead of going home Christmas fo rhis vacation he gave the money to the children, 25 cts each.

Chipley, Georgia, February, 23, 1913.

Dear Uncle Emory:

I am late this month but will try and do better next time. I am still going to school and I'm learning fast. We sure have a nice time at school "playing ball." I hope you and the cousins enjoyed your selves Sunday. I went to preaching Sunday and my little "cousin" came home with me. We sure did enjoy our selves.

Love to all,

Rosa Shortt.

P. S. You wll find enclosed ten cents my dues for this month.

Sunday was a very pleasant day with us. Since we have our new song books the services in the afternoon are enjoyed so much more.

Our girls play at the swing and the boys roll hoops.

Chipley, Georgia, Feb. 23, 1913.

Dear Uncle Emory:

I was so glad to see my letter in print, I am awful late with my dime. But betaer late than never, I hope you and "aunt Lovie" and the cousins are well and enjoying your selves. I am having a nice time helping "my mamma" feed her little chickens. We are raising chickens for the "Preachers," so you must visit me. Mamma gave me one "hen." She sure is a fine one she is my pet.

I will close with love to you and the cousins.

Elgerta Shortt.

That is such a smart girl; but my! what a "temptation" you put before me, I will be very glad, indeed to come and see about those chickens. I am "true" to my profession when there is chicken on the table.

DIED.

Wright.

Mrs. J. M. Wright, whose maiden name was Cornelia Ann Wallace, died Feb. 13, 1913. She was born the 9th day of March, 1850, and was married to J. M. Wright March 15, 1868. To this union were born eleven children, ten of whom survive her, and they were all with her during her last illness. She has been a consistent member of the church for more than forty-six years, and for the last eight or ten years had held her membership with Christian Union church. Her life was an open book, and was read by all who were personally acquainted with her, and gives us the fullest assurance that she is not dead, but asleep in Jesus.

The thought of her departure from our presence makes us weep. While we shed the tear of sorrow on account of her departure, we feel that those tears should be mingled with tears of gratitude to the many kind hearts and willing hands in Biscoe and the country adjacent, who so kindly and tenderly rendered every assistance necessary for the comfort of our dear companion and mother. May the richest blessings of heaven rest upon them all.

Her Husband and Children.

Bailey.

Captian Quincy R. Bailey died of heart failure at his home near Zuni, Virginia, February 1st, 1913, in his 57th year. For years Mr. Baily was in the service of the Norfolk and Western Railroad; but had retired to a farm near Zuni.

He was married three times. His third wife, who was Lula C. Miles, survives her husband without children; though they had adopted a little boy. By previous marriage there were five children. Wilborn, Hugh, Corper, and Ada living and one dead. Hugh resides in Suffolk with a wife and two children.

Mr. Bailey was a good man, a good husband, and a good neighbor. His remains were carried to Disputanta, Va., and buried in the family cemetery at the old homestead in Prince George County, Va. He was a member of Ivor Church.

Heaven's blessings upon the children and the widow. His last words were "I must go, my school is out."

W. W. Staley.

McCoy.

Miss Maggie Lee Munford was born February 15, 1890, married to J. B. McCoy November 30, 1910, and died in Suffolk, Va., February 5th, 1913, near her 23rd birthday. She was a member of the Suffolk Christian church. She had been in declining health for months, but expressed her willingness to depart, trusting in Jesus Christ as her Savior.

She was the daughter of B. L. Munford and wife and she left no children. On Friday February 7th we carried her remains to Mount Carmel church where the funeral services were conducted and her remains were buried.

Her testimony on the dying bed that she was willing to go is the greatest comfort to her loved ones.

W. W. Staley.

McAdams.

At her home, near Long's Chapel, in Alamance county, N. C., January 18, 1913 sister Catherine E. McAdams died after an illness that continued for about six years, in her 84th year. Sister McAdams became a member of the Christian church at Providence, Graham, in her youth. She was the daughter of Henry Trolinger, a brother of John Trolinger, married Benjamin McAdams January 18, 1849. Her husband died December 9, 1901. Her only son, John, preceded her to the grave. All now lie in the old cemetery at Haw River.

Funeral by

W. S. Long.

Klapp.

Sarah Klapp, closed her eyes in the sleep of death February 7th, 20 minutes past 8:00 P. M. If she had lived till June 25th, she would have been 90 years old. She was stricken with paralysis and lived 53 hours, during which time she never spoke nor swallowed, and then went to meet God. Father preceeded her to the spirit land about 14 years ago in his eighty-second year. She was a member of the Christian Church at Apple's Chapel. She was the mother of ten children, eight of whom survive her. Viz. Mrs. Mary J. Christman, widow; Rev. P. T.; J. M., of Rick Hill, S. C.; Rev. S. B.; Mrs Maggie Ellington, widow; Mrs. Martha Huffines; Robert L. of Bentwood, Md., and Mrs. Sudie Apple, widow. In the absence of the pastor, Deacon Milton Brown, a former student of Elon College, read the funeral and burial service.

A Friend.

February 11, 1913.

Brooks.

M. V. Brooks was born Sept. 1 1841, and died Jan. 22, 1913 in the seventy-second year of his age. He married Martha M. Siler June 1872; and to this union were born nine children, eight of these, with their mother, survive him. He was a member of Park's Cross Roads church, and had been a member about forty years. The large congregation, present at his funeral, full of sympathy for the grief-stricken family, showed the high esteem in which he was held... Rankin Parks of Siler City came too late for the funeral. He had been associated with Bro. Brooks from boyhood, and there was an understanding between them that he should deliver an eulogy at his funeral.

The funeral was conducted by the writer assisted by Bro. Way. The Lord comfort the sad family.

T. E. White.

Teague.

Margaret Teague, daughter of Simon Cox, was born Apr. 1, 1883, and died Jan. 21, 1913. She married Jesse Teague, and to them were born four children. The youngest, an infant of a few days, died the day of sister Teague's burial. She prepared for life and death at an early age, professing her faith in Christ, and accepting Him as her personal Saviour. She called her family around, and gave them her parting blessings. Hers was a triumphant death.

She leaves a husband, three children, a father and mother, five brothers and one sister who mourn her early death.

She was buried at Shiloh, and a large congregation attended her funeral.

T. E. White.

Holland.

Miss Martha E. Holland, daughter of the late Lemuel Holland and his wife Nancy, departed this life at the home of her brother R. F. Holland, near Holland, Va. on Jan. 24th, aged 73 yrs, The funeral was conducted by the writer at the home, and the remains placed in the family cemetery at her childhood's home near by. Miss Martha was a good woman, a faithful and loyal member of Holy Neck church, and, possessed a strong Christian faith. Her life was largely spent in service for others, caring for aged mother and ministering to the needs and comfort of the sick in her large family connection and community. For years she had lived under an ever growing malady that she knew meant death, yet always cheerful and resigned. Truly a good and useful woman is gone. Such are the salt of the earth. May God bless and sanctify her memory to the good of her loved ones.

N. G. Hewman.

Haslett.

Thomas K. Haslett departed this life at his home near Somerton, Va., January 6, 1913, aged 73 years. He leaves a widow, two sons, Claude and Joseph Haslett, Suffolk, Va., and one daughter, Mrs. Seth Marger, Holland Va., two brothers, J. A. and J. D. Haslett, and two sisters, Mrs. Sarah Howell, and Mrs. Elizabeth Darden.

The deceased was noted for his honesty and integrity. He was a member of Holy Neck church for many years, and we believe he was ready when the summons came. He was busy about his business when he was taken ill, and in a short time passed away. The funeral services were conducted at Holy Neck church by his pastor, Dr. N. G. Newman, and the writer. May the bereaved ones be kept and comforted by our Heavenly Father.

C. H. Rowland.

York.

William Henry York was born January 6th, 1859, and died December 19th, 1912, being fifty-three years, eleven months, and thirteen days old.

Bro. York was united in marriage to Miss Mary Edwards, September 9, 1880. To this union there were three children, two of whom died in infancy. He united with the Christian church at Park's Cross Roads about fifteen years ago. For twenty-eight years he suffered with asthma, and at times it was with great difficulty that he got his breath. Because of his affliction he did not go from home but very little for everal years before his death.

Bro. York leaves to mourn their loss a wife, one daughter, Mrs. W. G. Frazier, two grand children, an aged mother, four brothers, three sisters, and many relatives and friends. A large number gathered at Rehoboth M. E. church where the writer conducted the funeral services, and his remains were laid to rest in the family cemetery at that place. The bereaved ones have our sympathy in this hour of bereavement.

L. I. Cox.

Johnson.

Mrs. S. M. Johnson departed this life January 4th, 1913. She was a well known and esteemed Christian lady, having lived in Berkley for ten years, at No. 302 Chestnut St. She had been a great sufferer for about two years, and during the past year she has been confined to her room. Mrs. Johnson was a native of Isle of Wight County, Virginia, and moved from Windsor, Va. to Berkly Ward, Norfolk, Va.

She was the daughter of Mrs. S. A. Ely and the late Stephen Ely, and was in the 52 year of her age. She is survived by her husband, Mr. J. H. Johnson, and six children, Mrs. W. C. King, of Suffolk, Va.; Miss Lillian M. Johnson, J. Sankey Johnson, Myrtle Va.; J. Moody Johnson, S. Wharton Johnson and Cecil D. Johnson, one grand son, John Robert Johnson. Also two brothers, J. L. Ely of Suffolk, and S. L. Ely of Berkley, one sister, Mrs. W. C. Varner, of Ivor, Va.

Sister Johnson was a member of the First Christian Church, having transferred her membership from Antioch in Isle of Wight Court House, where she had been one of the most active and useful members.

The funeral took place from her home at ten o'clock Monday, January 6th, conducted by her pastor, Rev J. M. Roberts assisted by the writer. Every available space in the parlor was taken by the beautiful tributes of flowers. The interment took place in Forest Lawn Cemetery, Norfolk,

About ten days before her death she wrote for me to come down to see her. I spent Sunday afternoon, December 29th, in her home. Surely but few suffered as she, yet she was patient, thoughtful, of her family and friends. She planned her departure in every detail: scripture to be read, songs to be sung, and requested me to assist in burial service when she should finally make her departure. The devotion shown to her by her family in her long weary months and lonely nights of heart ache and suffering is but another example of true parental affection, and of the highest type of home training.

Thus one by one, earth's families are broken, and transplanted to that home not made with hands, but eternal in the heaven, where the lame man shall hop as an hart, and sorrow and sighing shall flee away. B. F. Black.

Hines.

Mr. Sylvanus Hines departed this life January 16, 1913. He was born October 4, 1831. He had been growing weaker for some months before he died and hence the end was not a surprise to his friends. During his weakness and suffering the Christian religion was his comfort. He frequently expressed his desire to depart and bewith his Savior in whom his trust was fixed.

A large gathering of friends was present at the funeral services conducted by the writer. He leaves to mourn his departure a wife to whom he had been married more than 46 years, and six living children. R. H. Peel.

Young.

At a Special Communication of Youngville Lodge No. 377, A. F. & A. M., the undersigned were constituted a committee to draft resolutiins of respect to the memory of Brother William T. Young. The committee respectfully submits the following Resolutions:

Whereas, the Supreme Architect of the Universe has once more visited our ranks, and in infinite wisdom and tender love, has invited from the labors and cares of this life into the realm of the celestial our beloved, faithful and esteemed co-worker, Brother William T. Young, who laid down the working-tools of this life December 1st, 1912.

Therefore, Be It Resolved,—1st. That we as members of Youngville Lodge, deeply lament the death of Brother Young; he was ever a faithful member of ou rfraternity, alwayspunctual in attending the meetings of the Lodge, alawys diligent and cheerful in the discharge of his duty at a true Mason, and always glad to speak a kind word for the good of the Craft. The Records of Youngville Lodge No. 377 show that Brother Young was a charter member of the Lodge, and was for many years Chaplain of same. And we as members of the same will endeavor to follow his example in Christian love, and fidelity to the sacred tenets of our Fraternity, so that when we shall come to the end of our toilsome journey, we may welcome the Death Angel and fear no danger.

2nd. That, we commend his bereaved family to the great Master whom he loved so dearly and served so faithfully, and we extend to them in thi shour of sorrow our heartfelt sympathy.

3rd. That, a copy of these resolutions be spread upon the minutes of our Lodge,

3rd, That, a copy of these resolutions be spread upon the minutes of our Lodge, a copy to the family, a copy to the Franklin Times, The Orphans' Friend, and The Christian sun, for publication.

Bland G. Mitchell,
Jenadus C. Winston,
S. E. Pearce, Committee.

Died, at his home near Haw River, N. C., Jan. 28th, 1913, Anderson Reaves Thomas aged 81 years and 20 days.

He aws a member of the New Providence Christian church and had been for more than sixty years. A good man has passed from labor to rest. A loving husband and devoted father has been taken away. A noble citizen is of earth no more. He lived the religion that he professed and when death came he expressed himself as ready to go—he said good-by his family and friends about him and and bade them meet him in heaven.

He is a nephew of Joseph Thomas, the White Pilgrim.

In 1845 he married Miss Emily C. Rippey and to them were born twelve children, eight of whom are living. His wife passed to the Spirit land in 1910.

The funeral services were conducted at Long's Chapel, by the writer, in the presence of a large audience; and we laid his body to rest in the cemetery by the side of sis wife. His grave was covered with beautiful flowers. The Lord comfort those who mourn. P. H. Fleming.

Bro. S. S. Franklin was gorn Oct. 3, 1880, and died Jan. 19, 1913. He professed faith in Christ some nine years ago, and died in the hope of everlasting happiness. He left to mourn their loss afatheranr step-mother, four brothers and and three sisters, a wife and four children with a host of relatives and friends. His remains were laid in the cemetery ta Little River Presbyterian church Jan. 21, to sleep the long sleep of death. Funeral by the writer. J.S. Carden.

Feb. 18, 1913.

Brown.

Louis Cotton Brown was born in Lewiston, N. C. in 1859. On October 18, 1901 he was married to Miss Maggie Henderson. He was at that time located at Driver, Va., where he was engaged in business. He made a profession of religion and united with Berea, Nansemond Christian church, in 1902. About two years ago he moved to Churchland, Va., where he was engaged in business. He was stricken with pneumonia about the first of January, 1913, and died on 15th day of that month. His funeral was conducted at Churchland Baptist church, by the writer, assisted by Rev. Vernon I'anson of Norfolk. His body was laid to rest in Oak Grove Cemetery, Portsmouth, Va. Brother Brown had a large circle of friends, and will be greatly missed. He left a devoted wife, one sister, Mrs. W. H. Ferguson and one or two half-brothers. May the Lord graciously bless the bereaved family. I. W. Johnson.

Klapp.

Mrs. L. W. Klapp, widow of the late Irwin Ludwie Klapp, departed this life on the 7th of February, 1913. She had been in feeble health for several years, but three days before her death she suffered from a stroke of paralysis from which she never regained consciousness. She lacked but little of being 90 years old. She was held in high esteem by her neighbors and friends, being well known in Guilford and Alamance counties in which she spent her life. She was a member of Apple's church from early girlhood to her death. She was the mother of eight living children: Mrs. Mary J. Chrisman, Greensboro; Rev. P. T. Klapp, Elon College; James M. Klapp, Rock Hill, S. C.; Rev. S. B. Klapp, Greensboro; Mrs. M. L. Huffines, Gibsonville; Robert E. Klapp, Washington, D. C.; and Mrs. Ludie Apple, who lived with her at the old home.

The funeral services held on the second Sunday at Apple's Chapel, were largely attended by sorrowing friends who came to pay their last tribute of respect to one who in a long life was loved and honored.

A Friend.

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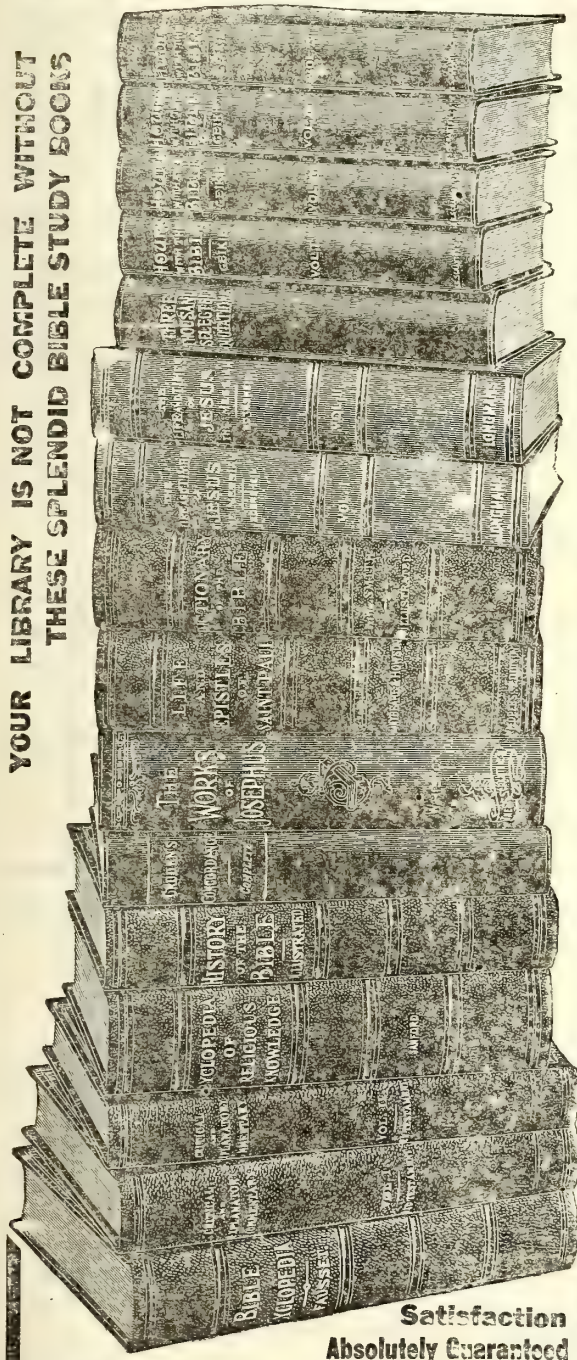

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Organ of the Southern Christian Con-

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HOW GOD WINS MEN

Those who live the gospel they profess are doing more to persuade others to turn from sin than those who content themselves with making many appeals to those about them to become Christians while they are careless in their every-day living. Ask the members of any Bible class what led them to Christ, and see if the majority do not say that it was the earnest, consistent life of some Christian.

Calvin H. French, D. D., tells of a professor in a small college who gave his strength and time for years to personal friendships with his students and daily prayers for their spiritual welfare. Some of those who graduated from that college during his life are now strong and useful Christians, lawyers, ministers, or business men. "How did he do it?" one of these was recently asked. "I do not know," was the reply. "He never spoke to me about being a minister, yet I know that I would not have become one except for him. I think it was just the way he lived."

In like manner a former student of the president of a small Dakota college has said: "No one could be in his class four years without becoming a real Christian. Of eleven young men graduated from that school while he was there, eight became ministers, two of them going to the foreign-mission field."

It is the life that tells. God's plan for winning men was made known when Jesus said to his disciples, "Ye are the light of the world."—*Westminster Adult Bible Class.*

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

GOD'S DESIRES.

I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.—Hos. 6:6. (Golden Text for Sunday, March 16.)

The object of all sacrifices recorded in the Old Testament was to make man obedient to God, and show man the proper method of approach to God. God did not delight in the blood of beasts, but in the willing and servile obedience of those who slew and offered the beasts. God had desires. He has desires yet. His supreme desire is that men shall bend their wills to His will and in all things shall obey Him. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Sam. 15:22.

Now God does not desire, as some monarch would, according to our interpretation of His Word, that men should obey Him—just for the sake of seeing His will obeyed: but God's mercy is greater than man's, and God's wisdom more sweeping, comprehensive and complete than man's. He knows we will be more merciful, wiser, better, more charitable, kind, considerate, if we obey His will than if we go according to our own will.

God did not desire that Abraham should commit a revolting crime, really kill his own son. But He did desire that Abraham should be willing to do what he was divinely commanded to do, however hard and trying the ordeal might be. God tests us, tries us, searches us; but never more than we can bear if we but trust and obey Him. We need not fear the outcome, the consequences, however dark and dreadful seems the way, if we but hear and obey the voice of God.

No life has ever yet known fully the depths of God's mercy until it has been sorely tried and tested. God tries us with sore and deep trials not because He means to be cruel, but because He wants us to be kind, generous, gracious, faithful.

But there is a deeper point yet in the lesson and in the text. God is Himself first of all a Father. There is no conflict between God the Supreme Sovereign, and God the gracious Father. And Abraham was taught this salient fact when he raised his hand to slay his son Isaac. God wanted the sacrifices of a broken and obedient will; but He did not want the offering of a murdered son. The tender affection of Abraham for his son, the fatherly feeling, the natural paternal love were all precious in God's sight and He would not have these severed. God was to be henceforth to Abraham, not only King, but Father. Sonship was respected, esteemed by both alike—God and Abraham. God is the one true, faithful, merciful, loving Father of us all.

DAVID LIVINGSTONE.

When God wants a man to undertake some peculiar and hazardous task He raises Him up one, just fitted for that sort of thing. I am thinking of David Livingstone, the task he undertook, the work he wrought, and his peculiar fitness for the life he lived.

I will pick a paragraph from Powell's "The Last Frontier," and print it here to this effect:

"About the time that the nineteenth century had reached its turning point, a strange tale, passing by word of mouth from native kraal to native kraal, came at last to the ears of a Scotch worker in the mission field of Bechuanaland. It was a tale of a waterfall somewhere in the jungles of the distant north; a waterfall so mighty, declared the natives, that the spray from it looked like a storm cloud on the horizon and the thunder of its waters could be heard four days' trek away. So the missionary, wearied with the tedium of proselyting amid a peaceful people and restless with the curiosity of the born explorer, set out on a long and lonely march to the northward, through a country which no white man's eyes had ever seen. It took him three years to reach the falls for which he started, but when at last he stood upon the brink of the canyon and looked down upon the waters of the Zambezi as they hurtled over four hundred feet of sheerest cliff, he was so awed by their majesty and their beauty that he named them after Victoria, the young English queen. Before he left the missionary-explorer carved his name on the trunk of a near-by tree, where it can be seen today; the name is DAVID LIVINGSTONE."

In this way David Livingstone was led to discover the "Victoria Falls of the Zambezi," the greatest, the most magnificent on the globe, and incidentally to explore, and so open up to the world, the interior of the Dark Continent. Livingstone, the missionary, had in him the blood of the explorer and the true spirit of wanderlust. Had Livingstone been a missionary only he would have remained on the border of the great continent where there was enough of pagan darkness to engage him all his days, heaven knows. But God needed a geographer as well as a preacher, a scientist no less than a missionary. In Livingstone all these qualities blend, and reach their climax.

This man's life is worth knowing. There are none others like it in all the annals of true greatness. Born a poor Scotch lad, reared in a cotton-mill from ten years of age and schooled in all the hardships and deprivation known to the frontiersman and the explorer, he died in a hut a thousand miles from sea or civilization and then found sepulture and rest for his weary body in Westminster Abbey among the world's illustrious dead; and today we are told that more people, in going to the Abbey, enquire for Livingstone's tomb than for that of any king or warrior or statesman buried there.

He was born March 19, 1813, at Blantyre, Scotland, and on May 1, 1873, his attendants found him dead, in a kneeling posture by his bedside at Ilala alone in his litle hut in the great interior there. Those faithful attendants understood that this man deserved Christian burial and since they were unable to give it, bore his body a thousand miles on foot that they might reach the sea-shore and send their precious burden to the land of his loved ones where proper respect might be given the remains of the one they adored. Livingstone at ten was put to work in a cotton mill, his parents being too poor to school him. By study at night, and at odd moments, he prepared himself for a missionary, the vocation to which in early years he felt himself called. At the age of twenty-five (1838) he was accepted by the London Missionary Society and two years later (1840) being licensed as a physician, he was sent to South Africa. For eleven years he labored as a missionary pure and simple. Then the spirit of the explorer got the upper hand of him—and he went out to see what that great continent was and to open its unexplored expanse to the whole world. In 1853 he went out on his great exploring tour across the continent—1500 miles, and back again. From 1858 to 1864 he was engaged in the work of exploring at the head of a government expedition. He was hailed as the world's greatest explorer. Honors were showered upon him—to which he paid not the slightest attention, making it a rule of his life never to read anything written in praise of himself. And he never forgot his calling and true mission in the world. "As far as I am myself concerned," he writes, "the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants. As I have elsewhere remarked, I view the end of the geographical feat as the beginning of the missionary enterprise."

Livingstone's dream ,the redemption of Africa, was not realized in his day, but

it is being realized as the years go, and all true missionaries, all good and great men everywhere may receive inspiration from this wonderful life and from the motto he gave some school children in his native Scotland: "Fear God and work hard."

MISSION RECEIPTS.

The Mission Treasurer's Report for February, printed elsewhere, is not such as to cheer the heart much. We are hoping and expecting that the report for March will give a far different showing. "Income for Home Missions $119.93. Income for Foreign Missions $200.57. Paid out for Home Missions $52.00. Paid out for Foreign Missions $829.22." We ought to be ashamed, heartily ashamed, each and all of us, that the income was so small during the month; and that the need for the output was so meager. We of the Chirstian church just ought to be spending five times that much for missions on any and every month of the year; and we ought to have the money in hand to spend.

But, ouch! the situation is different. Bills payable and due on accounts (less cash on hand) $10,543.25. Due on salaries and bills (approximately) $2,108.73. Add these two accounts, due, and there seems to us an indebtedness of $12,651.98. Brethren and beloved this will never do.

Our candid opinion is that our dear people are not being given a square deal at this business of missions. There is honesty, integrity, economy and all that, in handling the matter, and no one doubts. But we of the Christian church are not burdened about missions. We preachers are not preaching missions; teachers are not teaching missions, writers amongst us are not writing about missions, and thinkers are not thinking about missions. Speaking generally we of the Chrstian church have not learned our first lesson in missions. We do not realize the great need of missions; and we certainly do not know our strength in giving to missions; and we are not realizing the blessings God has in store for us if we but do our part in helping evangelize the world.

We shall have to get this matter of missions in a far better and more effectual way yet before we fetch the larger results or enjoy the better blessings. Not till we burden ourselves with missions will God bring to us His blessings from missions.

OUR PUBLISHING HOUSE.

Seventy-five shares of the additional one hundred shares of stock in our Southern Christian Publishing House have been subscribed for. There are to be in all three hundred shares of stock at $50.00 the share par value. Of this amount friends have subscribed for two hundred and seventy-five shares. There rmeain, therefore, only twenty-five shares more of this stock to be taken. The terms of payment are one-half in 30 days from time of subscription and the remaining half 90 days thereafter. To our thinking here is one of the very best opportunities for men and women who have a small amount of capital they can spare, to invest with every promise of safety and security, in an enterprise that must grow and develop into vast proportions as the years come and go, and one, too, that must of necessity prove a source of pride and profit. With a plant being equipped capable of doing $10,000 worth of work a year, and with $10,000 worth of work a year to be done, somebody must prove derelict to duty, and managers must prove inefficient and stupid indeed, if efficient work is not done, and a substantial profit realized. At any rate, beloved, we are resolved to try; and putting our dollars and our deeds together we reckon not with failure, and looking to the future adopt the good Livingstone's motto: "Fear God and work hard."

MR. TAFT'S LAST FLING.

Many regretted exceedingly that Mr. Taft, almost as a last act of retiring from from the presidency, felt called upon to veto the Webb liquor shipment bill, a measure which undertakes only to give any State the power to control liquor when shipped from without the State. This act adding nothing to the fame of the retiring President as both Houses of Congress preceded to pass the bill over his veto by more than two-thirds vote. But, Mr. Taft is not to be censured too severely for this act. It must be born in mind that President Taft was first of all a lawyer and a judge. Here is, to our thinking, the truest and the most kindly and charitable word we have seen on the subject, from the New York Christian Advocate, and it incidentally analyzes Mr. Taft's character in a marvelous manner:

Mr. Taft's veto of the Webb bill was thoroughly characteristic. In the composition of the late President the lawyer predominated. On the judicial bench his mental qualities would be invaluable. In the chair of the Chief Magistrate they were often a hindrance to statesmanship. The famous bill against the shipment of liquor into States which have adopted prohibitory laws is a measure in the interest of public morality. This fact undoubtedly impressed Mr. Taft, whom we understand to be a temperance man in precept and practice. Yet he was unwilling to let the bill go through with his indorsement because he regarded its constitutionality as questionable. His misgivings were confirmed by the opinion of the Attorney-General. It is not for us to dispute such an authority, though we remain unconvinced of its justification. At any rate Mr Taft might have deferred the question to the judgment of the Supreme Court. But that was not the way. No one doubts his honesty; many will question his wisdom. He was evidently more jealous of his reputation as a constitutional lawyer than of his record as a philanthropist. He wished to retire from office with his fame for judicial balance unimpaired.

COMMENT.

—*The Greensboro Daily News:*

"That bill to regulate the morals of the people of Guilford County may be all right, but we've always been of the opinion that the morals of Guilford would compare favorably with the morals of most any section of the country." There is the strongest test of the need of regulation. The immoral and the hard in heart are always comparing themselves with others and saying, "We are as good as you."

—The North Carolina legislature adjourned sometime this week, after being in session sixty-three days, more or less. The newspapers are under renewed obligations to this body for a great deal of first-class reading matter, top of column and along beside of. But what did the Legislature accomplish for the State? Search us. And, as the papers seem to get along fairly well without the Legislature's being in session, we respectfully suggest that our General Assembly do assemble hereafter about once in four years. The next time a candidate asks us to vote for him to go to the Legislature we expect to ask him, "What for?"

—The curious got a good jilt from President Wilson last Sunday. That official, as is his wont on the Sabbath day, was making his way to a nearby church to worship at the eleven o'clock hour. But, presto! a glance from a distance showed him that those who had gone to see, rather than to worship, had overflowed the church, filled the adjacent streets for blocks and were being managed by the police. A word to his driver carried the President and his good wife to a half-filled church a mile away where he was permitted to worship God in peace and quiet like other folks—while the curious were left to battle it out with the crush and throng and police as best they might. We could wish with all our heart that all who go to church out of curiosity should suffer a like or a worse fate.

NORFOLK LETTER.

"Where's Teddy?" some one is said to have asked the other day during the Wilson inauguration ceremonies. Whereat, the retiring president, near-known as "Billy" is also said to have "smole a smile" of the usual Taftian productions as one who could echo, "And where, indeed is he?"

Before long, as things go in this mundane sphere, the query, "wehere's Teddy?" voiced by some prankish wag in Washington, whose already hilarious spirits had been additionally aerated by the spectacular events of March, Fourth, may possibly become as common as that other query, "Has anybody seen Kelly?"

Can it be possible? Is it true that the lapse of less than five brief, fleeting years has withered with the blight of forgetfulness, and already dimmed with partial obscurity the once marvellous and prodigious personal popularity of the Strenuous One? It would seem to be even so.

The gradual passing from view of those who have held the high places of earth and been much in the public eye is a sad but significant reminder of the transient and ephemeral nature of all things human and man-made.

Suppose you try to recall the names of men prominently before the nation not later than ten or fifteen years ago; men of tremendous power and influence in all ranks and walks of life, feared, envied and truckled to by their fellows, and then observe how infrequently their names are mentioned today. It will be a splendid object-lesson in the fleeting nature of Fame, for which so many poor, deluded ones sell themselves, both soul and body.

For instance, who knows what has become of Chauncey Depew? Is he dead or alive? How long since anyone has heard of his making one of those witty after-dinner speeches for which he was famous the land over?

Personally, I haven't heard anything from the former great chieftan of Tammony Hall, Richard Croker, for a long time. He, together with "Boss" Tweed, once had more than his share of space in the great dailies of the nation, but, in the inexorable iconoclasm of Time they have "dropped out" of the game. Pardon me, it may be owing to my own stupidity but whether these two precious politicians of "ye olden days" have crossed over the Styx and are making artful efforts to bribe Judge Osiris, or are still roaming "hither and yon" over the earth, reflecting bitterly upon the devious and uncertain days of life I cannot tell.

If the fame of "Uncle Joe" Cannon does not outlive that of his illustrious predecessor as Speakor of the House, "Tom" Reed, then the lean, lank, farmer-looking old gentleman will soon pass into limbo of obscurity.

You may need to be reminded already that Jay Gould was the name of one who was reckoned, once upon a time, as being one of Wall Street's greatest financiers. You have possibly, even now, forgotten that H. H. Rogers built the Virginian railroad. The name of E. H. Harriman is still familiar, but that of Stuyvessant Fish is fading rapidly. Many people do not know whether John L. Sullivan was a pork-packer, a great singer, a noted evangelist or a prize fighter. Such is human glory and renown.

Yes, Teddy will pass with the rest of us, far less celebrated than he. Not that he was not, is not a great, good and useful citizen, but Time, the mighty Leveller will lightly toss over his deeds and achievements the mantle of obscurity and he will be forgotten. The only hope for any of us that when this earthly tabernacle is dissolved, we may all have a house not built with hands, "eternal and in Heaven." So may it be.

Henry Spencer Booth.

THE LIVINGSTONE CENTENNIAL.

..All of our churches should be preparing to observe the centenary of David Livingstone. Every home should have a copy of this man's life. Every boy and girl should read, "Livingstone the Pathfinder."

The following, taken from *The Christian Missionary,* is given, believing that it will be helpful in preparing your program. Let every one be informed concerning this hero of the Cross.

"A few suggestions may be of help to some of you in the preparation of your program. If possible, have the meeting in the evening, so that men and women, young and old, may profit by its inspiration. Use just as many ferns and palms as possible in the decorations, and red hangings and draperies. The African natives are very fond of red. Have two or three mottoes containing famous sayings of Livingstone hung in conspicuous places. Home-made ones will prove just as effective sa boughten ones. The following sentences may be used: "Anywhere, provided it be forward;" "Fear God and work hard;" "I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ;" "The end of the exploration is the beginning of the enterprise." An outline map of Africa should be prepared containing Livingstone's three great journeys. Such a map will be found in many of our biographies. Call attention to the fact that the illustration of his journeys forms a rude figure of a cross. If possible, have a portrait of Livingstone which shall be placed in your Endeavor or Sunday school room. A little ceremony connected with the unveiling and presentation of the portrait might be made very impressive.

The devotional meeting should include the reading of the one hundred and twenty-first and one hundred and thirty-fifth Psalms. These were the Psalms read by Livingstone at family prayers on the morning that he left for Africa. Papers may be prepared on "Livingstone's Preparation," "Livingstone the Missionary." "X-ray Points" might follow the papers, consisting of a few questions which might help to clinch the important events. "Sharp Shooters" would add variety—short facts or incidents written on cards and read by the members.

Prepare as souvenirs of the meeting cards 2x3 inches. At the top draw an outline map of Africa, with a cross in red ink in the center. Below write the following lines from the hymn which should be sung in closing:

'He climbed the steep ascent to heaven,
Through peril, toil and pain,
O God! to us may grace be given
To follow in his train.'

Alice V. Morrill."

FINANCIAL STATEMENT OF MISSION TREASURER FOR FEBRUARY, 1913.

(Note.—The Mission Board at its last annual meeting adopted the followng: "We recommend that the treasurer place monthly before the people through the Christian Missionary and The Herald of Gospel Liberty and other papers a simple and concise statement of our actual financial condition.")

Receipts.

Fof Home Missions	$119.93
For Foreign Missions	200.57
For all other purposes	492.32
Total receipts	812.82
Cash Balance Feb. 1, 1913	1,598.49
Grand total	$2,411.31

Disbursements.

For Home Missions	52.00
For Foreign Missions	829.22
For all other purposes	1,191.01
Total disbursements	2,072.23
Cash balance Feb. 28, 1913	339.08
Grand total	$2411.31

Liabilities.

Bills payable	6,600.00
Due accounts, as per Ledger	4,282.33
Less Cash on hand	339.08
Grand total	$10,543.25

Salaries and bills due Feb. 28, 1913 approximately $2,108.73

J. B. Bishop, Mission Treas.

FUNERAL OF DR. J. J. SUMMERBELL.

The funeral of Dr. J. J. Summerbell was held from his late home in Dayton, Ohio, on Tuesday morning, March 4th. There was a large gathering of friends and of the clergy of Dayotn and vicinity. The services were under the charge of the Rev. Hugh A. Smith, pastor of the Dayton church. By special request the Rev. Dr. O. W. Powers sang the hymns, selections which were favorites of the deceased. The addresses were by the Rev. Messrs. Smith and Crampton, the Rev. Dr. Hale, of the First Reformed Church of Dayton, as Representative of Ministerial Association of Dayton. The addresses were very appropriate and of a high order of merit. The prayer was by the Rev. Henry Crampton.

Dr. Summerbell had for several years been afflicted with angina pectoris, an affection of the heart, which was always attended with agonizing pain and from which his decease might have been expected at any time. But for his own fortitude under suffering and the affectionate and tireless care of his devoted wife we should have lost him years ago. On the last day of February he went down town to our Publishing House to attend to some matters in connection with his new book, which the House is getting out. He returned and seemed about as usual. In the afternoon he was at his desk looking over the manuscript of the book when the seizure came. The physician was summoned and restoratives were administered but to no avail and in two hours a great man had gone. His son, Dr. Carlyle Summerbell arrived on Sunday and his cousin, Dr. Martyn Summerbell, on Monday. The interment occurred on Tuesday afternoon at Spring Grove Cemetery, near Cincinnati.

A pleasing feature of the services was the reading by Dr. Hale of a minute of the Dayton Ministerial Association extolling Dr. Summerbell as minister, author and man in very appreciative terms.

Martyn Summerbell.

ELON COLLEGE NOTES.

Dr. W. S. Long visited the College last Wednesday and Thursady and read certain chapters of his forthcoming book on Systematic Theology to a number of his ministerial brethren. A special committee, of which Dr. Long is a member, appointed by the Board of Trustees, also had a meeting during hs visit and decided on certain recommendations to the Board in respect to the Chair of Theology which has been talked of for so many years. This special committee also requested Dr. Long early in April to give an institute here on Systematic Theology and he agreed to do this. This institute will be open to ministers and ministerial students.

There is genuine sorrow here over the death of Dr. J. J. Summerbell, whose visit in December endeared him so completely to all Elon. He has ever since the extraordinary session of the Convention at Graham in 1888, which promulgated the College, been Elon's warm supporter and friend.

Elon has heard with pleasure of the selection of Mr. E. S. Everett, class of 1893, as Commonwealth's Attorney for Nansemond County, Va. Mr. Everett has been a successful lawyer for many years, but up to the time of his appointment had never prosecuted a case. He was exceedingly successful, however, in defending cases.

We also rejoice in the promotion of Mr. R. W. Malone, Burlington, N. C., to the position of Asst. Cashier of the First National Bank. Mr. Malone was a student here six years ago.

Mr. and Mrs. Ward, parents of Mrs. T. C. Amick, have moved into their new home, adjoining their daughter's residence. We extend a cordial welcome to our midst.

Mr. V. O. Roberson, Belew's Creek, N. C., County Commissioner of Forsythe Co., was a visitor here Saturday.

Miss Myrtie Cox, Columbia, S. C., is home for a few days to see her mother, Mrs. L. I. Cox, who has been quite ill, but is now convalescent.

Mrs. M. A. Atkinson entertained the Book Club Saturday afternoon and served dainty delicacies to her guests.

Winter Term examinations began Saturday the eighth and close on the 15th instant.

The Ladies' Missionary Society had an enthusiastic meeting Sunday. They are studying "Western Women in Eastern Lands."

Mrs. Grace Connelly, Chicago, Ill., sister of Mr. J. R. McNally, is, with her daughter, visiting her brother's family here.

Mr. W. C. Purcell was called to Greensboro Sunday morning to see his mother, who on Thursday last was carried to the hospital. She is reported as doing well, and her many friends wish her speedy recovery.

Mrs. Justus Everette, sister to the Sun's editor, had the misfortune to lose her husband by death, of ptomaine poisoning at her home last Thursday, Palmyra, N. C. Mr. Everette visited Elon last summer and made many staunch friends, who regret his death in the prime of vigorous manhood.

Elon students of former days will be interested to know that Mr. Littleon Barber, a prosperous hardware merchant of Gibsonville, N. C., has recently become a benedict, wedding the daughter of Ex-Sheriff Jones of Guilford County, and will join us in wishing him well.

Dr. W. T. Herndon has gone to Zebulon, N. C., to visit his son Carl, who has been sick of pneumonia for two weeks. Mr. Herndon's friends will be pleased to learn that he is somewhat better and will wish a speedy abatement of his ailment.

Mrs. Compton, mother of Mrs. J. C. McAdams, now in her 73rd year, is quite ill at her daughter's home.

W. A. H.

Robert Reynolds.

Whereas, it has been the will of our heavenly Father to take from our midst Brother Robert Reynolds, we as a church and as individuals desire to record our appreciation of his life and to express our great sorrow at our loss. For many years our brother had been a devoted Christian. His love for the church was seen in his constant attendance upon divine worship.

Stricken down suddenly and unconscious from the first, there was no opportunity for a parting message. While loved ones miss him they sorrow not as those without hope.

Resolved: First—That we extend to the grief-stricken family our deep sympathy and earnestly pray that God's promises may sustain them. Second—That a copy of these resolutions be placed in the minutes of our church, a copy sent to his family and a copy to *The Christian Sun.*

Committee:
Mrs. T. L. Pierce,
Mrs. O. C. Stagg,
Mrs. Clarence Edwards.

ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes: "For several years I suffered, off and on, from female troubles, until finaly I was taken down and could do nothing. The pains I experienced, I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist.

NOTES AND PERSONALS.

—*Alamance Gleaner,* Graham, N. C.: "Last Sunday morning Misses Mary Lou Pitt, Ethel Clements and Linda Barnes, of the music department at Elon College, sang at the Presbyterian church. Everyone who heard them was delighted."

—We turned out some as nice job work from our own plant last week as anybody could desire. Our equipment is the best, our workmanship experienced, our prices honest and moderate. Give our House a trial order when you have anything to print.

—Under date of March 7th, Rev. W. D. Harward, Newport News, Va., sends this sad message: "Bro. P. E. Slade, of the Dendron church, who has been here several weeks for treatment, died last night and the remains will be taken to Wakefield tomorrow for burial."

—Now, beloved, one and all, we have a splendid equipment for all sorts of printing, letter heads, circulars, catalogues, bill heads, envelopes, etc. Our motto is "As nice work as can be had and a fair profit on all work done." Give us a trial order and see whether we make good. Address Southern Christian Publishing Co., Elon College, N. C.

—We are earnestly desiring that all our pastors be in readiness to make a simultaneous campaign in all our churches for new subscribers to *The Sun* just as soon as the paper is printed in our own House and is enlarged and improved greatly as it will be shortly. All our pastors say they love *The Sun* and want to see it in every home represented in the church. Good! We shall soon see if all mean what they say. A desperate effort is being made to enlarge and improve it. We ask the approval of the people by an increased subscription list.

—Rev. J. Lee Johnson, accompanying his brother, J. Beale Johnson, both of Cardenas, N. C., left last Monday to attend the Bible Conference at Atlanta, Ga., now in session there. Both Drs. G. Campbell Morgan and Len G. Broughton have come over from London for the Conference which in later years has come to be a second Northfield. Every man who preaches needs to get off now and then and study the Bible with his fellows and hear the Word expounded by others. All of us ought to attend Northfield, or something like it, now and then. There is information and even more inspiration in it.

—Rev. G. O. Lankford, Wadley, Ala., writes this cheering note: "The people of Alabama greatly rejoice in the wonderful progress of the Southern Christian Publishing Company. * * The future of our publishing interests in the South seem full with the promise of success and progress." By a singular coincidence, and because of their loyalty, as well as good foresight, the first and the second shares of stock to be subscribed for in our Publihing House were taken by two Alabama brethren and the third nearby, just over the line in Georgia. Our brethren in Alabama and in Georgia have ever been the most alert to every enterprise that speaks of church progress, and ready to take an active interest.

—One beloved and active pastor informs us that *The Sun* has had so much to say about the misionary situation lately that he is taking a special collection for missions in all his churches, and the same will amount to somewhat and will soon be sent in. Now that is fine. We just wish every pastor who reads *The Sun* would do likewise and resolve to take at least one special collection for foreign missions and help us in raising that special fund of $2,500 we are undertaking in our churches to raise as a special fund this year. Take your special collection for foreign missions, Brother Pastor, send it in to J. A. Mills, Treasurer, Raleigh, N. C., who will forward it for you without cost or per cent to Dr. J. G. Bishop, Treas., Dayton, Ohio.

—Bro. Warren H. Denison, Memorial Temple, Norfolk, baptized 30 members by immersion on a recent Sunday evening. "Our Sunday school has averaged 250 since Jan. 1. The people here work heartily with me in all the work; they are a spiritual people, and a missionary people, and they are kind and thoughtful of the pastor and his wife. We cleaned up the last $225 note on the parsonage the other Sunday in shorter time than it takes to tell it. Some sweet day we will tell you about the addition that we must have for our Sunday school." We rejoice with the good people of Memorial Temple that they have found in Dr. Denison and his good wife leaders who push the work, and go forward with all that makes for progress in the King's cause.

SUFFOLK LETTER.

The question of temperance is as old as the time since the flood and will, no doubt, remain as an unsolved problem for ceturies yet to come. We have been dealing with temperance in its grossest forms, and have hardly entered the field where refined Christian conscience ought to determine the subjects and aims of this Bible grace. The chief object of attack is the saloon. That the saloon is in no way a Christian institution is proved by the attitude of government toward it and the common thought of men. Civilized government in cities, states, and nation regards the saloon as a business to be regulated, watched and feared. Beyond this stage of the temperance causes there is an open field for the cultivation of temperance "in all things" and by "all people." If that field could be entered first, of course the saloon would go with-our campaigns and elections; but we must rid society of the saloon before we can do the finer work. The abolition of the saloon is civic work led by Christian men; and every Christian man should line up against the institution so full of evil to human society.

Suffolk has been "dry" under "local option" for four years; but an election has been ordered for March 31 to "try to get the saloon back." The growth of the city in these four years, in all the factors that enter into progress and thrift, has been such as to win doubters into financial confidence in "dry" conditions. The assessed value of taxation, in Suffolk, in 1909 amounted to $3,345,881.30; in 1912 the taxable values had reached $4,299,235.95, an increase of $953,354.65, nearly a million dollars. Of course there would have been marked gain if the saloon had remained, for there has been general progress all over the country; but the increase proves that the absence of the saloon has not set the city back financially; and that is the argument the "wets" use against the "dry." In the election soon to be held the issue is a single one; "shall the saloon be permitted to come back to Suffolk?" It has no connection with politics, no party color; no question is involved but the single moral question of the return of the saloon. To my mind the duty of Christian men is so plain in this case that defeat would seem an impossible supposition. Nobody would think for a moment of taking out electric lights on the streets and returning to oil lamps for street lights, although there is no moral question involved. Public sentiment would express itself if the city Council were to propose the change. Men, women, and children, would speak. It is their duty to speak on this subject, not only in Suffolk, but in every town and city. Again, if the City Council were to permit by on ordinance cattle to run at large on the streets, and pig sty to be built in the city, many people would object. It would be against public interest though it might benefit individuals. In such cases public interest controls. The public has a greater right to bar the saloon.

The ministers of Suffolk work in harmony on this subject and oppose the return of that institution which almost every state is trying to outlaw, and we

believe that all thoughtful Christians will feel that we could do no less. The revenue from taxable values has increased in four years nearly 60 per cent. No doubt the growth of temperance sentiment among the Christians has been as great. The grown-ups who drank have not made much gain in temperance views, the grown-ups who could not read four years ago have not learned to read; but hundreds of children have. This movement does not undertake to change the personal ideas of men so much as to educate a new generation in sobriety and a public sentiment that will keep out the saloon What the temperance people of this generation ask for is that the voters will give the new generation a chance to grow up without the saloon.

W. W. Staley.

Our Million.

Great enterprises take great plans, large finance, wide vision. There is no greater enterprise than that of foreign missions. The church always has had and probably always will have the leadership in the really great world problems. The building of the Panama canal is a breakfast spell compared with the problem of giving the gospel to the whole world. The church's one main business is to evangelize the world and to do it now before the present one thousand millions who have never yet heard the fact of salvation through Jesus Christ shall pass from this life into Christless graves. Have we forgotten that one hundred thousand pass each day into Christless graves when Christ has commanded us to give them the gospel and we have men enough, money enough, Bibles enough, to do it, if we want to?

After a world survey made by the Laymen's Missionary Movement the task yet uncompleted was placed before the missionary organizations of the whole church. Each was asked to figure out as definitely as possible the proportion that rightly belonged to it according to its denominational membership, the mission spirit of its people, its present work, its financial ability, its equipment for preparation of men and all such matters as should rightfully be considered. Then each organization was asked to put that conclusion before its constituency showing its fair part of the task in addition to its present work at home and in the fields abroad. The Mission Board of the Christian Church, our own board, carefully considered the matter and decided that we as a church were responsible for at least *one million* of the unevangelized. The Mission committee at the last meeting of the American Christian Convention considered the matter. That committee consisted of sixteen persons; and the Convention, one of the largest and most representative we have ever held, and one which gave the subject of missions a full share of consideration voted *"That we assume one million souls as our share of the unevangelized world."* There is no question that at least as many as that are dependent upon the Christian church for their first knowledge of the gospel of Jesus Christ. That means that in addition to our present work at home and abroad we are under deepest obligation to give the gospel and Christian training to at least ten on an average for every member now on our church rolls. That means that if a church has on its roll one hundred members it is responsible for its present work at home, in Porto Rico, and Japan, and *one thousand* who have never heard; or if your church has two hundred members that your part is *two thousand* aside from your full part in the present fields and your local community. This can never be done unless we get it on our hearts and pray and plan for it. It can never be done by merely raising our foreign mission apportionment for conference. It will take *general church offerings* for that work after careful and faithful preparation and education; it will take many *personal gifts* if we as a church are to do what is our part and which we have assumed as our share. To illustrate: Say that the Memorial Christian Temple has 350 members. That means that it has a responsibility and duty to evangelize 3,500 heathen besides all its present work at home and abroad; do you suppose that the *thirty dollars* that the E. Va. Conference apportions to it for foreign missions is going to begin to touch its part of the work? How about your church and its apportionment? How many churches are making special church offerings? How many are having a day for foreign mission gifts with an appeal and interest that grip the hearts of our people? How many are sending in to our Mission Treasurer personal gifts for this work now at hand? They are dying every day, without Christ, and we are playing at missions abroad. It's time to wake up, time to pray, time to plan, time to give.

Warren H. Denison.

712 Cooke Ave., Norfolk, March 4, 1913.

SUN READERS NOTICE.

There are, I am informed, a number of members of the Christian denomination now living in Richmand, and it is very likely that more will come here from time to time. Now it would seem that the time has arrived for some steps to be taken toward establishing a Christian church here. I am at present studying at Union Theological Seminary and plan to spend another year here, and I shall be glad to look up the members of our church and, if possible, bring them together that they may get acquainted with each other and consider the prospects for a church of our faith in Richmond. Will all who know Christian church members living in Richmond please send me their names, and if possible their addresses?

Stanley C. Harrell.

Union Theological Seminary,
Richmond, Va.

Summerbell.

Whereas: It has pleased Almighty God to allow the removal from this earth of Dr. J. J. Summerbell, the first graduate, life long friend of and honor to this institution, and at the time of his death a non-resident lecturer in the biblical course of the College, an ever loyal and faithful worker in the Christian denomination;

Be it resolved: First—That we express our sympathy to his wife and family and other relatives and friends; Secondly—That we express in this public way our appreciation and recognition especially of his long years in the Gospel Ministry; of his work as editor of *The Herald of Gospel Liberty* for twelve years; and his constant defense of the principles of the Christian Church.

Thirdly—That a copy of these resolutions be sent to the bereaved family; one to *The Herald of Gospel Liberty,* one to *The Christian Sun,* and one to *The Merom Herald* for publication; that these resolutions be read before the student body and be spread upon the minutes of the faculty.

Committee:

W. E. Goernandt,
G. R. Hammond,
A. R. Van Cleave,
Zenobia Weimar.

SUMMER SCHOOL OF THE SOUTH.
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BROWN AYRES, *President.*

Sunday Schools and Christian Endeavor

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor:

CHARLES A. HINES, *Editor and Cor. Secretary,* Greensboro, N. C

FAITH AND OBEDIENCE.

Some Platform Helps for the Superintendent.

S. S. Topic, March 16—"The Test of Abraham's Faith." Scripture—Genesis 22: 1-13.

Time.—According to Sayce, not far from 2200. About 1872 (Ussher.)

Place.—Beersheba, Land of Moriah.

Persons.—Abraham, Isaac, two servants.

Golden Text.—I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings.—Hos. 6:6.

Leading Thought.—What God asks from us is goodness.

The purpose of this lesson is to show how God tried, tested, proved Abraham's faith. This was the supreme crisis, also the supreme triumph in the exeperience of the Friend of God, the Father of the Faithful.

As corollaries the lesson shows (1) that Isaac's faith was also tested and proved; (2) that the slaying of human beings as a sacrifiec has no place in the worship of God. The sacrifice that God asks parents to make of their children is not to destroy their lives and make of their dead bodies a burnt offering, but to give them to him and to help them to giive themselves to him for the more abundant life, the noblest, gladdest, most vctorious living.

At length, was born to Abraham and his wife Sarah, the long-promised son, and the parents named him Isaac, signifying laughter. Isaac was the child of God's promise. Isaac proved to be of gentle disposition, an obedient, tractable, lovable child. Abraham settled at Beersheba, and had thus lived for some twenty years, happy in the service of God, happy in the blessing of having a son, when suddenly the severest trial of his life fell upon him, caused by God's directing him to sacrifiee that son.

Object Lesson.

A piece of twine. Try to break it. Did you ever jerk a piece of twine that way before using it to tie an express package or package for the male? Why did you do it? Did you want the string to break? No, but you wanted to be sure it was strong enough before you trusted it to keep your package safe. What are some other things that are tested before using? Cables for elevators, boilers, anchor chains. Tests are not meant to destroy or harm. They are given to articles that have an important work to do. It is for the same reason tests and trials come to us. They are not to make us fall, but to prove whether we can be trusted with important work.

A watch open to show the works. What keeps these wheels moving- Something behind all the moving wheele furnishes the power. It is the mainspring. The mainspring is far more important than the engraved gold case which we see most of the time. There is a mainspring which controls the actions and words of every one of us. It is the most important thing about us. The motive back of the outward acts is all important. The Golden Text for today tells about this. "I desire goodness more than service."

A ring or an article made of gold. When pure gold is tested by fire. What happens? It remains pure gold. When gold mixed with impurities is tried by fire, what happens? The impurities are destroyed, the gold is purified. The gold of character is purified by testing. Trials never destroy the gold, they only destroy the weak and worthless elements in our lives and make us purer and better.—Hageman.

Some Sacrifice.

Rev. Jno. F. Coevan in the C. E. World gives the following in his comment on the lesson:

The Ladies' Home Journal for last September tells how a minister's wife economized to save $850 a year out of a $1,500 salary, to send a son and daughter to college. On the $650 remaining, with home perquisites, the father had to keep himself presentable among the prominent men of the town, and his wife had to appear in the best society, and the daughter at home had to continue in school and keep up her music-lessons.

This mother dismissed her maid, sold the horse, and worked out a complete schedule of minimum expenses, which allowed the three at home $8.39 a year for amusements, which included even the Christmas decorations.

Friends called them foolish, and said that they would better put the children to work than to slave out their lives for that college nonsense. "But," says the mother, "we had studied 'values,' and made our choice."

I give this in some detail as a typical case. It illustrates the Abraham spirit in which thousands of fathers and mothers are denying themselves to give to society their sons and daughters. Sample the sons of ministers who are in prominent public positions, whose fitness to serve has been born of such sacrifice, and tell me whether it is not fragrant of the Abraham faith.

Take such men as Grover Cleveland, William Lloyd-George, Dr. Wiley, Woodrow Wilson, President George Vincent of Minnesota University, the late Senator Dolliver, and his successor, and scores of others equally prominent, who have been laid on the altar of public service by Abrahamic fathers.

NOTES ON C. E. TOPIC, MARCH, 16.

Topic—"How May Every Sabbath Be the Lord's Day." Jer. 17:21-27.

This is to be a question meeting. The first question is an individual one: "Do I use the Sabbath as I should?" The second is: "Is the Sunday in America or in my own community what it should be?" Third: "What can we (I) do to remedy conditions?"

Other Questions.

1. What is God's day for?
2. Why should the day be given to God?
3. Why should we meditate on the Sabbath day?
4. What is an ideal Sunday?
5. Of what special value is the Sabbath to the individual?
6. What can the home do to conserve the Sabbath?
7. What can Endeavorers do to conserve the day?

Some Questions Answered.

Write on the blackboard, or on a large sheet of paper, the words, "How to Make Ideal Sabbath." Then have members speak on the following points, adding others of their own, if they desire.

1. Christ healed on the Sabbath, claiming the Sabbath for the service of man. Sunday is a day of liberty for service. Religious work is rest, because it is different from week-day work, and because the joy it brings is itself food for the soul. No Sabbath should pass without an attempt to do some good to somebody.

2. The Sabbath is for fellowship. First of all it is home day. What attention do we give our homes on Sunday? Sunday should be the family day. The rest of the week we are scattered; on Sunday we should get together for some hours at least.

3. Some part of an ideal Sabbath should be given to good reading. The Bible comes first, of course; then some good book. Devotional books are not sufficiently read. The experienes of saints is a stimulus. What books have we found helpful?

4. Some time may be profitably spent in writing letters to the sick, especially to confirmed invalids who are liable to be forgotten. There are topics enough. If the invalid is a church member, there is church-news to write; if a friend, there are always cheering bits of information about other friends to speak about. Then there is room for a message of cheer and a kind word that will lead the thought to Christ.

5. Hospital visitation, when possible, is an ideal way to make the Sabbath the Lord's Day. A group of Endeavorers can do this work, can sing for the patients, visit from cot to cot, distribute tracts or good magazines, and bring with them an atmosphere of good cheer.

6. An appreciated service is to write letters for the sick or the aged on Sundays. Some of them cannot write, or write with difficulty; and they want to send messages to sons and daughters in distant towns. They will prize an effort to write their letters.

GREAT C. E. CONVENTION.

Already about 75 speakers have been obtained for the Los Angeles (Cal.) convention of the forces of Christian Endeavor. Some of the names noticed are Hon. William J. Bryan, Hon. James A. McDonald, John Willis Baer, LL. D., Rev. Charles M. Sheldon, Rev. Jno. B. Shaw, A. L. Phillips, D. D., President Ira.Laudrith, Rev. Howard B. Grose, President T. A. Watkins and ever so many others.

Special rates will be given from all points of the country by the railroads. Many institutes and special features will be conducted. Many able people are set down as leaders of divisions and departments.

AT WORK ON PROGRAM.

The officers of the Young People's General Convention are at work on the program of the convention to be held at Franklin, Va., in April. It will be announced soon and will be a very attractive one.

REPORT OF TREASURER.

Received since last report the following.

Winchester S. S.	$1.00
Chas. A. Hines	2.50
C. E. So. Franklin Va.	3.50
Liberty S. S. Vance Co.	5.00
Total	$12.00

L. I. Cox, Treas.

HOT BISCUIT,

hot cakes, made with ROYAL Baking Powder are delicious, healthful and easily made.

HE REDUCED 57 POUNDS.

New Method of Flesh Reduction Proves Astonishingly Successful.

Johnstown, Pa., Special.—Investigation has fully established that Hon. H. T. Stetler, of this city, has reduced his weight fiifty-seven pounds in an incredibly short time by wearing a simple, invisible device, weighing less than an Ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines, and exercises. Many porminent men and women have adopted this easy means of reducing superfluous flesh, and it is stated that the inventor, Prof. G. X. Purns, of No. 17 West Thirty-eight street, New York, is sending these outfits on free trial to all who write him.

A SPECIAL TONIC.

Cora, Ky.—Mrs. Iva Moore, of this place,, says: "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited from thousands of earnest women, who have been benefitted by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

AGENTS; Wake up. Get busy. Send $10. Get new 36 lb. feather bed with 6 lb. Pair Pillows Free! Start right in making money, big money. Everybody buys. All women enthusiastic. Say best bed and pillows eve roffered. New Feathers. Best Tieking. Freight prepaid on all. Satisfaction guaranteed. Live Agents making big profits with easy work. Write today. Reference, Commercial Nat 1 Bank, Turner & Cornwell, Dept.43 Charlotte, N. C.

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MRS POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed to ingredients that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual incraese in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.

Success is something to live up to; failure, something to live down.—*Youth's Companion.*

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION

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Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

THAT MASS MEETING IN MAY.

It was hoped that a number of women would have expressed themselves as to whether they were in favor of a meeting of our women at Elon College in May at the time of the meeting of the Woman's Missionary Board of the S. C. C. Some few have so expressed themselves so and we hope that every Woman's Missionary Society will elect or appoint a representative, and that every woman interested in the work, and that can attend, will be present. We very much desire that every member of the Conference Board may be there. The date of the meeting will be announced soon. In the meantime, let us all begin to plan and to pray for the meeting. There will be several matters of great interest that will be brought up. All is concerning the changing of our Conference Boards from a Board appointed by the Conference President to one made up of representatives from the Societies. Another matter that needs to be made clear is the relation of our work to the So. C. C. In our work to be directly affiliated with the Woman's Work of the A. C. C., or not? These and other matters of importance will need to be acted upon. Let us be thinking and planning for the good of the cause.

NOTES OF PROGRESS.

To those interested in the progress of organized work for missions among us there are some signs of encouragement. This week's Sun gives an account of a Girl's Society organized in the Suffolk Christian church. Mr. Rountree writes that they have recently organized their society in the Greensboro church one for the women, one for the young people and one for the children. He also reports that they are studying "The Call of the World," and that they will observe "Livingstone Day" on March 16th. Not long ago, Mrs Denison, Miss Brickhouse and Mrs. White from "The Temple" went over to Lambert's Point, and Mrs. Denison made a talk. At the close of the meeting, some twenty indicated a desire for a Society in that church. We hope to have a report of their organization soon. There are some other churches, if not already organized, at the point of organizing.

And there are still others that should be considering the matter. There is a need for the efforts of every woman and child in the cause of world-wide missions and every woman and child needs the cause of missions to help in the developing of her Christian character. Would that the plea might strike to the heart of every man, woman and child in the ranks of our church.

Suffolk Young People in Front Ranks.

The first Young People's Society in the South to be enrolled in the Young People's Missionary Department is the Girl's Home and Foreign Missionary Society of the Suffolk Christian church. This Society was organized Feb. 24, with 25 charter members. The following officers were elected for the first year: Miss Mamie Holland superintendent; Miss Ethel Shoop, president; Miss Virgie Holland, vice-president; Miss Phoebe Artman, recording secretary; Miss Ruth Turner, treasurer; Miss Mary Andrews, corresponding secretary; Miss Mamie Kelly, Pianist.

An interesting program was rendered. Miss Katie Brinkley sang "Father Be Near," and Miss Garland Farrar read a story of a Chinese girl, "How Long Must I Wait?" Mrs. Dick, president of the Woman's Missionary Society of the Suffolk Church, was present, and gave a talk on the missionary work.

The following were appointed a committee to draw up a constitution and by-laws: Miss Susie Holland, chairman, Misses Virgie Holland, Virginia Shoop, LeCharie King, and Elose Crocker.

Without doubt, these young ladies are very much in earnest. See how many of their number they have put to work at the very beginning. Miss Holland and Miss Shoop have written most enthusiastically regarding the work, and it is evident that this Society means to aim for the highest, the members rendering service with heart and soul.

Margaret H. Brickhouse,
Supt. Young People's Work for Missions.

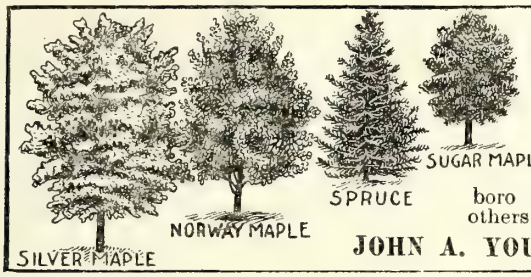
LONGINGS OF THE MISSIONARY HEART.

As the old year slips into the distance and I think upon past experiences and thus seek to gain new courage for the duties of the present by meditating upon God's love and care as manifested in these experiences, there comes upon me with surprise the fact that ten years have passed since my call to the mission field and a deep sense of gratitude that so much of good has come to me during these years intermingled with some trying and bitter experiences.

But as I look back upon the years of my life, preceding my call to mission work, and recall the vivid experience of that final decision made out alone in the quiet of summer woods, it was not love of the Christian church that was the motive force, but it was the love of and pity for poor suffering souls in the blackness and despair of heathen darkness. I believe there are few who have proven more loyal than I have to the Christian church and I think a proper amount of church pride is commendable, but as we can and do become selfish in our motives as individuals, so it might be possible as a church.

And so it seems to me that if our ministers first, and through them each congregation, could have their hearts and minds awakened to the *awfulness* of the need of this great mass of suffering humanity about us—both at home and abroad—our missionary finances would be solved, because it must have been pity for our condition and love for us that prompted God to make the sacrifice of His Son for our redemption, and we are created in His own image. Once let our people see and realize the *pitiable, helpless* condition of the heathen and they, too, will pity, love and *give*.

Personally this vision is still a vital force in my life and not for one instant in all these years have I doubted that God called me to go, but the *why* of the circumstances and conditions that have hindered I shall probably never know, until that final day when all mysteries are explained. Amid these hindrances and suffering on account of ill health, and as the New Year dawns I find my courage strong to follow Longfellow's plan to look not mournfully into the past, but wisely improve the present and go forth to meet the shadowy future, without fear and with a brave heart. I am content to



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FRUIT TREES, from the old reliable **GREENSBORO NURSERIES.** Shade trees, ornamental trees, evergreens, vines and plants. Introducers of Greensboro and Connets Southern Early peaches together with others of great merit. **Agents wanted.**

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go or to stay as God directs, but my burden of prayer in the matter of our impending missionary problem is that God will so move upon the mind and hearts of our ministry, both North and South that our ministers and leaders may have clearer visions of the needs of the heathen world to-day that their congregations may catch the vision and will need no *appeal* except this one cry for light from those that "sit in the region and shadow of death," to call forth such a response in pity, love and means as will greatly bless the heathen world and honor God our Father who has so richly blessed us the past year, and will continue to cause His rain to fall upon the just and the unjust through the days, weeks, and months of the coming year.

Bettie Stetphenson.

Boone, N. C.

MARRIED.

Elder-Webb.

On the 26th of January Mr. Freddie Holt Elder and Miss Mary Lovie Webb were united in matrimony at the bride's fathers by the writer.

H. W. Elder.

Bishop-Thompson.

Mr. Grady Bishop, of Richland, and Miss Flora Thompson of Haw River were married by the writer on the 25th of December at Columbus, Ga.

H. W. Elder.

Scott—Sheffield.

At Wakefield, Va., Jan. 9th, 1913. Mr. W. W. Scott, of Dendron, Va., and Miss Alphia Sheffield, of near Waverly, Va., were married in the presence of a few friends, by the writer.

C. C. Jones.

Russell-Horton.

On January 5, 1913, at the home of the bride's parents, near Whaleyville, Va., Miss Nannie Estell Horton became the bride of Mr. Marion W. Russell. A large number of friends witnessed the ceremony. These young people have a large circle of friends who wish them much prosperity and happiness. Ceremony performed by the writer.

I. W. Johnson.

Lankford-Dixon.

On Wednesday, February 12, 1913, at 8 P. M., at the residence of the bride's parents, near Chuckatuck, Va., Mr. Seth Lankford, Jr., and Miss Edna Virginia Dixon were united in marriage. Mr. Harry V. Dixon was best man, and Miss Emma Lankford was maid of honor. The other attendants were: Mr. Fletcher Roberts and Miss Jodie Battetn; Mr. Atlee Martin and Miss Lizzie Salmon. There was an ante-nuptial dinner. Several relatives and friends witnessed the ceremony. The bride and groom will reside near Benn's church. The ceremony was performed by the writer.

I. W. Johnson.

Most Certainly—Go To Your Doctor

And why not? Yet some people act as if a medicine could take the place of a doctor! The best medicine in the world cannot do this. Have a family doctor, consult him frequently. If we did not believe doctors endorsed Ayer's Cherry Pectoral for coughs and colds, we would not offer it to you.

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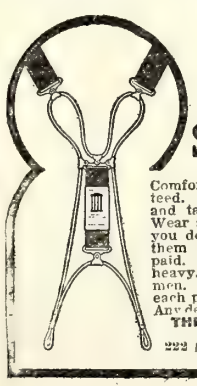

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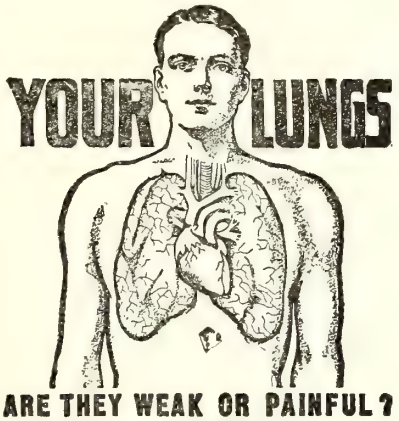

ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that Lung Germine, the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

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Amount Brgt. Fwd.	$734.39
Dues.	
Frances Floyd	.25
John Newman Denton	.10
S. E. Denton Jr.	.10
Joseph R. Denton	.10
Pearl Way	.10
Monthly S. S. Offering.	
Hines Chapel	1.64
1st Ch. Greensboro	2.01
Virgilina	1.00
Union Memorial, Pa.	.63
Pleasan Grove, Va.	2.00
Oak Level	1.03
Durham	3.42
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Berea, Norfolk Co., Va.	3.00
Berea, N. C.	.63
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Bethany, Va.	11.71
P. T. Farrell	1.00
R. N. Farrell	1.00
F. M. Farrell	1.00
Fred Lilley	.50
Mrs. R. T. Ferrell	.50
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Sam Farrell	.50
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V. Bolls	1.00
B. M. Sanders	.50
G. H. Langley	.50
Y. A. Jones	.50
H. D. Farrell	.50
Mr. and Mrs. J. M. Farrell	.20
Collection, Hanks Chapel	2.75
Mrs. M. V. Breedlove	1.00
E. G. Penney	1.00
Pleasant Union	14.26
1st Ch. Des Moines, Iowa	5.00
Total	$201.05

* * *

Dear Children and Friends:

As is well known Chatham County is famous for rabbits. Well, that may be true, but there is something else to be said of Chatham also; that is, it has a great many good people. It was my happy privilege to be with some of them last Sunday—at Hanks Chapel and as a result of my visit there I present a long list of donations. And I have the promise, from one of our most loyal laymen, of a car load of lumber when we want to do more building. We want to do the building all right; and, it is needed very badly, but we are not in a position to do it. We are working to be able to put in the water and sewage and are just about ready to do it. But we will have to have some more help.

With the money received from week to week into the general fund we are able to live and are paying some on our bills. It is enough to make us "stir some" when we are threatened with "sight drafts."

We are equiping our tables with good heavy china ware as we get able—you will notice—the list of donations.

Very truly,
E. M. Carter, Supt.

Donations.

Collected by Mrs. Woodard, Supt, cooking department: 1 set knives and forks, 3 cans corn, 7 cakes soap, 1 cake chocolate, 1 can lye, 2lbs. sugar, 1 doz. cups and saucers, 18 plates, 3 bowls, 1½ doz teaspoons, 2 kitchen spoons, 2 box baking powders, 1 doz. prs. shoe strings, 1 spool thread, ½ doz. machine needles, 1 dish pan.

Six cans peaches and 1 can preserves by Mrs. Patric Dixon, E. J. Lester and Cicero Jones of Mt. Bethel Ch.

We are in need of quite a lot of garden seeds, if you have more than you need.

MCRae Ga., Feb. 28, 1913.

Dear Uncle Emory:

We are having rainy weather and it is hard on little boys to have to stay in doors. But mamma says the rain will make the plants and flowers grow. Our pomegranate and fig tree are putting out their leaves. You, Uncle Emory, know how they look. We send our dimes with love.

John Newman Denton
S. E. Denton Jr.
Joseph Palph Denton.

It certainly is "hard" for boys to stay in doors, especially when there are 25 or 30 of them. And I know of those trees. but the figs are better when cooked in sugar.

Chipley, Va., Feb. 25, 1913.

Dear Cousins:

Here comes a little Georgia girl who has never written you before. Listen cousins, Uncle Emory is my brother and we miss him, sister and the bobies so much.

I go to school at Oak Grove. I like to go. I am in the fourth grade and like spelling best. My teacher's name is Prof. Rob't. H. Sivell.

I will say good bye for this time and come again soon. Enclosed find my small offering 25cts. Love to Uncle Emory and the cousins.

Your Cousin
Frances Floyd.

"Sister" and the babies are getting along nicely. Regina speaks right often of "going to Chipley." I am glad you like to go to school.

Sanford, N. C., March 3, 1913.

Dear Uncle Emory:

I will write my letter and send my dime for March. I am glad it is so near summer. I like it best because the flowers bloom and the trees are green. I will close, I hope the cousins are well.

Your niece,
Pearl Way.

It is an inspiration to be among the flowers and we shall try to live by their example, to cheer the world with beauty and fragrance.

Everblooming 6 ROSES 25c

All strong, healthy plants, on own roots, correctly labeled. Postpaid. Sure to bloom.

Try Some of These
6 Chrysanthemums....25c.
6 Bedding Petunias....25c.
6 Finest Carnations...25c.
6 Ferns, all different...25c.

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The demand for Edwards "Reo" Steel Shingles has become so big that we now sell them from factory to user for less—actually LESS—than common wood shingles. And we pay all freight! LOOK INTO THIS ONLY-SAVING PROPOSITION BEFORE ROOFING YOUR BUILDINGS. SEND POSTAL TODAY AND GET FACTORY PRICES.

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You don't have to nail these steel shingles, like wood shingles, ONE AT A TIME. Put on as high as 100 at once, for they come in big sheets ready to nail on sheathing or old roof. It's ten times easier than putting on wood shingles. No extra materials to buy, no painting to do, no tools to borrow. Your hired man can do the job with a hammer.

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Please don't judge Edwards Steel Shingles by common galvanized iron roofing—the kind that rusts. We have invented a method that absolutely prevents rust from ever getting a foothold, as 100,000 delighted owners of Edwards Roofs have found out. It's the famous Edwards Tightcote Process applied to genuine open Hearth Steel.

Protect Your Buildings from FIRE

Don't take chances of fire from defective chimneys, flying sparks and lightning. Roof your buildings with these Steel Shingles and make them safe. Remember nine out of every ten fires start with the roof. We specifically guarantee every Edwards Steel Shingle Roof against lightning. This Guaranty is backed by a $10,000 Cash Bond.

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Edwards Steel Shingles cost less, far LESS, than prepared-paper or composition roofing. IF YOU FIGURE THE COST PER YEAR. And that's the right way to figure.

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Send postal at once for latest Roofing Book 3373 and special Factory Prices. Give size of roof, if you can.

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AMONG THE CHURCHES.

Henderson.

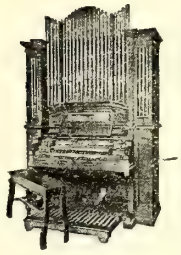
The work here is progressing as well as could be expected. The congregations have been unusualy large during the winter. I don't believe there is a more loyal membership in the Eastern North Carolina Conference. Those who know how thinly populated the community is and how hgih those rocky hills are, know something about the courage it takes to attend church and Sunday school. Notwithstanding this they go every Sunday. At our last appointment the ground was almost totally covered with snow, but the attendance was almost as large as in favorable weather. We have an evergreen Sunday school, a nice Baraca Class and four other classes. The interest is good year in and year out. At our last appointment Bro. Sim Poythress resigned as superintendent on account of having moved to Chapel Hill, and Bro. Cleveland Lindsay was elected to fill the vacancy. The school voted to give a monthly offering to the Orphanage. If you want to hear some good singing go to Damascus. They certainly do sing.

Damascus.

The work here is encouraging. This is my first year at Henderson and my first experience with a real town or city church as pastor. I have received one good member into fellowship since Conference, and there are other prospects of uniting with us soon. The congregations are increasing at each appointment. There is much interest and enthusiasm on the part of both men and women. We are working now to seat the church with nice oak curved pews. The order for same has been made and we have in sight among the members only some over $200 to pay for same. The pews will cost us about $400 to install them. If you want to help a people who are trying to help themselves, send me or Bro. C. D. Horton, Henderson, N. C., any amount you will.

A few Saturday nights ago while the Commitee was discussing plans and means by which to seat the church a few good women slipped into the pastor's study and organaized a Ladies' Aid Society with a membership of seven. They had grown last Sunday to twenty-six. They are hustling. God bless the good women. We have a choir practice every second and fourth Saturday nights. The singing is improving nicely. We hope to soon have a good choir. We are doing things in Henderson. Won't you help us with your means and especially with your prayers?

I will write about Mt. Carmel soon. I missed last appointment on account of



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Queen Victoria selected the

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to furnish entertainment for the Royal Household, as did also the Empress Frederic, the Empress Eugenie, the King of Sweden, the Sultan of Turkey and many other members of European royalty.

The Mason & Hamlin is the only reed organ that successfully meets every artistic demand of the most discriminating patrons of music. *Send for illustrated catalogue.*

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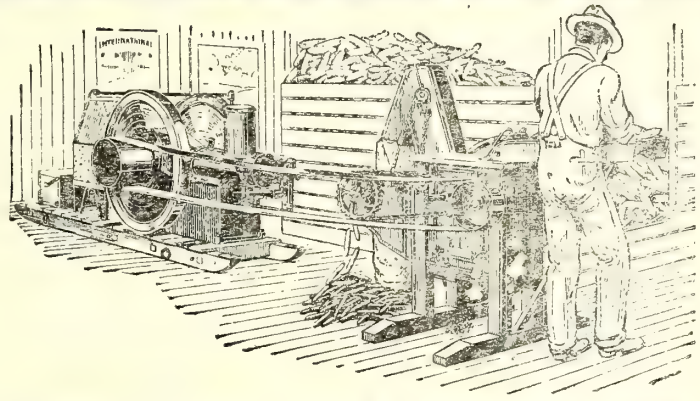

Buy an Engine with Reserve Power

FARM power needs are seldom the same for any two days together. You never can tell when extra work is going to come up, or extra power will be needed. For this reason it is best to buy an engine a little larger than you ordinarily need. The engine with ten to twenty per cent of reserve power will often save enough to pay for itself just by its capacity for carrying you through emergencies.

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are large for their rated capacity. They are designed to run at the lowest possible speed to develop their power because that increases the durability of the engine. A speed changing mechanism enables you to vary the speed at will. Any I H C engine will develop from ten to twenty per cent more than its rated horse power. You can use it to run your feed grinder, pump, grindstone, repair shop tools, cream separator or any farm machine to which power can be applied.

I H C engines are made in all approved styles, vertical, horizontal, stationary, portable, skidded, air cooled and water cooled, and in 1 to 50-horse power sizes. They operate on gas, gasoline, kerosene, naphtha, distillate or alcohol. I H C tractors are built in sizes from 12 to 60-horse power. See the I H C local dealer. Get an engine catalogue from him, or, address

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It is far ahead of other liniments because it never fails to relieve **Rheumatism, Swellings, Bruises, Lameness and Soreness of the Muscles and Bone in Man or Beast,** is put up in full ½ pint (8 oz.) bottles. Price, 25 cents. Get a bottle from your dealer. A trial will convince.

THE RYDALE REMEDY CO., Newport News, Va.

Man Wanted

To introduce and sell Shores' Family and Veterinary Remedies, Extracts, Spices, Stock Regulator, Dip, Lice Killer, Fly Chaser, etc. Steady, good-paying job, with large growing Company.

You Can Make $200 a Month

Some of our salesmen make more. Our big line of over 95 articles, all guaranteed, brings you steady trade, quick. We must have one energetic, honest man in your county. If you are a hustler, between 21 and 60 years old, and can furnish horse or team, write for our proposition. Do it now.

SHORES-MUELLER CO.
Dept. R-20 Cedar Rapids, Ia.

sickness. Bro. W. B. Fuller filled the appointment for me.

Send us $500 for the Henderson work. Thank you.

A. T. Banks.

Elon College, N. C.

Greensboro.

The ladies of the First Christian Church of Greensboro held an "Acquaintance Social" in basement of the church last Thursday afternoon from 3 to 5. 135 were invited. Many were there. It was in a most informal manner. A delightful program consisting of a talk by the pastor, solos by Miss Annie Lee Clymer and the pastor, violin solo by Miss Cagle, and reading by Miss Bronna Clymer were rendered. Grape juice punch with nabiscos were served.

At 8 o'clock the Junior Philatheas held their monthly meeting.

Monday night, March 17, the men will hold a banquet. Dr. W. A. Harper will speak. H. E. Rountree.

Corinth.

Saturday before the third Sunday in February when we reached the place at the regular hour of our appointment we found that our building had been rolled back and made a school building of. So we are without a church building at present. Our people at Corinth need a larger building, but they need some help to build it. So I am making my first appeal through *The Christian Sun* because I feel that we need the co-operation and help of *The Sun's* readers in this great undertaking. I feel that we have no better people anywhere than at Corinth. They are poor people, brethren, and I know they will appreciate your help as much as anybody.

So we feel that there are many of our brethren who would like to help us. We will appreciate any amount. Send your donation to J. D. Dollar, Roanoke, Ala., Star Route, or to J. C. Harris, Wadley, Ala., R. F. D. 4.

Yours in His service,

J. D. Dollar.

GRACE'S CHAPEL.

The first business meeting of the year has been held at Grace's Chapel. While the congregation was small,at the business session yet on Sunday the church was about full. The deacon's report showed some progress but more is anticipated during the next quarter. A nice organ has been placed in the church and the music is much improved.

The Sunday school is alive and succeedingly nicely.

Bro. Jones from Ephesus Baptist church was with us last second Sunday and preached a very practical sermon.

POPLAR BRANCH.

Our first quarterly conference has been observed. The congregation is improving. The deacons urge that more members of the church be present at the Saturday service. The Sunday school has been reorganized and we trust is working well.

This church is very small in membership, but the people are unusually kind to their pastor and he has every reason to believe they are supporting him by their sympathy and prayers.

ANTIOCH.

On Saturday before the third Sunday in January we met in the first regular business session of this church for the new year. The pastor was very much pleased with the deacon's report. It showed the church was making progress and the members in brotherly love, and harmony with each other. The floor has been nicely carpeted since our last appointment and a beautiful cover purchased for the pulpit. We feel the Sunday school is also working well at Antioch.

At all three of the above named churches we have a committee appointed on music, which means that our singing is to be improved and we trust made more interesting. We have also appointed a missionary committee to assist in missionary work. May God help us to labor together in love and unity for his glory and our good.

B. J. Earp.

Elon College, N. C.

Wakefield.

It is always pleasant to remember, and be remembered by, our friends anl loved ones, both in sickness and in health, in poverty and in wealth. Since this golden thread of pleasure has been woven in the fabric of life, and can be made stronger by giving and receiving, would it not be well for all men to strengthen their giving powers, and be in such spiritual condition that God could give to them the things that would count for spiritual uplift and power. Last Sunday at New Lebanon Christian church just before the preaching service our brother John Price, who has been unable to work for some time, was mentioned to the congregation, and the writer suggested that a donation from the church be sent to him and his family. At once all took a part, and a committee was appointed Messrs O. V. and O. J. Cockes, to take the provisions, which were given in abundance to the brother as an expression of our interest, and of our prayers that he be restored to health, and given back to his family and to the church.

On the 28th of Jan. the Burton Grove people had gathered up a big pounding and that day brother E. W. Carroll came to the writer's home with about everything a family would need to eat, and presented it to their pastor as an expression of their appreciation of his work among them. Burton Grove has a small member-ship, but the writer has never served a more loyal and liberty loving people in all of his pastoral work.

The writer wishes to thank all these good people for their kindly and most substantial remembrance, and pray God that he may become more like Christ. May God bless them in their church work, and give them health and wealth.

C. C. Jones.

ALABAMA LETTER.

Dear Bro:

I will write a few lines, for the first time since our conference convened last fall. I am preaching at Antioch, Beulah, New Hope, McGuire's Chapel and La Grange, and am preaching monthly at Abanda.

I am at La Grange on the 3rd Sunday in each month. We are holding our services now in the New Union Church at Elm City. Our people had not commenced their building when I was there last. We have secured a nice lot near the public school building. I feel that our cause is looking up some at La Grange. But they need to locate a preacher in their midst. No man can do the work that is needed to be done and go only once in the month.

On the 4th Sunday and Saturday before I am at New Hope. Here we have good congregations and good services. They also have a flourishing Sunday school. In the afternoon of the 4th Sunday I go to Abanda and preach at 3:00 P. M. We have a good many members here and at no distant day we may have a church at this place. 1st Sunday I am at Beulah 11 A. M. and Saturday before. Our church here has suffered a great deal from removals and withdrawals the past two years. We still have a very good membership, and the Sunday school is doing well. In the afternoon of the 1st Sunday I go to McGuire's Chapel, and preach at 3:00 P. M. This church is unfortunate in not securing a pastor for Saturday and Sunday in each month, but they are helping the Sunday school up and seemingly doing the best they can. There ought to be a great work done in that community and I trust that it may be done during this year. I go to Antioch 2nd Sunday in each month.

The church here is doing very well. The weather has hindered us somewhat during the winter. The Sunday school is taking on new life and bids fair to be better than ever by the time spring opens up. My wife and I are under many obligations to the Sunday school at this church for a nice Christmas present, consisting of a set of silver tea spoons, half set of table spoons and a nice large rug, many thanks to you all. I should like to know if our Sunday school convention could meet 5th Sunday in March? Who can answer.

G. D. Hunt.

DIED.

Carr.

Mrs. Rebecca Carr, widow of the late James A. Carr of Isle of Wight Co., Va., died January 22, 1913, at the age of 71 years, 6 months and 9 days. She was married to Mr. Carr in 1865. She died at the home of her son, W. E. Carr, Magnolia, Va., while there on a visit. She was sick only a few days, and her death was a great shock to the family. She left four sons and three daughters—seven living children, and 35 grand children, and 2 great grand children. She was a faithful and consistent member of Colosse Baptist church, with which she had been identified for many years. The funeral service was conducted by the writer, and the remains laid to rest in Cedar Hill Cemetery, Suffolk, Va. It is always sad to witness a funeral scene when mother is taken away. Her life may have lost its activity on account of age or infirmity, but her presence is a benediction and blessing to her children. May the Father guide and bless the members of this bereaved family.

I. W. Johnson.

Roberts.

Lemuel P. Roberts died at his home near Isle of Wight Court House on January 20, 1913. The deceased was sixty-three years of age, and was a charter member and deacon of Isle of Wight Court House church. He had spent many years in faithful and efficient Christian service.

He was married in October, 1896, to Miss Ella Bland. The Lord did not bless this union with children, but Bro. Roberts opened his home to those who were homeless, and by the side of his grave those who had shared his love and protection weepingly attested his fatherly love. The funeral services were conducted by the writer and the interment was in Round Hill Cemetery. He leaves a widow and many relatives who mourn his departure. May the Lord command his blessings upon the bereaved ones.

Stanley C. Harrell.

Roberts.

Whereas: God in His infinite wisdom has removed from our midst our beloved brother Lemuel P. Roberts, whose death occurred on January 20, 1913; and whereas: Brother Roberts was a deacon in the church, and also for several years was secretary of the Sunday school; therefore be it

Resolved: First—That in his death this church has lost a faithful and zealous member, an efficient and loyal officer, and our Sunday school a wise and consecrated member.

Second—That recognizing his valuable services to his church and community; his unfaltering faith in Christ, and his unfeigned loyalty to every call made upon his time and talents and his love and interest in every phase of Christian work, we heartily commend his example as being worthy of imitation.

Third—That while we believe that our loss is his gain, and though we are bereft of his presence and power, Heaven is richer because of his presence there, and we commend his family to the gracious care of our Heavenly Father.

Fourth—That a copy of these resolutions be spread upon our church record, a copy sent to his family, and a copy be published in *The Christian Sun*.

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HE IS RISEN

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.—*St. Matthew* 28: 1-10; 16-18.

IN ALL THY WAYS.

In all thy ways acknowledge Him, and he will direct thy path. Prov. 3:6.

Very many will read the story of Isaac and Rebekah and regarded it as a romance in which the two parties, particularly interested, won out, got married and were ever afterwards happy, as all good and obedient young people deserve to be. Others will read the story and say "Well, God works out matters to suit Himself, and His plans are fixed, and there is no use in trying to alter them; that it was just intended from the beginning that Isaac and Rebekah should be brought together as husband and wife and that is all there is to it."

And both opinions will be equally erroneous. Two young people did come to gether and were married and were happy, and God's plans were carried out. But, back of all this romance, back of all these plans and purposes there was consecration to duty, willingness to obey God, Abraham's faith, Isaac's prayerful medition, Rebekah's submissiveness and filial affections.

God's plans were carried out and His purposes effected, but there were human hearts ready to respond, and human hands willing to perform, and anxious souls seeking to obey. God's plans are always carried out when men and women get ready, become willing, to hear His voice and obey His will. "In all thy ways acknowledge Him, and He will direct thy paths." Solomon was exercising divine, as well as human wisdom when he uttered those words. God will bring things to pass for us according to His plans and purposes when we trust and obey Him.

Hundreds and thousands of people stagger on to the grave and to eternity expecting God to effect His purposes and carry out His plans through and by them without their showing any disposition to consult His desires, know His will, and obey His commandments.

Martin Luther, the great Reformer, was asked, "Now, Pope and cardinals, prophets and kings all against you, what will you do?" He replied: "Put myself under the shelter of him who said 'I will never leave thee nor forsake thee." God's purposes were carried out and his plans effected there, for Luther, trusted, believed, obeyed.

I wonder if parents pray enough that their sons and daughters may be well mated? I wonder if unhappy marriages are not brought about because of indifferent parents, parents who themselves do not seek God's will in all their way and are not themselves sufficiently consecrated to God's will and way? I wonder if many young people do not plunge headlong into matrimony without asking God anything about it? Without consulting God's will and wish? Counting only their own youthful fancies and their own feelings? Wonder if increasing divorce courts are not in a measure due to the fact that parents and off-spring no longer consult God's will about wedlock?

THE RESURRECTION.

It makes no difference now that the word Easter is derived from the old Saxon word *Eostre,* meaning a Saxon goddess to whom special offerings were made annually in the Spring. It makes no difference that Easter succeeds in the minds of many churchmen the old Jewish Passover. It makes no difference, furthermore, that a decree had to be issued at Nicaea in 325 A. D. to fix the date of Easter. Just mix up the date, the word and the history of the event all you wish, and say that it all sprang from a pagan origin and has been perpetuated by Catholic practice, the bold, bald fact now stands out that Easter stands for, represents, and is intended to celebrate the Resurrection of Jesus the Christ.

There is not any other fact in history like the Resurrection, nothing on a parallel with it, and nothing to compare it to. Jesus, our blessed Lord and Savior, had stood over the grave of the dead and had said "Come forth," and the dead arose. But no one stood over Jesus' grave and called Him forth. He had power in Himself which was mightier than death, and death through Him was conquered. He became indeed the first fruits of them that slept.

In this act Jesus showed that time and eternity are one. Time does not end any more, and eternity begin. Eternity has already begun. The terms are not different, save for the conveniences of speech. When our blessed Savior came from the grave He proved that time had no power, no mystery, no dread that eternity did not possess and solve, and that time was only the beginning of an eternity already here.

Here is the world's hope. Our dead in Christ are not gone beyond us. They have already entered the larger realm and room marked Eternity, and there await us. Unless we believe in the Resurrection we are doomed forever to be miserable. Easter bids us look up, take hope, be glad and rejoice in the hope of near companionship of our dead departed.

NOT A REPRESENTATIVE OF THE CHRISTIAN CHURCH.

The Spencer, N. C., correspondent of the Raleigh *News and Observer* recently gave notice that a series of debates would be held in the Baptist church of Spencer beginning March 26th, between the pastor, Rev. J. L. Vipperman, D. D., and Rev. J. B. Briney, D. D., of Louisville, Ky. There are to be eight debates between these distinguished brethren, and may the Lord give them both inspiration and perspiration in their forensic contest. The subject for debate will involve "Campbellism," and the Rev. Dr. Briney, who will argue for the Campbellites and uphold the Campbellian banner is put down in the correspondence as representing "The Christian Church."

In looking over the roster of Christian ministers we find no such name as that of Rev. J. B. Briney. What the correspondent meant, or should have said was, we presume, that this Christian brother represents the Disciples church. This church is different in many particulars from the Christian church, and the fact that Rev. Alexander Campbell, founder of the Disciples church, fell in with, and preached for a season amongst, some of our Christian churches and ministers in his early ministry does not entitle his followers to the name which he refused to take, owing to his peculiar belief in baptism in particular, and several other scriptural points, which wholly differed from the position and prineples maintained by the Christians. The interest we have in this particular debate is that the papers herald the Louisville debater as a representative of "the Christian Church." No accredited "representative of the Christian Church" in the ministry would be found debating with a Baptist minister; for Christian character, not theological dogma or forensic combat, is the test of fellowship in the Christian church. We wish the brethren concerned all the excitement, hilarity and rich trophies their debate deserves, but let them debate as Baptist and Disciple.

REV. C. A. POSTE DEAD.

This good man fell on sleep, after a brief illness from pneumonia, at his home Franklinton, N. C. Sunday, morning March 16. Bro. Poste was known to many Sun readers, having held pastorate in the South and having been identified, in one way or another, with Franklinton Christian college for several years, he having recently moved to Franklinton and taken charge there looking to enlarging the plant there and adding many salient features to the institution's usefulness. His last pastorate, before going to Franklinton, was Lewisburg, Pa., to which place his remains were carried for interment.

Bro. Poste was in his seventy-first year, and was up to the time of his last illness actively and zealously engaged in the work. He was a modest, gentle Christian spirit, and endeared himself to the people

wherever he labored. A man with his three score and ten years full of faithful and efficient service has gone back to God and those who know him realize that the rich reward of the faithful awaited him. His departure will be deeply mourned and his place of service will be difficult to fill.

—We are more than pleased to note the progress of our good work at Reidsville under the leadership of our zealous and efficient brother, Rev. L. I. Cox, pastor. A very desirable and ample lot has been purchased on a prominent and accessible street for $500. and the same is paid for with the exception of $117.50 which amount, however, is covered with good pledges. We have a membership in Reidsville of something like twenty-five, which it is hoped can be organized into a local church at no very distant date. Pastor Cox reports some very loyal and active members of the Christian church there, who are exceedingly anxious for a church house of their own name and choice, and to this end they are willing to contribute to the utmost of their ability.

—Rev. L. I. Cox is in Richland, Ga. assisting Rev. H. W. Elder in a series of meetings this week and next. Bro. Cox besides being a competent and successful pastor is an evangelist of influence and power.

HIGH TESTIMONY.

Much is being said just now of President Wilson's religious bent of mind, his moral utterances, and the character of the men he is inviting to help him in the big task of government which his fellow citizens have called him to.

For years Rev. T. N. Ivey, now editor of the *Nashville Christian Advocate*, lived in the same town, labored in the same church and Sunday school, with Mr. Josephus Daniels, who his been made Secretary of the Navy by President Wilson. Dr. Ivey knows his man and at first hand, and thus speaks of him editorially in a recent *Advocate*:

"The new Secretary of the Navy is Mr. Josephus Daniels of North Carolina. His eminent ability in the field of journalism and politics is fully equaled by the soundness of his moral character and the inflexibility of his loyalty to God and his country. Mr. Daniels has behind him a good old Methodist mother, from whose denomnatonal faith and pious teaching he has never departed. He is a Methodist layman, a Sunday school teacher, whose face may be always seen when the people gather to worship. That he will prove equal in a most briliant way to the demands of his responsible position in Mr. Wilson's Cabinet is not doubted by any one who knows him. He fully merits his new position, and the high office is safe in his hands."

THE UNIVERSITY FACULTY.

The court has spoken, and the demands of the law have been satisfied, in the matter of the four young men accused of hazing at the University last Fall when young Billy Rand, a freshman, was killed. One of the four was declared free by the presiding Judge, no evidence being adduced against him. The other three were tried before a jury of their peers who having heard all the evidence and the plea for counsel, declared these college students guilty of "manslaughter." The sentence was four months in prison. The court gave the commissioners of the county the privilege of hiring the boys out which of course will be done, and the parents will of course employ their sons.

But these young men will carry with them through life, besides their loss of citizenship, the thought that a court has declared them guilty of man slaughter, responsible for the death of a fellow citizen.

This ought to be as a deterrent and serve to stop the practice of hazing at our University; but it will not do so unless the faculty of that institution shall back up what the law of the land has done with their tireless and unrelenting effort to stop this evil, and illegal practice.

As soon as ever the faculty at our University shall say that hazing must stop, and then bend every energy and effort to express by deed what they say by word, hazing will stop. Other institutions with as manly men and as self-willed pupils forbid and prevent hazing; why not our University? Mr. President and gentlemen of the University Faculty, the law of the State and the citizens the the State have put it up to you. The future, the near future in particular, will be watched with keen interest and your attitude in this matter will be weighed in the balances.

ROYALTY AND THE BOOK.

At least two members of Europe's royal family are constant readers and close students of the Bible. The Emperor of Germany not infrequently speaks or writes pointedly of the worth and merit of the Bible as a guide to daily conduct and practice. He was trained to read the Bible from his youth up and has never lost his deep interest in its divine precepts. Furthermore, king George V. of England makes it an invariable rule to read the Book daily. The secretary to the king recently wrote, in answer to an enquirey, this striking letter, which we commend to parents: "I have had the honor of submitting your letter to the king, and am directed to inform you in reply that it is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise." That is fine promise for any boy, prince or peasant, to make his mother, if he will always keep the promise as King George has done.

COMMENT.

—Dr. Fredrich F. Friedmann, a German physician, claims to have discovered a tuberculin that is neither toxic nor virulent, that will cure tuberculosis. It is claimed that by injecting the tuberculin into the system of a consumptive patient, the deadly bacilli of tuberculosis are attacked and destroyed. Dr. Friedmann claims to have spent twenty-three years in research work and to have completely cured himself and many others after consumption had advanced considerably. He is lecturing and giving demonstrations in several cities before audiences of distinguished physicians, and is also applying his remedy to many patients. The belief obtains in many quarters that his discovery is a marvel and a wonder and will do all that is claimed for it. Time will tell; but if the facts pan out as claimed this will prove the greatest help to man of any discovery in many a decade. The "white plague" is yet the dread of mankind and if Dr. Friedmann has discovered the remedy millions will call him blessed.

—Today, March 19, is the one hundredth anniversary of the world's greatest explorer and missionary, David Livingstone, and among the very greatest men of all the centuries. He was born in an humble Scottish cabin March 19, 1813. All men everywhere are indebted to this man for the life he lived. He was a hero, and if you have not read his biography, buy or borrow one and read it. His was a fearless and a romantic life indeed.

—At any rate Bro. Henry Spencer Booth spoke a word, for the profession of preaching in this week's *Sun*, which will find wide audience, and win ready assent. Dr. Staley and Brother Booth are at their best this week and cover a range of thought and scope of diction that would do honor to the biggest journals in the land. Thank you, brethren, for some four or five thousand readers will enjoy you this week.

—There is a Chinese Presbyterian church in San Francisco with 146 members.

ALABAMA LETTER.

At New Harmony the first Sunday instant and Saturday before we had two inspiring services. Due to the inclemency of the weather the attendance was hardly normal, but those who were present seemed to earnestly heed the message that were, we trust, of the Lord. On Sunday Rev. J. H. Hughes worshiped with us, to our great delight. Bro. Hughes reports his work as making encouraging progress.

Last Sabbath we held only one service at the Wadley church, there being a continual down-pour at the evening hour. At eleven o'clock however, the congregation was good and a deep interest was manifested in the gospel message. The outlook here is hopeful.

For sometime I have been thinking of suggesting to the ministers of the Ala. and the Ga. and Ala. Conferences the idea of holding a Pastors' Institute some time this spring or the early part of summer. The need for such a meeting is imperative. It is a need that all will admit. That the pastor often needs the counsel of his fellow laborers no one will deny. A few days' conference, say even two days, would wonderfully benefit and strengthen us for the work we have to do. The preacher needs, and must have, not only information, but inspiration. The conference suggested here would afford opportunity for both. We have our problems and unless we solve them it is a foregone conclusion that they will remain unsolved. The laity is not going to unravel these things for us; we must do it ourselves. The reasons for such a meeting are too numerous to mention.

Now, Brother Pastor, what say you? Why can't we meet for mutual counsel about the first of May? Or would some other date be more convenient? Let me hear from you at once as to what you think of my suggestion. I mean business. I am in dead earnest about this matter. A program of topics that vitally concern our work could be arranged and, too, I would like to extend an invitation that you meet at Wadley. If you want this institute, it is with you to make it possible. Shall I hear from you as soon as you read this? I hope so. The Lord lead us .

G. O. Lankford.

Wadley, Ala., March 14, 1913.

—Says Charity and Children: "Once a month preaching is mighty near no preaching at all. No church in the world can do much growing under such a system." Which statement is worth thinking about. "How come" once a month preaching?

FOREIGN MISSION DAY.

The Foreign Mission Committee of the Eastern Virginia Christian Conference at a recent meeting decided upon seven points of interest to the churches and pastors of that conference and ask the hearty cooperation of all to carry out the plans. One of these points is that each church set apart a definite Sunday in the near future to be known as Foreign Mission Day, when all the services shall emphasize that important work. The sermons, prayers, songs, addresses shall give as much inspiration and education on that day as possible to this particular work. It is hoped that previous announcement may be made of the service and the spirit of preparation and prayer for it to be marked. Each church will select its own date. The matter of a special foreign offering is left optional with each church. We want all the people of this conference to know more of our foreign work, understand its needs, growth, plans. We need to pray that our young people may fit themselves and listen to the call of the Lord to this great work; we need to pray that our own children shall be called of God to the great fields. It is probable that many of the churches and friends will want to help in a financial way in this time when the funds in the foreign work are short of meeting the present imperative needs. The committee hopes that you may have a day of blessing when you observe a special foreign mission day soon.

Warren H. Denison.

Norfolk, Va.

NORFOLK LETTER.

If ever the Church of the Living God needed strong, virile, level-headed, clear-sighted men as leaders, she needs them today.

Within recent years a great deal has been said, both in the religious and secular press, with reference to the scarcity of candidates for the ministry. It is alleged that one reason for this scarcity is in the fact that as a calling, the ministry has but little to offer to men in the way of opportunity for the development of that initiative and resourcefulness demanded in law or commerce, and that hence, those who enter it, become, sooner or later, weaklings and figureheads, a fate from which every enterprising and cleanly ambitious man shrinks with repugnance.

We are ready to admit that with reference to the restrictions thrown around the ministry in some churches such a conception may be, and frequently is, justified, but considering the ministry as a calling, apart from purely denominational and ecclesiastical checks and restraints, there is no ground for it. Upon the contrary, there is absolutely no vocation upon earth which offers so many and splendid chances to the strongest and most capable men to be truly useful and helpful as the ministry does at the present hour. The truth of it is, especially under modern social conditions, the job is too big for the best and most talented men. It makes unprecedented demands upon men for the use of every ounce of energy, power and scholarship which they possess. Compared with the delicacy, the tact, the expenditure of nervous force, the range and scope of intellectual activity demanded, neither the law nor any other profession surpasses the requisition made upon him who, standing in a modern pulpit, would, in these times of feverish, restless turmoil, so deliver the message of hope and salvation as to cause the hurrying, pleasure-mad throngs to heed and obey. Truly, the task is a colossal one.

In its performance, no talent which the brightest and brainiest of men may possess will come amiss. No possible amount of knowledge which he may be able to amass and store away, concerning any branch of human interest or conduct, but can be brought to bear, sooner or later, upon his work.

The modern minister should zealously cultivate breadth, as well as depth of scholarship. He should seek to know what the representative men of his own times are thinking with reference to the problems of our own day. He should not be afraid of independent investigation of these problems, aided by a knowledge of what others have and are thinking and learning. He should accord to the "authorities" in the educational and scholastic worlds, the respect which they deserve, but refuse slavish and servile obedience to them, at the cost of his own individuality and convictions.

He should make of himself, the most forceful, convincing and logical speaker possible. It is a mistake to suppose that the days of public-speaking are over. So long as time shall last, and wherever the sons of men foregather, either in the marts of trade, in council-halls, or in religious assemblies, he who can express his thought lucidly, tersely and cogently, will not fail of a hearing, nor of power and influence.

He should be, and more than ever, must be, in this age of print and books, a writer, provided, of course, he aspires to the widest influence to which he is entitled. Here, in Norfolk, no pastor, possibly, reaches more than four or five hundred each Sabbath, with his voice, but on Monday morning, extracts from his sermon, published in the daily paper, will reach thirty or forty thousand, scattered through many states. Some difference there.

And, of course, he must be a great, big-hearted, kind hearted Christian man, above all. He must not faint, nor become weary under the burden of the old world's sin and sorrow. Unfailing optimism and hope eternal must be his, to see, behind the Shadow, the real Substance of things, and beyond Today's wreckage and failures, a brighter, happier, sweeter Morrow.

Henry Spencer Booth.

ELON COLLEGE NOTES.

Rev. B. E Turner, Professor of Practical Theology in the White Bible School of New York City, visited Elon Wednesday, spoke to the ministerial students that evening, and addressed the student body at chapel service Thursday morning.

Visitors to the College this week have been Dr. P. H. Fleming, High Point, N. C., who is building a fine residence in Burlington; Rev. J. C. Robinson and Mr. G. S. P. Holland, Suffolk, Va.; Mr. W. R. Roberson, Washington, N. C.; Mr. R. S. McCauley, Chapel Hill, N. C.; Mrs. L. M. Clymer and daughters, Greensboro, N. C.; and Mrs. S. W. Chandler and son, Virgilina, Va., who is at present on a visit to her parents, Dr. and Mrs. G. S. Watson.

Miss Flora Thompson should now be addressed at Richland, Ga., and the envelope should read Mrs. Troy Bishop. The change of name occurred Dec. 25, 1912, but knowledge of it reached here this week, and while we are late in expressing congratulations, we are thoroughly sincere and wish this happy pair every joy with long life.

Rev. L. I. Cox, Treasurer of the College, is to conduct a two-weeks meeting for Rev. H. W. Elder, Richland, Ga., and leaves for that place today, Monday. Bro. Cox made a great impression on our Southern brethren during his visit to them last fall. He would have gone a week earlier, but his wife's sickness prevented.

The Easter Season bids fair to be replete with good things. Friday evening will occur the Inter-Scholastic Declaimers' Contest, Saturday evening the Annual Psiphelian Entertainment, and Monday evening the first installment of Freshman-Sophomore debates.

Prof. Campbell spent two days this week in Gastonia, N. C., leading a band there during a gala season. He has a wide reputation as a band director, the band he played with in Washington during the inauguration receivng special mention.

In death, as in life, Dr. J. J. Summerbell has demonstrated his love and abiding interest in Elon College. His presence and stirring appeal in the Graham (1888) Convention had much to do with the promulgation of this institution according to first President Long, and during all the intervening years he gave constant evidence of his untiring devotion to our interests, visiting the College many times and sending the Library many books of inestimable value. His most memorable visit occurred last December, when with such gentleness, yet convincingness he held up to view the weaknesses of Campbellism. His devotion receives a fitting close in the bequest to the College by his will, just published, in the sum of $1,500, subject to Mrs. Summerbell's approval. We thank God for a life and a devotion such as his.

Prof. N. F. Brannock broke up his old home school in Northern Alamance last Friday night, using as his theme How to Succeed.

THANKS.

Dear Brother Editor:

A few nights ago I answered a ring at my door bell and found the porch and steps full of people, who came trooping in, about thirty-five in number, members and friends of the Winchester Christian church, carrying sundry mysterious looking packages, which they deposited in the dining room.

After spending a couple of hours in a social way, they departed, leaving our larder full of good things to eat and our hearts filled with joy and gratitude for these good friends and this substantial expression of their friendship.

Mrs. Walters joins me in heartfelt thanks to everyone who had a part in the donation.

W. T. Walters.

Winchester, Va.

HISTORY OF THE LADIES' AID SOCIETY OF BETHLEHEM CHURCH.

The Ladies' Aid Society of Bethlehem Church was organized in February, 1890, for the purpose of raising funds for the church, and to make the work more effectual. A Constitution and by-laws were adopted and the first meeting was held Feb. 16, 1890, with ten charter members.

Miss Addie Rippy, now Mrs. Shelton, was elected first president, and Mrs. Keren A. Pritchette, secretary.

The first work they did was to buy the pulpit chairs at a cost of $8.39. When our church tower was built we gave ten dollars towards it, and five on the bell. They gave $7.85 toward kalsomining walls of church, $6.98 on chandelier and part on organ.

From the best reports I can get we have paid $135.12 for missions. Since September, 1904, we have collected $229.55 by dues and subscription. We have paid out $254.47. Part of this was raised by subscription. We bought a new carpet for the floor in the year 1911 at a cost of $64.20, and through subscriptions and otherwise we papered and painted the walls and ceiling at a cost of $55.82.

The number of members increased since organization until now we have 51.

In December, Rev. J. W. Holt brought a picture of Rev. Alfred Iseley to our church, given by Mr. John Iseley of Burlington. It was put up in the church, and in February we decided to get three others, one of Rev. Albert G. Anderson, one of Rev. T. W. Strowd, and one of Rev. J. W. Holt.

Rev. A. Iseley and A. G. Anderson are deceased. They helped to establish and extend the influence of this church in its earlier years. They were both noble men and their memory is honored and revered. The others are still in the work, and the last named, Rev. J. W. Holt, is the present pastor. In behalf of the Ladies' Aid Society I wish to present the four above mentioned pictures to Bethlehem church. They each have a card showing the date and number of years of service.

Ida Simpson.

March 16, 1913.

Having a trip to Florida thrust upon him, great and good as it was, is not the only good fortune this writer has enjoyed. My people were not to be outdone by another; so they showered a good, substantial pounding upon us, such as an editor would have been glad to receive. A barrel of flour, a stand of lard, hams, old and new, a turkey, sugar, coffe,eggs, canned goods, potatoes, sausages, etc. Our pantry is full and our hearts are glad. God bless such a people, and as they have ministered to our material needs, may we, in a fuller and better way, minister to their spiritual needs and welfare.

C. H. Rowland.

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NOTES AND PERSONALS.

—Our young people of Suffolk, Va., under the leadership of that zealous Christian worker, Miss Mamie Holland, evidently means business in the matter of missions. Following is an account from Suffolk in The Virginian Pilot of Norfolk of a recent meeting:

—Among the speakers at Trinity College, Durham, N. C. for the commencement in June is Rear Admiral Robert E. Peary, known as the discoverer of the North Pole. By the way what has become of the other reputed discoverer, Doc. Cook?

—The Southern Baptists have decided to inaugurate a campaign to raise in three years, a million dollar loan fund over and above their regular gift to Home Missions Their present loan fund is less than $100,000,. The United Presbyterians have a church Loan Fund of $3,500,000, the United Methodists one of $1,500,000, the Disciples one of more than a million. Our Southern Christian Convention at its last session projected a Loan Fund which is growing some, but which could and should be readily increased to $100,000 by proper personal effort.

—Our Methodist brethren of the Western N. C. Conference were the latest in the field of Orphanage work, but they are forging ahead and making up lost time with a vengeance. During the past year the Orphanage, located at Winston-Salem received two timely and princely gifts, one of $10,000 and another of $5,000 from two interested and loyal laymen.

—Under date of March 11 Rev. W. T. Walters, Winchester, Va. writes "I have been laid up with La Grippe for two weeks, but am better now and hope to fill my appointment Sunday." Put it down that Bro. Walters has not had a genuine case or he would not have speled it after that French fashion. The genuine article is spelled grip, and you will know it for all time to come when it gets you. We know.

—Rev. Martyn Summerbell, D. D. Lakemont, N. Y., under date of March 6th, writes this personal word of our late lamented brother. Dr. J. J. Summerbell:

"We have lost a great and good man. His service has been important and yet unrequited. He always gave, and far more freely than he received. He had a great heart and a gerat intellect. He had the courage of his convictions, and when he gave himself to any cause it was absolutely without reserves. We shall miss him in all our gatherings, from which he was never absent unless from causes beyond his control. I am very glad that the South had him for the recent course of lectures, for its memory of him will always be the sweeter for the experience."

—Rev. C. H. Rowland attended the Bible conference in Atlanta, Ga. last week. This heartless brother writes us from the conference "You just ought to be here. Good is not the word for it, but—Best. A great conference." As if we did not know we ought to be there, and as if an editor could leave his desk to go any where on earth where the great things are! But we are not envious and do love to hear of our brethren taking in the good helpful and wholesome things of life.

—The late lamented Dr. J. J. Summerbell showed his deep interest in Elon College from its inception and ever manifested a sincere and genuine desire for its growth and development. President Harper in his Elon College notes this week points out evidence of this abiding concern on the part of this good man, and speaks lovingly of his friendship for the college. Dr. Summerbell with his amiable and devoted wife visited the college at a commencement some years ago at the risk then of his health, we remember, delivering a most able commencement address, and speaking to the students on more occasions than one. He gave something, also of his, means to the college. Stipulating in his will a desire for Elon to have from his estate $1,500 subject to his wife's approval further and fittingly shows his love for the college.

The following from The Burlington News March 12 wll be familiar to Sun readers who know much of the history of "The White Pilgrim."

The death of Mrs. Will Boone a few weeks ago recalled to the mind of older people of this country a well known character in his day, Rev. Joseph Thomas. "The White Pilgrim."

Rev. Thomas was born in this county, (then Orange) near Hawfields, in 1791 and died in 1835. He was Christian minister who was what might be termed a traveling evangelist. He belonged to the old school of ministers and went all over county preaching day and night wherever he could get a crowd together. It is said that he was a strong preacher and always had a house full. He felt called upon to put off the regular clothes worn by others and wore white clothes, hence his name, "The White Pilgrim."

He went from this county to Virginia and afterwards went further north, and while doing his work as a preacher was taken with smallpox and died in New Jersey.

—Last Sunday, March 16, was a good day at Bethlehem, Alamance Co. A large congregation gathered at this strong and stalwart old church. The services were in charge of the pastor, Rev. J. W. Holt. Rev. C. C. Peel delivered a logical and forceful sermon at the eleven o'clock hour. Following this the Ladies' Aid Society through a chosen member Miss Simpson presented the church with three large, handsomely framed portraits, that of Rev. Albert Gallatin Anderson who died July 13, 1893 and who had been a beloved pastor of this church, that of Rev. T. W. Strowd, Chapel Hill, N. C. a former pastor and one who is deeply loved for his personal piety and consecration, and that of Rev. J. W. Holt, the present pastor than whom we doubt if any pastor, living or dead was ever more beloved or had greater weight and influence with this good and generous people. The Sun's editor was pleased to be present on this delightful occasion, hear the sermon, see the beautiful spirit manifested, observe the presentation, hear Bro. L. D. Rippey's fine and forceful address and enjoy the good fellowship of the happy occasion. Bro. Holt is doing a great work at Bethlehem.

SUFFOLK LETTER.

The new administration of the United States does not impress one so much with its partizan bias as its moral quality. It seems to be a change from polities to righteous government. If this is a correct interpretation of the change, it answers one or two things: either that the new President is introducing new principles to be approved or rejected of the nation, or the American people have exalted Mr. Wilson to this high position as the exponent of principles already embedded in the civic conscience. If the latter is true, the future is more hopeful, because it means that moral principles are crystalizing the forty-eight States of the Republic.

The investigations among all sorts and sizes of grafters, the prosecution of all sorts and sizes of corporations; the conviction and imprisonment of men in high and low places show either a morbid spirit of faultfinding or a moral disgust of wrongdoing. If the latter, it means a gain to the moral tone of the nation and a demand for honesty in office and a just administration of public office, municipial and national.

Certainly it is desirable and essential to the welfare of the nation that a new order of statesmanship come into leadership Personal ends should be banished from the minds of public servants. Elisha and his servant Gehazi are good examples of true and false men representing great interests. The Syrian Captian Naaman came from Damascus hoping to be cured of leprosy by the Lord's proph-

et. He brought gifts from king Benhadad to Elisha, who refused the presents but directed Naaman to dip himself seven times in Jordan. When healed he returned and insisted on the prophet to accept the gifts. He declined because he was not working for pay, but for the kingdom of God. But Gehazi followed Naaman and told him that his master would accept a talent of silver and a change of garments for two young men of the sons of the prophets. Naaman insisted and Gehazi accepted "two talents of silver and two changes of garments." But the leprosy of Naaman clave unto Gehazi for this "graft," if one may so name it. If there is such a thing as financial leprosy, this nation has enough of it and a "leper colony" seems in order for those who play false with government and business for personal gain.

If this administration can raise the financial tone of the nation, and teach that public position is a public trust, tariffs and navies will be small questions in the equation of government. No one who has carefully read the world's history could wish for union of church and state; and no one concerned on the welfare of humanity could wish for the introduction of politics into religion; but there is large necessity and large opportunity for religion in politics. The sea must not get into the boat, but the sea will be all the more useful when the boat gets into the sea. When genuine religion enters politics, business, government, corporations, and recreations, then civil righteousness will tower above greed, graft, gross misbehavior. It looks now as if that day were dawning. God speed the noontide of such a day for this nation when citizenship will be so high that church membership will have to rise still higher.

W. W. Staley.

VALLEY LETTER.

We are having the mildest winter here we have had in many years. Farmers have hardly stopped for the winter, and we preachers have been pounding away most of the time in revival meetings with very little hindrance from bad weather. This has been one of the busiest winters I have ever had in the work here. I have been constantly on the go, in revival meetings most of the time, and have kept up my regular appointments, preached more funerals, and did more other extra duties than ever before in the same length of time.

Since my last letter to *The Sun* I have held revival meetings at Beulah, Bethel and Joppa, resulting in one, six, and five conversions respectively. Most of these united with the respective churches. I have the meeting at Dry Run to hold yet, and then I suppose I shall be through with revival meetings for this year.

I have never worked harder nor enjoyed better health. I praise Him for strength to engage in active service.

It is time for us of the Va. Valley Central Conference to be thinking about, and preparing for our Young People's Convention which meets at Timber Ridge, Hampshire Co., W. Va., June 11-13, and our Annual Conference which will be entertained by the church at Winchester, Aug. 14-16. I think it is apparent to all in touch with the work that these meetings are getting better and better every year, and now let's make them so much better this year that we shall even surprise ourselves. Let us work, pay and pray to that end.

We are very much handicapped in the work here by a lack of ministers. Is there no one who can come and help us? I shall be glad to correspond with any wide-awake minister who may be inclined to look this way favorably.

A. W. Andes.

Harrisonburg, Va.

IN MEMORIAL.

Our Heavenly Father, in His wisdom and omnipotence, and doing all things well, has removed from our circle a dear friend and brother, Mr. P. E. Slade. His life was beautifully characterized by faithfulness and sincerity. He was noted for the performance of duties in his home, being a kind and loving husband and affectionate Father, ever ready to do whatever he findeth need be done within his church for the upbuilding of God's kingdom here upon earth, and the betterment of humanity in general.

His Christian character being such, that one need be with him only a very short while without becoming much impressed with his sincerity and faith in his Master.

Our friend has gone before us and we would not recall him, for his sufferings during the last few months here were great and we know that he has risen to a higher and grander life. His influence will live on and on until the more perfect day.

We mourn our loss, but believing it to be his will that this sadness has come to our hearts, we bow in humble submission to Him who errs not.

Therefore be it resolved:

First—That in the death of this dear one we have lost a faithful member, and one whose interest was ever with us, for high and noble purposes.

Second—That we shall ever remember his loving kindness and sympathy toward us, and endeavor to imitate his noble virtues and pray that his mantle of good works may fall upon each one of us.

Third—That we sympathize with the dear family and while mingling our tears with theirs, we have a bright hope of seeing our dear one again.

Fourth—That a copy of these resolutions be sent the family, a copy be recorded in the Secretary's book of the Dendron Christian Church, a copy sent to the 1910 Bible class of the Christian Sunday School, and that copies be sent to the *Christian Sun*, *Wakefield Enterprise* and the *Surry and Prince George Herald*, for publication.

Commitee:

Waverly S. Barrett,
E. T. Atkinson,
Joseph H. Barrett.

Dr. Ida Kahn, a Chinese woman who received her medical training at Ann Arbor, Mich., and is now doing splendid work for the relief of suffering women in China, says of the extent of the traffic in girls:

"Slavery exists in China and that to an alarming extent. So far as my observation goes, the girls of China furnish the victims, and the boys but very seldom. The rich people regard them as indispensable as so many pieces of furniture. Accordingly they furnish them to each daughter of the home in quantity and quality corresponding to the length of the family purse. The daughter carries them to her future home as part of her dowry. The middle classes use the slave girls because they cannot afford to have servants, and the poor people use them as a means of getting rich. Interested in knowing how many slaves there were around me in Hangkow I looked through one of the tenement houses immediately in our vicinity. The general entrance is rather imposing, and you see in front of you a wide alley. Then, turn to right or left, you see opening from this about five or six rows of little houses, with a narrow alley running between the several rows. On an average such a tenement place would contain two or three hundred residents. Taking one of these places at random, I made inquiries and found within between thirty and forty slave-girls. Just think of there being such a large percentage of slaves in even tenement houses."

—The average saloon in the United States costs the people $8,300, and for no good returns. If it pays $1,000 license some people call that a good investment; i. e., $1,000 against $8,300 along with the wreckage and death incident thereto.

Sunday Schools and Christian Endeavor

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor:

CHARLES A. HINES, *Editor and Cor. Secretary,* Greensboro, N. C

THE BURLINGTON CONVENTION.

The next biennial session of the Young Peoples' General Convention will be held with the Christian church in Burlington. The date has not been definitely determined, but it will be April or early in May. The program committee is at work and a most attractive gathering will be planned. Further information will be given in this department from time to time, and the program will be printed as soon as it is ready.

It is hoped that Sunday school and Christian Endeavor societies will have the meeting in mind and begin planning for the same and choose their delegates early. Report blanks will be sent out, and it is desired that these be filled up and sent to the convention.

Steps will be taken at this convention to organize new departments of the Sunday school and plan more definite and aggressive work for the next two years.

We believe that the convention has done a vast deal of educational work and has been instrumental in making more efficient and better working Sunday schools and organized classes. The future of the work depends upon the amount of interest and energy that is shown in it. It is in the power of our people to make the Burlington convention either a failure ar a tremendous success. Which shall it be?

THE FINANCIAL SIDE.

Many individuals and Sunday schools have been asked or have agreed to help the Young Peoples work financially and many of these have not responded. We do not think this is because of a lack of interest, but is due to neglect. We are calling attention to this, in order that all may have an opportunity to redeem themselves before the Burlington convention.

The finances of the convention are in far better shape than they were two years ago, but something like $100 or more will be needed to bring the organization up to the convention with a clean sheet.

Will you not redeem your pledge or respond to the call that has been made upon you by the executive committee? It is within the power of classes, societies, schools and individuals, by doing just a little, to make the road easy for the treasurer and committee. Will you not do your part?

C. E. EASTER LESSON.

Subject—"Vital Living," Scripture, II Cor. 4:8-18.

It is suggested that this be a sundise meeting, but this may be impracticable in many places.

Have Easter songs, Easter decorations, Easter prayers, let everything be appropriate.

The leader's Task.

Let the leader first recall the great fact of the resurrection of Christ and point out that life emerged triumphant, having sloughed off death. So the believer's life must slough off the elements of death in the human heart if living is to be vital. What are these elements of death? Let the leader name several, such as anger, lust, envy, pride, self-seeking. No life dominated by such things can be vital. The seeds of death are in them. The vital life serves. Mention one or two instances; Livingstone is a good example. But how are we going to slough off death in the form of sin? Paul supplies the answer, "By the Spirit's power." The Spirit is life. If we believe in Him, trust Him, look to Him, He will fill us.

Let the members read several stanzas of a resurrection song in unison.

Object Talk.

Arrange beforehand with a bember to give the object-talk, using an egg, a seed, and a branch of a shrub or tree. Let the speaker point out the fact that no one, looking at these objects, would ever expect them to change. Yet life is hidden within them. So in the body of men are hidden forces of life that will burst the tomb. Nobody expected Christ to rise again. But He did it, and proved that man may rise. Then let the speaker point out that life is for usefulness: the hen lives to serve; the seed promises harvests and food; the branch bears fruit. So must our lives be fruitful.

The Message of Easter.

Show that people for ages stood questioning the grave in vain. "If a man die, shall he live again." One Man came out of the grave; therefore all men may come out. This Man that came out says that all men shall rise again. He should know.

We do not live two lives, but one life; in other words, our lives go straight on through death. Christ was the very same person after death as He was before. What will this mean for the wicked? What will it mean for the good? Let the speaker describe the advantage of living a clean life of service here that we may enter the joy beyond.

"Easter is a great day, not of itself, but because of the fact which it witnessed. Its annual recurrence is well worth while. It sends us now, as it did Peter and John on the first Easter morn, to look into an empty tomb. We need at least annually to restudy the evidence of Christ's resurrection, especially when a great many religious teachers are trying to discredit it and to rob it of its divine significance."

"The message of Easter is further emphasized by divine direction, in that the successor of Judas must be "a witness of Christ's resurrection." Well did the Nazarine foresee that his rising from the dead would be the pivotal point in the future of his church. Not even second to "Christ and him crucified" was the theme, "Christ and him raised from the dead."

"Spring is but another name for hope. It is the promise-time of the year. And we all live by faith in these promises, hoping for their best and fullest fulfillment. It is the risen Christ who is in us the hope of glory, and in whose promises we have faith."

"Everything signifies life and freshness. So the resurrection of Christ brought life and immortality to light, substantiating his statement that he came that we might have life and that we might have it more abundantly."

Daily Reading.

M.—Dead and alive again Luke 15:24-32
T.—Quickened with Christ Eph. 2:1-6
W—Passion to serve .....John 2:13-17
T.—Source of power .....Col. 3:1-5
F.—Spent for others .....2 Cor. 12:15
S.—Bright to the last .....2 Tim. 4:6-8
Sun.—Topic.

AN EASTER POEM.

The pure white lilly raised its cup,
At Easter time, at Easter time;
The crocus to the sky looked up,
At happy Easter time.

"We'll hear the song of heaven!" they say,
"Its glory shines on us today;
O, may it shine on us always,
At holy Easter time!"

'Twas long, and long, and long ago,
That Easter time, that Easter time;
But, still the pure white lilies blow
At happy Easter time.

And still each little flower doth say,
"Good Christians bless this holy day!
For Christ is risen, the angels say,
At blessed Easter time."

PLATFORM HELPS.

Some Suggestions for S. S. Lesson Mar. 23.

Subject—Isaac and Rebekah.

Scripture.—Genesis 24:58-67.

Time.—B. C. 1857 (Ussher). About 2180 (Sayce).

Place.—Beersheba and vicinity, and Mesopotamia.

Persons.—Abraham, Isaac, and servant, Rebekah and her father, mother, brother, nurse and servants.

Golden Text.—In all thy ways acknowledge him, And he will direct thy path.—Prov. 3:6.

Leading Thought.—God leads those wishing to follow.

Customs, referred to in this lesson, that are more or less difficult from ours, are suggested as follows: A wife is sought from a distant but kindred people. A slave is trusted with important business and much property. The public fountain is a sort of social center for women. The most generous hospitality is given strangers without knowing even their names. Young people who have never seen each other, and who have no word to say about it, are, by proxy, engaged to be married.

We must not permit these interesting Orientalisms to divert us from the purpose of the lesson, which is to show how Abraham, believing in God and having faith in the promise of posterity, land and blessing, gave attention to getting for Isaac a wife who would be to him a helpmeet worthy his prophesied destiny.

After that test of faith (Lesson 11) Abraham dwelt, for a time, at Beersheba. Some time later he was at Hebron, where Sarah, at the age of 127 years, died. He buried her body in the Cave of Machpelah (near Hebron), purchased at that time as a family sepulcher. This was the only piece of real estate, of which we have record, that Abraham ever owned in the promised land. It is supposed that Abraham soon returned to Beersheba.

When Isaac was forty years old (Gen. 25:20) his father, following the customs of the country, sought for him a wife. The families interested were prominent, widely known politically and socially, and wealthy multimillianaires.

To-day we learn about the wedding in high life in ancient western Asia.

Present day Laws of Marriage in Palestine.

For the past forty years tens of thousands of Syrians have gone to America and the British Colonies. Young men who left their native land in their teens, returned at about the age of thirty expressly to look for wives among Syrian Christians, Jews, Moslems, or Druses, as their own sect may be. Ten years ago a young man in New York wanted a wife, and as he could not return to Syria, his father (late sheik of the town) chose a young woman and completed negotiations with her parents. Dr. Goshn-Howie a Protestant native missionary, was invited to the ceremony of betrothal. A priest also had a private conference with Mariam and satisfied himself she was willing to marry Amin. Ornaments and garments were then presented by the sheik on behalf of his son, and in due time steamship passage was secured for the young woman and she went to New York, where she was married according to the laws of the land, and both she and her husband have found in each other all they could ask or expect.—B. Syrius.

Question Review.

1. Whose love story have you been studying?
2. Who was Isaac? Where did he live?
3. Who was Rebekah? Where did she live?
4. Who, instead of Isaac, made the long journey from Bethsheba to Haran to do the courting?
5. What did Eliezer take with him to help with the bride? (V. 53.)

Lesson Announcement.

Next Sunday will be Review. We have studied this quarter the first twenty-two chapters of Genesis—all of them stories of beginnings of history. Some of these stories belong in the record of the past so remote we have no definite chronology. The purpose of the lessons has not been to do with the world since the beginning. What He has done for the people in the past shows us that we may trust him to do for us now. We will study the Review next Sunday with this in mind.—Hageman.

MARRIED.

Leber-Savadge.

Sunday afteroon, February 16, 1913, at the bride's home near Elberon, Va., Mr. C. H. Leber and Miss Octavia Savadge, were united in marriage by the writer. We wish the young couple a long and happy life. C. C. Jones.

Lynn-Forest.

At the bride's father's in House Creek township, Wake Co., N. C., March 6th, by Rev. W. G. Clements, Miss Emma Frances Forest to Mr. I. H. Lynn. Quite a number of friends were present to witness the marriage. The bride is much admired by the people of her community. Mr. Lynn is a deacon of Six Forks church, an excellent farmer and a member of the Board of County Commissioners of his county. W. G. Clements.

Home Made

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IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

Red Bank, N. J., Special—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by Dr. Perkins of this city, is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Dr. H. W. Perkins, 54 White Street, Red Bank, N. J., for a supply of the remedy which is being distributed gratuitously. ad 1t

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CHANGING CHINA.

The notable event of the year in non-Christian lands was the establishment of the Chinese Republic. Mr. E. G. Morresay, the well-known newspaper correspondent,now a representative of the Chinese Government, wrote in a recently published article under his own signature: "The Chinese Republic is an accomplished fact." After a revolution characterized by a rapidity, peacefulness and moderation unique in the long history of the world, the oldest monarchy on earth has become the youngest republic."

"We are now living," wrote a missionary, "in the palmy days of the republic, with more or less definiteness on the qualifying objective. No longer are imperial edicts sent forth by royal will: President's orders take their place. No longer is the humble citizens required to kneel in the august presence of the county official. Officials are easier of access, put on fewer airs, are more democratic than heretofore. The former flag whose design was a dragon marked it as an emblem of an ancient race, and which could be used only by royal consent, has given plan to a new flag of modern design in the five colors of the new republic a flag of the people to be freely used whenever and wherever they will.

The queue, that badge of submission to the rule of the Manchu, is coming off slowly, as many still cling to old customs students leading everywhere in the disposal of that useless appendage. Gradually China is coming into the family of modern nations.—Rev. A. W. Halsey, in *Men and Missions.*

Southern Railway and Livestock.

To give personal aid to live stock growers along its lines, the Southern Railway Company has secured the service of two experts in animal husbandry: Dr. Walter Sorrell, who will be stationed at Greensboro, N. C., and will work in Virginia, North and South Carolina! and Dr. C. D. Lowe, who will be stationed at Chattanooga, Tenn., and will work in Tennessee, Alabama, Georgia, Kentucky, and Mississippi. They will be known as assistant live stock agents and will report to Mr. F. L. Ward, live stock agent, Atlanta, Ga.

Both Dr. Sorrell and Dr. Lowe have had years of practical experience in animal husbandry work. Both have been in the service of the United States government and are thoroughly conversant with conditions throughout the Southern States.

The duties of these men will be to advise farmers as to feeding, breeding, and caring for live stock under conditions that exist in the territory along the Southern Railway, to assist farmers in organizing live stock clubs and associations, to give practical demonstrations, and to be at the service of farmers without any cost to them, giving any information, rendering assistance, and cooperating in any manner that will tend to aid and encourage the raising of more and better live stock.

STOPPED THOSE PAINS

Copper Hill, Va.—Mrs. Ida Conner, of this place, says, "For years, I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it.

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Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.
—John Greenleaf Whittier

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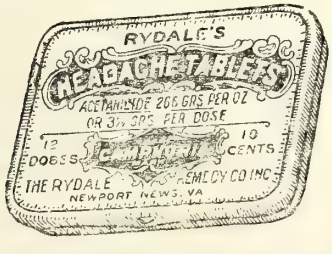

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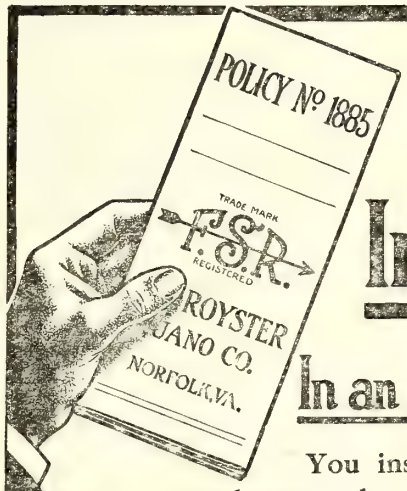

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Emery Hesten, Shideler, Ind.	3.25
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Goshen, Ind., S. S.	6.00
Mrs. Andrews, On support of child	1.50
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Mrs. W. W. Staley	3.00
Total	$904.08

Dear Children and Friends:

We are glad to have another letter from Uncle Millard who has been for a long time, a true and faithful friend to this department. I know the older cousins will read this letter with peculiar interest and send him our best wishes this his "84th birthday."

Last Sunday I was with the churches at Graham, through the kind invitation of their pastor, Rev. J. F. Morgan. I found it even as he said—that I would have a "big" day's work—but it was indeed a pleasant one. I taught two Sunday school classes, preached two sermons, made two short talks in behalf of the Orphanage and was back home by 6:30 P. M. It was a right busy time but I found a loyal people, ready to help the Orphanage, which is a part of the church. The collection and subscriptions amounted to $39.80.

The people are beginning to see the possibility of making this a great institution; I mean great in being able to meet the demands that are increasing so rapidly. There is no reason why we should not do this for it is the only one we have. It should not lack for any thing. And as I said some time ago, it is going to bo done; the people are becoming interested and they are going to meet the demands; then why not now?

As soon as I can and have an opportunity I expect to visit as nearly all the churches as possible.

Cordially,
E. M. Carter, Supt.

Donations.

Rev. T. P. Clapp 2 hens; Mrs. B. M. Jones 2 sheets, tubing and trimming for bolster-cases, 2 towels and several copies of Christian Herald. H. C. Phelps, North Greece, N. Y. a box containing 38 pieces of underwear, 2 coats and 6 shirt waists. Mrs. E. T. Pierce, 4 sheets; Mrs. W. W. Staley, 2.00 for sheets; Mrs. W. B. Woodard collected articles and money to buy as follows: 20 china plates, three bowls, 1 pad lock and set of hinges, 8 yds. oil-cloth, 1 salt stand, 1 box lye; W. B. Woodard, 1 pad-lock and set of hinges; C. A. Hughes I doz. eggs; Mrs. Ben T. Holden, 1 coat suit, 1 shirt waist.

Many, many thanks, dear friends. This fits our table with nice white china plates but we lack yet cups and saucers. We are trying to get heavy goods that will not be easy to break.

For the Corner.

Portland, Mich., March 4, 1913.

Dear Children:

It has been a long, long, time since I have written anything for the "Corner." Nearly twenty-five years ago I began to write letters and rhymlets for those who were then members of the "band" and whose letters appeared in the "Corner," from week to week.

For a dozen years, or more, the names of many of the letter writers seemed quite familiar to me. But, during the last 8 or 10 years, have written so rarely, the names are not as familiar as they once were. Not, however, because I have lost interest in the children of to-day, but because I have been growing old, all these years, and like the children of twenty and twenty-five years ago have "dropt out" of the "Corner," and have lost their acquaintance.

This makes me feel very much as I did when, a few years ago, I visited my native town in Western New York, after an absence of nearly twenty years. My old playmatts were all gone and I was there a stranger in the home of my birth. You may well imagine how forcibly true these words of the Poet seemed to me:

"I've wandered to the village Tour: I've
sat beneath the tree,
Upon the school house playground, which
sheltered you and me;
But none were left to greet the Tour;
and few were left to know
That played with us upon the green,
some twenty years ago."

But it did not take me long to learn to love the new acquaintances I formed while there—and so, dear children, you have my love today, just as truly and just as fully as the dear ones of long ago. March 16 will be my 84th birthday. Perhaps this letter will find a place in the "Corner" about that time. With best wishes I am, as ever. Yours sincerely,

Uncle Millard.

DIED.

Moffitt.

Mrs. Sallie Moffitt, wife of Alfred Moffitt, died March 1st in the 89th year of her age. She married Alfred Moffitt Sept. 10, 1846. They had five children, three sons and two daughters. Three of the children are still living. Mrs. W. B. Brooks and Mrs. J. C. Moffitt of Shiloh, and T. A. Moffitt of Ramseur. There are 20 grandchildren and 45 great grand-children now living.

She made a profession of religion in 1843 and joined the Christian church at Shiloh. She thus spent 70 years of her life in the church, and her long record in Shiloh is without a stain. Her circle of acquaintance was large, and everybody spoke of her as a kind and excellent Christian woman. She leaves to her children and grand-children a good name which she had won by her many years of unselfish devotion to her family, her loyalty to her neighbors, and her love and faithfulness to God and her church.

Her remains were carried to Shiloh where she had held her membership so long, and a large congregation assembled to attend the funeral which was conducted by her pastor, assisted by Rev. H. A. Albright. Her remains were laid to rest

in the cemetery, and her grave wac covered with beautiful flowers.

T. E. White.

Boykin.

Mrs. Martha Ann Boykin was born Oct. 31, 1825, and died Feb 21, 1913, aged 87 years, 3 months and 21 days. In her early years she became a member of Millfield Baptist church. Later she joined Barretts Christian church, where she remained a consistent member until death.

She was twice married. Her first husband, Mansfield Hines, was killed in the Civil War. Two sons of this marriage, John and Samuel Hines, are now living. Her last husband, John Boykin, died several years ago. One son of this marriage, Willie Boykin, is now living.

Just before she died she called her children around her and asked them to meet her in heaven, then repeated two stanzas of the hymn, "When I can read my title clear," and in a few minutes passed to the spirit land.

Funeral services were conducted by the writer in the presence of a large gathering of friends and the remains laid to rest in the family cemetery.

R. H. Peel.

Brown.

Youthy A. Albright Brown, second wife of Joshua Brown and sister of Rev. H. A. Albright, was born March 27, 1834, and died Feb. 24, 1913, in the 79th year of her age. She married Joshua Brown in May, 1876. She professed faith in Christ when young and joined the Christian church at Shiloh. After her marriage she moved her membership to Pleasant Grove Christian church. She had been a member of the Christian church for about 60 years. She lived a Christian life, piously and humbly discharging the many duties which fell to her lot. She was a kind friend, a good obliging neighbor. She filled the place of step-mother as few can fill it, and her step-children and grand children rise up to bless her good name. She died the death of a Christian, saying, "I am trusting in the Lord, I am ready; there is nothing in the way." Her last words were, "The Lord is with me."

She was buried at Pleasant Grove, and a large congregation attended her funeral.

T. E. White.

Smith.

We mourn the loss by death of Mrs. Jettie A. Smith. She is missed in the home, she is missed in the church to which she was a devoted member for the past few years. She was a faithful member at Poplar Branch church before her transfer to Mt. Pleasant. She was reared near Greensboro, N. C.

God saw fit to call her from labor to reward. She is gone but not forgotten. She passed away after a few days' of illness with a smile on her face, on Dec. 26, 1912. Heartiest sympathy to the loved ones who mourn their loss. Committee.

Moring.

Deacon Willis Lane Moring passed from this life to the spirit land, at his home, Garner, N. C., March 9, 1913. Had he lived until March 13 he would have been 72 years old.

He was the son of James M. Moring and wife, Synthia, and was born in Chatham county near O'Kelly's Chapel. He

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Ayer's Hair Vigor is composed of Sulphur, Glycerin, Quinin, Sodium Chlorid, Capsicum, Sage, Alcohol, Water, Perfume.

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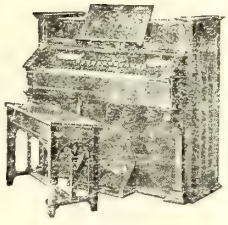

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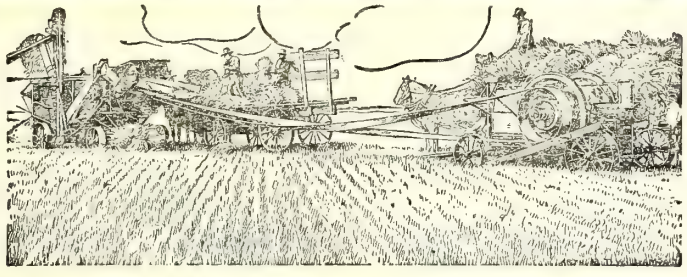

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An I H C oil and gas engine will deliver 10 to 30 per cent above its rated horse power when occasion requires, but it gives the longest service when carrying a normal load. All parts are carefully, accurately ground and perfectly balanced. The best material obtainable is used. Combustion is perfect and the maximum power is secured.

Sizes—1 to 50-horse power. Styles—stationary, portable, skidded, vertical, horizontal, tank-cooled, hopper-cooled, air-cooled. Fuels—gas, gasoline, naphtha, kerosene, distillate or alcohol. Kerosene-gasoline tractors, 12 to 60-horse power.

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professed faith in Christ in early life and united with said church. Seven of his brothers and sisters have passed over the river of death. Two, J. H. Moring and Mrs. W. G. Clements, remain upon the shores of time.

In the early part of the Civil War he volunteered in Company I, N. C. State Troops. He was in the first Manassas battle and remained in the army without coming home until the close of the war. He was taken prisoner a few months before the war closed and remained at Point Lookout till the surrender. He was a brave soldier.

He and Nancy Dillard were married Nov. 4, 1866. God gave them seven children: Alfonzo Lane, Ida Darcus, Dallie Belle, Emma N., Minnie F., Connie E., and Bessie Pearl. All are living but Connie E. His second marriage was to Sandal Utley.

He was buried at Hayes' Chapel by the Junior Order. Funeral by the writer. Notwithstanding the inclement weather people came from far and near to pay their last tribute of respect. It was upon many lips that the best man in Garner was gone. His was a death of triumph in the Christian faith.

May God comfort the children, brother, and sister left on earth.

W. G. Clements.

PLEASANT SURPRISES.

On th 27th day of February the undersgned arrived by special invitation at the home of Mr. Wesley Davis near Pleasant Ridge Christian church. To our surprise, we found a number of the good ladies of Pleasant Ridge already there, and they had almost finished a beautiful memory quilt which they presented to us in token of their love and esteem. And they had a dinner that was a dinner—a great long table filled up with the best things, well prepared, which the Randolph farm produces. It was a good day, and we shall never forget the success of those good people in making us happy.

On the 5th day of the present month we were invited to the home of Mrs. T. V. Scott. This was a beautiful day and a happy occasion. The house was filled with the good women of Pleasant Ridge community, and they were making a beautiful memory quilt for us. Then, too, they served a sumptuous dinner, and everybody enjoyed it. We are doubting if there ever were gathered together a jollier or nobler band of women.

The recipients of these unexpected favors feel glad indeed to be so kindly remembered, and we wish to extend our heart-felt thanks to each one who contributed to making our hearts so glad.

T. E. White.

Increased Cotton Yields

Old Fashioned farming produced only about 220 pounds of cotton. The new Process---fertilizing with

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High-Grade

Fertilizers

with good cultivation, frequently produces 500 to

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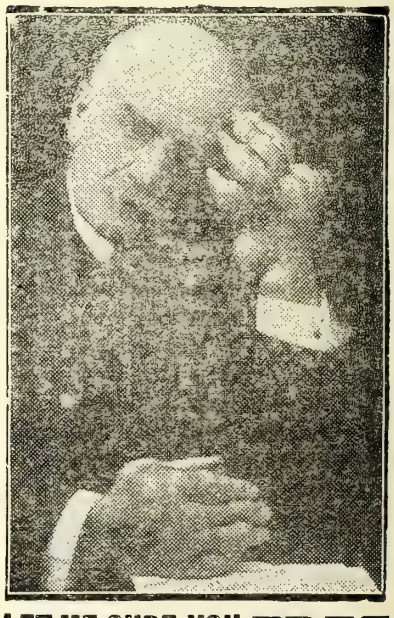
RICHMOND - VIRGINIA

1

Slade.

Brother Paris E. Slade, of Dendron, Va., departed this life March 7, 1913, at the age of 52 years, 5 months and 16 days. At an early age he united with the Moore Swamp Baptist church. He lived in Surry county about all of his life, and was a trusted employee of the Surry Lumber Co. for some fourteen years. About the middle of last year his health began to fail and his condition continued to grow worse until the first of the year he was compelled to undergo an operation from which



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I took my own medicine. It permanently cured my rheumatism after I had suffered tortures for thirty-six years. I spent $20,000 before I discovered the remedy that cured me, but I'll give you the benefit of my experience for nothing.

If you suffer from rheumatism let me send you a package of my remedy absolutely free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how I suffered. Maybe you are suffering the same way. Don't! You don't need to. I've got the remedy that will cure you and its yours for the asking. Write me today. S. H. Delano, Dept. 541; Delano Bldg., Syracuse, New York, and I'll send you a free package the very day I get your letter.

he never recovered. He leaves a wife and three children, one son and two daughters, Willie O., Gracie L., and Lillian G., all of whom are now livng in Dendron. He was at the time of his death a faithful member of the Christian church at Dendron, serving the church in the capacity of Deacon. His last words were expressive of peace in God and a willingness t depart and be at rest with Him. His cheerful, helpful life, his devotion to his wife and family, and kindness to everybody will long linger as a fragrant memory in the mind of all those who knew him. A great and good man is gone, and we shall miss him in the home, the church and the community. The great crowd that followed him to his last resting place and the most beautiful floral designs were tokens of his popularity and usefulness in the community in which he lived.

The funeral services were held in the Christian church at Wakefield, conducted by the writer and assisted by Revs. W. D. Harward, of Newport News, Va., W. C. Blair, pastor of Dendron Baptist church, and T. J. C. Heath, pastor of Dendron M. E. Church, and interment made in the Wakefield cemetery.

C. C. Jones.

Slade.

It is a matter of no little concern for a man to so live among those with whom he sojourns, that in his passing out from them, to leave this testimony upon their lips, "A good man has gone." As I write I have in mind our dear, departed, Bro. P. E. Slade, of Dendron, Va., the notice of whose death has already been given to *Sun* readers. Eulogies are not necessary and are often mimsleading, but when the life speaks for itself—and this is what tells—and when the impression made has been favorable, it is fitting that mention should be made of such impression. I would not be true to my conviction in the matter if I did not bear, in this public way, a word of testimony, in memory of our dear brother, and in the way of appreciation for his Christian fellowship and friendship. I was his pastor for several years and was with him often in his last illness. I regarded him as a sweet-spirited Christian gentleman, and a real friend. He bore his affliction with patience, and seems to have heard the voice of the Master in this, calling him to a life of closer fellowship with Him. His affliction was such as to make him feel that unless some power beyond man came to his help, he must soon go from us, but he did not seem to fear to go. We feel confident in saying that the church is in need of more laymen of his type and standard of piety. His influence will continue to live to commend the life that he lived upon earth. The Lord comfort the bereaved ones and keep them near to Himself.

W. D. Harward.

Lambeth.

Bettie Sue Lambeth, daughter of J. M. and Laura Lambeth, departed this life on February 23, 1913, at the early age of seventeen years and one month. The funeral was conducted by the writer at the home of her parents in Reidsville, N. C., and the remains placed in the church cemetery at Howard's Chapel.

Sister Bettie Sue was a good girl. She gave her heart to God, in August, 1906, at New Lebanon, and united with the Christian church at Howard's Chapel in October of the same year.

Her last worde were, "I am trusting in Jesus." She leaves a father, mother, one sister, four brothers and many friends who mourn her departure.

The One in whom she trusted said: "I will not leave you comfortless: I will come to you."

L. I. Cox.

Chrismon.

Zacharia Chrismon, son of George and Mary Chrismon, was born July 4, 1838, and died Feb. 23, 1913, being 74 years, 7 months and 19 days of age. He was married to Elizabeth Dillard about the year 1866. To this union were born four children, two sons and two daughters. He was married the second time to Mary L. Rumley in 1876. To this union were born seven children, four sons and three daughters, two of whom preceded him to the spirit world. He is survived by one sister, a wife, nine children, nineteen grand children and one great grand child.

He professed a hope in Christ and joined the church in early life, living a beautiful Christian life to the end. He was ever ready to lend a helping hand. In his death many have suffered loss.

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Organ of the Southern Christian Convention.

Organ of the Southern Christian Con-

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SACRIFICIAL LOVE

BY MRS. FRANK A. BRECK

GETHSEMANE'S sorrow! Who knoweth
The depth of Christ's love as he goeth
Sin's sacrifice wholly to be?
What blackness and horror enfold him,
And woe that no mortal hath told him!
Bowed prone on his face—there behold him
In anguish, O mortal, for thee!

Oh, bitter the cup he is drinking
To-night in that garden, unshrinking!
My sins are a part of his pain!
I know not how much he is bearing,—
I know not the strength of Love's daring,—
But oh, 'tis for me he is caring,
My life everlasting to gain!

Humanity's guilt! How it grieves him!
His vision of God—ah, it leaves him—
So black is the mountain of sin!
Iniquity's woe he hath taken,
The depths of his being are shaken;
"My Father, why hast thou forsaken?"
Is wrung by his anguish within.

Breathe softly, O heart of creation;
Stoop, heaven, to behold this salvation,
That only God's love could have dreamed!
Shout, hills! if ye never have spoken;
Sing, stars of the morning! give token
That now is the power of sin broken,
And Christ hath the sinner redeemed!

—*S. S. Times.*

THE GOD OF OUR FATHERS.

Our fathers trusted in thee: they trusted and thou didst deliver them.—Psa. 22:4. Golden Text Sunday March 30.

As long as a nation trusts in God, or even in gods, it is safe. When a people cease to trust in God, or in their gods, calamity comes. Israel was always safe as long as the Israelites were obedient to the divine Will. The Greeks as a nation were great, and prosperous, and powerful as long as they were faithful to their gods. The Romans were strong and progressive and invincible as long as they looked to their deities to guide them. But when the day of doubt and skepticism came, each and all these peoples began to lose prestige and place and power. As soon as they began to trust in their wealth, their achievements, their own powers and resources then they began to go to pieces.

That which threatens this world is absorption in the affairs of the world. The greatest single danger to humanity is worship of humanity, belief in humanity, trusting to humanity. Neither the beauty of chariots, the strength of horses, nor the cunning of kings can save us. The day we forget God, or prove our indifference to Him, then our undoing and disintegration set in.

The people forgot God, and a flood of waters descended, submerging the world in waste and in ruin. The Sodomites became enamored of their riches, and God wiped them, with a flood of fire, from the face of His creation. Lot longed for riches, and his descendants are added to the long list of those who are forgotten. The worship of mammon is the curse of this world.

The lessons of the quarter have drawn the contrast very vividly for us. When men trusted in God they went on to higher ground. When men disparaged God, and went after the world, they began to lose ground, and go backwards to their own undoing.

Eve yielded to temptation and with Adam, was driven from place and privilege and purity, because they two doubted God's word and forgot His commandment.

Cain became a murderer because he lost or lacked reverence for God.

The flood of waters came and deluged the earth because "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil."

But Noah and his family were spared because "Noah found grace in the eyes of the Lord."

Lot goes out in sorrow, poverty and loss of prestige because he sought riches above character and resources rather than God. Abraham goes on from power to privilege and wealth to great riches, because he trusted God, and made Him and His will supreme in all his own transactions.

The danger, the one supreme danger of the time in which we live is that we will become so preoccupied in the things of life that we will forget, or ignore, the meaning and the object of life. Life has a deeper meaning for us than the things we lay our hands upon. Back of all life, and permeating all life, is God. We cannot get the meaning of life unless we get an understanding of God. The only hope of knowing the world is to understand the Master of the world. Unless we rise above the world we get lost in the world. If we do not have fellowship with the Master of the world, the world will certainly master us. Man's only hope is his absolute trust in God.

SHALL WE AWAKE?

Our Christian churches of the Southern Christian Convention are enjoying(?) a full twenty years' slumber—Rip Van Winkle-like—on the subject of foreign missions. Something or somebody must wake us up, or are we going to sleep ourselves to death. We have already slept till our faithful dog is either dead, or too old to bark loud enough to disturb us; our erstwhile safe and sound fire piece, with which far distant game was sighted and frequently brought down, lies by our side unused till the rust wears it to fragments; and those who, years ago, had hopes of us have grown to maturity and do not recognize us. Brethren and beloved, we sleep. And how sweet, how delightful, how calm the sleep.

Not even the dream of China's perishing millions, no night-mare of India's distressing, dying multitudes, no sound of Africa's clamoring, crying, starving hosts disturb our infinite repose. We of the Christian church care about as much for the salvation of the pagan millions as we do for the elements of the Nebular Hypothesis, or the kinds of skins the beasts of the jungles wear. We do not care as much for "the heathen" as we do for tobacco, face-powder, tooth picks or chewing gum. We are at ease in Zion so far as the salvation of those beyond the seas is concerned.

I noticed in last Monday's paper that one church in Greensboro, the First Presbyterian, raised on Sunday, and the few days preceding, by a little tact and missionary zeal, $2,500 for foreign missions, the members of the Sunday school contributing $1,000. This was all in addition to the $4,000 given annually by this one congregation for foreign missions.

There is one congregation in Raleigh, that of the Second Baptist church, whose annual contribution to foreign missions, if I recall correctly, amounts to $2,500; and if we mistake not there are separate congregations in this State whose offerings for the foreign field totals each year from $4,000 to $5,000—a sum greater than that contributed by all the churches of the Southern Convention for this most noble and worthy of all church calls and causes.

Beloved, we of the Christian church sleep as to our duty in the matter of missions. And no one comes or tries to wake us up. Over our foreign mission cause may appropriately be erected a marble slab with the inscription "At Rest."

A PROPOSITION WORTH WHILE.

A Suggestion Concerning Rev. J. W. Wellons.

We have received a letter from Bro. R. A. Hyslop, Norfolk, Va., one of our successful business men, and a loyal layman, which is certainly worthy and to the point. I have shown the letter to "Uncle" Wellons and its contents pleased him exceedingly. He has given permission to publish it, and to accept what may be offered except that, in case shares of stock are presented him all income from the same will be willed to go, after his death, to helping establish and maintain a chair of theology in Elon College, a cause to which he is giving the last efforts of a long and worthy life. This letter is not only to stock holders in the Company, but to any and all who may see fit to contribute. Bro. Hyslop thinks he should say $50 each where his letter says $5.00, but the amount is left with the reader and contributor. But read he letter and act as esteem and your good will may dictate:

"My Dear Brother Atkinson:

"You will find my remittance enclosed for balance in stock subscribed for. I wish to ask you to do me a favor. I would like to have the stockholders of our Southern Christian Publishing House to think of Bro. J. W. Wellons. I read an article sometime ago in the *Christian Sun* from Bro. Wellons, in which he said it made his heart so glad to see the work going forward, and he wished that he were able to take some stock himself, but he was not able to do so now. I write to ask you what you think of the proposition for all the stockholders to make a present to Bro. Wellons of $5.00 worth of stock each in the Publishing Co? It would make his heart so glad and give him something in his old age to show him the appreciation of his life's work. No doubt he has some loved ones whom he would like to leave something to and you could arrange it so that he could get the interest on the money during his lifetime and his loved ones get

the interest as long as it was a publishing house? I want you to think of this and take the matter up, or write and give me your views. It would be such a little from us and will mean so much to him. Please do me the kindness to let me have your views on this matter, but whatever we do we must do quickly, as his time is short.

"Yours, etc.,

"R. A. Hyslop."

Norfolk, Va.

(The Sun's editor will take pleasure in converting into stock any amount that may be sent, or transferring any shares that may be donated. How it would gladden this good man's heart, and help in a measure to compensate him for a long life of useful service in the Church if we could now make him part owner in an enterprise which he has desired so much and which is so near and dear to his heart—our own Southern Publishing House. What say you, brethren?)

CHURCH UNION.

It takes no prophet now to predict that, in a far off time to come, one of the chief glories of foreign missions will be their power and influence in bringing together the churches of our Lord and Christ into sympathetic union and cooperation. The separate sects could maintain their petty distinctions and creedal differences here where they had grown up and developed; but when they each begin to make known their large mission in lands where their Christ was not known, then danger comes, and difficulties arise which could not easily be overcome. If Christ was to be preached in pagan lands, and the gospel of love was to do its saving work, differences and distinctions which neither saved souls nor bettered the conditions of men, had to be done away. The pagan mind could grasp our Christ. but could not see the need of our creeds and schisms. And so the churches in their foreign mission work are coming together. Here is a striking and late example.

The Methodist, Presbyterian and Disciples of Christ churches at Nanking, China have united in training native ministers for missionary work. It is expected that this "union" school at Nanking will send out four hundred native Chinese preachers in the next ten years to preach the gospel to the one hundred million people in the four provinces under the scope of the Nanking mission station.

Each denomination participating is given an opportunity to teach its doctrines and terms to its own students as electives of the cause of study.

But, the Presbyterian missionary in the school teachers the Presbyterian confession of Faith to Methodist students, and the Methodist missionary teaches the Methodist Discipline to Presbyterian students, and so on. The school is teaching men to go out and represent and preach Christ to the people.

That which the churches would not do from choice and volitionhere they are driven to do by the logic of the situation and for Christ's and the heathen's sake in foreign lands. Thus foreign missions add another and a greater blessing to the long line of benefits already bestowed. Surely God is behind the foreign mission movement; and he who does not and will not see this is willfully ignorant or hopelessly blind.

A GLAD EASTER.

Last Sunday must have been a glad Easter, as it certainly was a good day, with our good people of Greensboro First church, Rev. H. E. Rountree, pastor.

When this church was dedicated some years ago, instead of the usual soliciting for funds to pay off and square up before the dedicatory service, a free will offerng was made, without solicitation, and individuals assumed the responsibility of the indebtedness. This responsibility had been carried for quite a time, so pastor Rountree and his band of faithfuls decided to lift this responsibility for good and all last Sunday. "Idem fit"—the term the Romans employed in saying "The same became done." Of this glad and good event The Greensboro Daily News for Monday March 24th thus speaks:

"Services at the Christian church were made memorable by the raising of the sum of $600.00, which will pay every cent of indebtedness the church has in every way. About twenty minutes was given to this after the opening exercises and the amount was subscribed rapidly. Of the amount the Ladies' Aid society gave $100.00.

We join our congratulations, with those of other friends, upon this glad consummation of a perplexing problem. There is no more loyal band of active and devoted workers than those of Greensboro First church, and we rejoice in the achievement which their energies well merit.

SMASHING PRECEDENTS.

Precedents may be good, and they may be bad: but from reports sent out from Washington President Wilson evidently thinks they are things to be broken.

From the capital went the news on March 22 that President Wilson, inaugurated now nineteen days, has broken sixteen precedents. Some of them were important. First went the inaugural ball, money changers and all. Then the "Favorite White House barber" was dismissed; the President shaves himself. Then the announcement that no office seekers would be received, till called for. Sunday came and it was learned that the President went to church to worship, not to be seen, and if the crowds went to see him they would not do so—if he saw them first. Hot suppers Sunday nights at the White House have been abolished, and cold suppers are served in the old fashioned way, with half day off on Sunday for the cooks. Then the bi-weekly cabinet meetings were abolished, and the cabinet is to meet when there is something for the cabinet to do.

The President declined the invitation to join the Chevychase Club. (Awful!)

The White House is a closed shop to all business from 12 o'clock Saturday night till Monday A. M.

All sorts of intoxicating drinks have been tabooed at the White House, and the "best brands" and all the rest are put on the retired list.

These are a few of the sixteen precedents that the papers say the President has so far broken. If others are to be of the class mentioned we rise to suggest that our Chief Executive keep a-smashing.

A DISGRACE TO HIS FATHER.

Another great family name has gone down beneath the shadows, all on account of graft, the gluttony and the greed for easy gain. Did you notice in the papers last Monday that "Julian Hawthorne of Boston, Mass., was on his way to the Federal Prison at Atlanta, Ga., to serve sentence"? This is a name to conjure with in American letters. An illustrious father made the name a household word in the English speaikng world. And this son wielded no dull pen in literary flourish and finish, and his name was ranking well in the world of letters.

But he wanted to make money too fast and too easily. He promoted a land scheme and raked in a million or so. But he overstepped. We received many of his urgent and well written letters advising, by all means, that we enter his project with a few spare dollars.

It was a monster and a monumental fraud. And Julian Hawthorne is serving time in a Federal prison. Be sure your sins will find you out.

—All appeals for Floyd Allen and his nephew, Claude Swanson Allen having failed, they are to die in the electric chair next Friday for "shooting up" Hillsville court house a year ago. The way of the transgressor is hard.

FALSE IDEAS NEED CHALLENGE.

Reprinted from the Outlook.

"Train up a child in the way he should go, and when he is old he will not depart from it," said Solomon. The new Paidology says: "Let the child grow up in his own way, recapitulating the epochs of race developing in his conduct, and when he is a man he will be a good one." The author of "Who Broke the Window? published in the Outlook of January 11, is a sincere apostle of this most recent of the sciences.

It is in this article held to be inconvenient to have boys break windows, but not bad for them to do so. "If it were not that we were told so, we might suppose that the boy broke the window, not because he was bad, but because he was a boy; and that the other did not break the window, not because he was good, but because he was something less than boy." *****"All that we wish to point out is that inconvenience caused adults should not be regarded as proof positive of badness in the boy who causes it"*****"The balance is happily struck by the fact that the youthful human creature applies the same sort of standards, and declares that any adult who, by insisting on washing hands and face, or some degree of quiet in the same house, or promptness in going to school, interferes with the comfort and pleasure of the youthful population, is a 'bad old thing.' Of course if the standard is right in the one case, it is right in the other."

The reason, so this writer contends, for forcing adults to give evidence against other adults in the interest of good government and not requiring or expecting it from boys for the same purpose, is that the adult citizen is under an authority that is a group authority, whereas "the authority exercised by the teacher is not a group authority at all." Can there be imagined a more specious sort of special pleading than this? Whence does the teacher derive his authority to teach and govern a school and to protect the life of its pupils and the property rights involved in the buildings and equipment of the school? From the School Board, of course. And whence does the School Board derive its authority? From the State Legislature, and the Legislature from the people, and yet we are complacently informed that the teacher's authority is "not group authority at all." The teacher's authority is as much a group authority as is that of the government of the States, the judge of the court, or legislator in either of our bicameral legislative bodies.

But we are further informed that boys are not to give evidence against each other in the interest of good government or the protection of property, because the authority "does not emanate from them, and the boys know very well that it does not" *** And "to require of them an obedience to the authority of the teacher that involves a renouncing of his allegiance to the group of which he is a member, to subordinate his relations with his schoolmates to commands of the teacher, is not to prepare him for good citizenship, but to weaken those very ties which hold together the structure of society and render good citizenship possible." May a kind of Providence deliver us from the consequences of such teaching! The teacher is to be subordinate to the commands of the group of which the boys are members! Parents cannot control their children, because to do so would be to come into conflict with the group-spirit of the youthful human creature and unprepare them for citizenship! The State must not antagonize the group-spirit of the boys, because that would be sure to disqualify them to be citizens later! So the wise thing to do would be to turn our homes, our schools, our churches, and our civil government over to the boys, because admittedly we must give the next generation the very best citizens possible, and in that way we would most assuredly accomplish that beneficent and benign end! Solomon was mistaken when he thought parents should train up their children, for we now see that the process should be reversed and in this enlightened day children should train up their parents.

Greece in her balmiest days of exalting the individual never went this length in her theory or practice, and no nation can go it and long maintain itself. The great value of Greek history to the modern world is to teach us the futility of ultra-individualism, and at the fount of Greek history the modern science of Paidology needs to drink long and often. In the light of her experience in this respect, its teachings will certainly need serious revision and a more guarded restatement. It is all but universally conceded that the inherent weakness of our time is that children do not know how to obey authority. "The child* who has not learned to obey has been deprived of one of the best parts of his heritage. .Unless he has learned in infancy to restrain himself for no other reason than because he is ordered to do so by superior wisdom, he remains a wild, uncivilized force, a menace to the community. Such menaces are all about us today. Better the harsh military discipline of Germany, requiring of every young man two or three of his most precious years for military service, better that, than a generation which resents all authority and confuses liberty with anarchy."

But the modern Paidologist continues, charging up the deplorable status of affairs to evolution or rather to what he styles recapitulation in these words: "That idea of group solidarity is more than an idea. It is an ideal. It is generally agreed that every individual repeats in his own life roughly the chief stages in the history of the race. As his body before birth passes through in terse form the various periods of biological evolution, so his mind, after birth, passes through the various periods of racial evolution." To which we would ask: Did the mind always go through these stages, or did it in the Patriarchal Period stop with the Clique, in the Tribal Period with Chivalry, in the Revolutionary Period with Self-Assertion, in the Republic Period with Co-operation? And what ever caused it to advance from one epoch to the other except the authority of adults, or did the adults in the Race Epoch refuse to submit to the boy leadership and so delay the Republic Period in the world's history till comparatively recent years? There is as much reason in "recapitulation"as taught by Paidology as in evolution as it is understood by this same science. If the boy mind could not have passed from one epoch to another till the race had advanced to the corresponding epoch, then there is nothing sacred about this recapitulation that this science pleads for and depends upon, and as racial development has always forced the boy and the recalcitrant adult as well to accept its standard, it must continue to do so in the interest of the boy and the race. Evolution was never so misunderstood as these new Paidologists misunderstand it.

We have adults who to protect themselves from unlawful conduct form cliques and gangs. The law deals with them summarily, and with happiness from all but the gang involved. Boys must be taught that they are to respect the rights, persons, and property of others, or pay the penalty for not doing so, and that it is their duty to assist the constituted authority in bringing these ends about. and in insisting that this is the duty of boys we shall show no disrespect to the boys themselves nor to their ideals. And it should ever be made plain to boys and their apologizers and in the new Piadologists, that false ideas need to be challenged and that that system of government, which neglects this primary duty to its immature members, whether of the home, the school, or the state, is in this

neglect sowing the seds of its own undoing.

*President Faunce of Brown University, What is Christianity?

W. A. Harper.

THE ATLANTA BIBLE CONFERENCE.

It was my good fortune to attend the Bible Conference at Atlanta Ga. March 7-16, 1913. We felt that the "lilies had fallen to us in pleasant places." The congregations were very large, and the speakers were of the best. The meetings were held in the Broughton Tabernacle, and there were seven services each day, and each service lasted one hour. It would be a good thing if some of our people could learn to stay for long preaching.

There ought to be provision made for every preacher to attend at least one Bible Confeerence each year. It would be good for the churches to "pound" their pastors with a purse, and let them attend a Bible Conference. I trust our good editor will ask for just such poundings for all of our preachers. Our trip was made possible by the kindness of a friend, who was not even a member of our church. Such friends are above rubies.

The pastor of the M. E. church at this place Rev. C. E. Blankinship attended, and was a congenial companion. We met our relatives Bro. J. Beale, and Rev. J. Lee Johnson, his brother, from Cardenas, N. C. It is such a pity that we have so few laymen like J. Beals Johnson who are willing to give the time to attend such meetings. Another cousin we met was Mr. E. B. Atkinson, East Point, Ga., whom we had not seen for fifteen years. He is the oldest brother of our editor. We went out to his home and took breakfast with his family.

The Conference was great, and its influene was far-reaching. There seemed to be holy atmosphere, and the Spirit seemed to possess both the speaker and the people. Several times during the Confrence there were those who praised the Lord aloud, and if we had been in the country, we would have called it shouting. When we left, it seemed that we had just closed a revival, every body was happy on the way.

We should like to give the names of all the speakers, and tell something of their work, but this paper is already too long . All the speakers were the best that could be had. Among the number were Drs. G. Campbell, Morgan and Len. G. Broughton, of London, England, Moffat of Africa, and from this country, Drs. Vanee, Sampey, Wedderspoon, Moody and others. It is said to have been the strongest platform the Conference has ever had.

It is our purpose to tell some things we heard in another paper. We would like to tell how we feel about the conference, but when we write it down it does not look like we feel, and we feel like stopping.

C. H. Rowland.

Franklin, Va. March 18, 1913.

LARGE GIFTS NEEDED.

The Christians as a people are not a large denomination but the various departments of our work are as vital as, if not more so than those of the larger denominations. Each of their departments has many supporters but ours have a smaller number necessarily. The department of missions in the Christian church is a most vital concern. I think it is generally agreed among the leaders of thought among us that unless we become a distinctly missionary people our purpose and mission in the world will be distinctly crippled. We have no greater need in the department of missions in my judgment than for the leading Christian men and women of large means in our church to popularize missions among us by making large gifts to that cause. When our men and women of the large means will make large gifts to our missions that will be the stepping stone to larger things by those of less ability financially. The other denominations are constantly receiving gifts and bequests of large amounts and their boards can plan for larger things from that source. Our missions are worthy of large things from our generous hearted friends of means and I appeal to all such to give earnest consideration and prayer to this vital matter. Brethren, give until you feel it as many of us with smaller means have done. We have many who can give thousands and ten of thousands easily and make but little sacrifice in doing it, and will be richer spiritually, and will have laid up true reches in heaven.

Our missionaries are making sacrifices. They never speak of sacrifices but they are making larger sacrifices in a dozen ways that our brethren generally do not realize, to make our work a success. I know all our foreign missionaries personally and as member of the Mission Board I know some of the inner secrets of the missionary life. Your missionaries are true men and women. It is not for them personally but for our work as a denomination that I plead and appeal to our brethren whom God has given ability to accumulate money to make large gifts to our work. Some cannot give thousands but they can give hundreds. Will you do it now in this special time of need? Will you give it now when the future policy if our mission is being decided? Will you give it now and cheer our mssionaries on the fields? Will you do it now in this foreign mission period when the thought and prayer of our brotherhood are centered on that work? Will you do it now at this Easter time when our Lord sacrificed so much for you? Will you do it now for Christ's sake and in his Name?

Our mission work can never be carried on and developed by an annual offering of a few dollars from each church,and often with little or no forethought or preparation. These church offerings must be supplemented by large personal gifts and many of them. There are some in almost every church who ought to give ten times as much as the entire apportionment for their entire church We need to remember that it is "Not how much of my money wil l Igive to God but how much of God's money will I keep for myself;" and that other motto which was the motto of him whose anniversary we celebrated today, David Livingstone's, "I will place no value on anything I have or may possess except in relation to the kingdom of Christ. Will you dear readers make a supplemental personal gift to our mission cause?

Warren H. Dennison.

Chapman—Shifflett.

Mr. Claude Chapman and Miss Virgie Mabel Shifflett were married by the writer Jan. 28, 1913 at the home of the bride near Linville. It was a very pretty little home wedding witnessed only by the families and intimate friends of the contracting parties. The best wishes of their many friends go with them through their married life.

A. W. Andes.

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NOTES AND PERSONALS.

—After this address all letters and communications for *The Christian Sun* to Elon College, N. C., from which address the paper is to be issued beginning next week.

—Brethren and friends, give us a trial at your printing, be it job work of any kind, circular letters, pamphlets, visiting cards, engraved or printed, wedding invitations, catalogue work or what not. Give The Southern Christian Publishing Co., Elon College, N. C., a trial order.

—We want the young women in Elon College to challenge the young men to a public debate; and then we will see who's who and why. Four young women from the Psiphelian Literary Society of the College held an open debate at the annual entertainment Saturday evening before Easter, and if we have ever heard at the college a more lively, interesting, able, eloquent and logical discussion then we have forgotten it. We have a sly notion that those same four young women would defeat, thoroughly and completely, any four young men that the college could put out, and it would not make any difference either if the women did not have the last word. The college has restricted the young women to reading essays; but as a debater the sisters are superb and invincible. If our college boys don't want the severest drubbing they have ever experienced in public they would better not send, or accept, a challenge to debate with the sisters.

NORFOLK LETTER.

[BY WIRE]

Editor *The Christian Sun*:

Special Norfolk Letter by Western Union this week. (Great calamity!) Regular letter lost this afternoon while attending Easter egg hunt of Third Church Sunday school in Lafayette Park. Had a great time but ate too much lunch, hence in no condition to write now. Regular letter next week.

Henry Spencer Booth.

March 24.

DR. STALEY'S LETTER.

All of the readers of The Christian Sun who have been readers for any length of time will agree, doubtless, that the Sun would lose much of its lustre were it not for those highly instructive as well as interesting weekly letters from Suffolk, which appear with such clock-like precision and regularity. To me, the Sun would look quite unnatural surely without of the Suffolk letter. Just how so good. wise, and careful a writer as Dr. Staley, could be induced to sign his name to the letter appearing in the issue of Feb. 19th., accredited to Suffolk is to this New England scribe a mystery.

I can imagine him of course. on a bright sun-shiny day, giving promises of an early fishing trip, so far losing himself as to permit him to dictate almost anything while giving his mind to enticing the finny tribe to try his bait; but it seems a little too much to think he would sign his name to the letter without waking up.

Now what do you suppose he means—but there; he don't mean it! You can't make me believe he does—by "the high standard of this generation?" You do not suppose Dr. Staley would call this a "high standard" generation when our industries are so operated and managed commercial actions are wholly mammonized do you? When our great productive that the average skilled mechanic gets barely more than one-stxth of the products of his toil? Especially important is it for some one to come to the rescue lest some of the Sun's readers think that Dr. Staley really meant to say those things, when the only reasonable inference is that he was dreaming of fish at the time, and sort of unconsciously gave us a fish story. Census Bulletin No. 150 gives the following figures: $2471.00 as the average product each skilled mechanic, with $437.00 average annual share.

If you will come with me some day, I will show you where two families live(?) in a single room, where the children have never known what it was to have sufficient food for the growing demands for their little bodies. I can take you to places where scores of children exist—I dare not say live—afflicted at present with, or forever victims of rachitis, or rickets. This disease as every well informed physician knows, is due chiefly to mal-nutrition. How can they be well fed, when the family income does not rise above $8 to $9 per week with father and and mother both working? With milk selling from 9 cents to 14 a quart, in proportion to quality and purity; and eggs that are fit to eat at 65 cents a doz., as they were a part of the time this winter; and meats so high that only a daring aeronaut need attempt to catch the cow as she goes jumping over the moon; with coal at $15 a ton—this is the price the very poor who live in single rooms must pay;—with the land-lord expecting from eight to ten per cent on his investment in disease breeding tenements; with the priest holding the grieving family up to the tune of whether their class station in life seems to entitle them in the way of the particular mass that shall be mumbled over the dead body for a price, all of these costly luxuries (?) out of $8 or $9 per.

It seems foolish of course to say anything further in defense of good Dr. Staley, for we all know he did not mean to say what he seems to have said. He, the friend of education! He, a former college president! He, one of Elon College's strongest supporters at the present time! But, lest some beast of prey from the judge of Twentieth-century officialdom should pounce upon this Suffolk Letter in support of some of his hell-born schemes to rob the poor of their children to gratify his own savage hunger, it seems just as well to notice these things and assign a reason therefor.

Now you see Dr. Staley could not say what he seems to, regarding education. Does it sound like the sound logic which may always be reasonably expected from Dr. Staley to say: "many schools are no better than the mills. The rooms are more crowded and often the atmosphere is no better than the atmosphere in the mills. In fact many of the teachers are incompetents, having crammed enough to pass the examination, but more interested in parties and cards than the real welfare of the children." Do you suppose Dr. Staley could ever be induced to call that a "high standard?" Well, those who know him would never accuse him of it, you may depend on that. Then read a little further: "As to compulsory education it is a misnomer." When some of us came to this point, and noted his clear reasoning by comparing it to "compulsory religion," we felt that the fish had slipped off the hook and our good friend had reeled in his line and was determined to forget the fish for the present, and really begin to think of what he was going to say about this matter that his tongue—or pen—had been mechannically talking about. But a fish just then must have leaped out of the water causing him to lapse again; for he says: "Rich people have as much difficulty in educating their children as poor parents. Advantages do not all lie in the path of prosperity. We live in a world of fair average." See he breaks off? "Compulsory education a misnomer." That sounds like our friend. It is a misnomer. Of course you can't compel anyone to be educated. But there when he adds the above quotation about rich people having as much difficulty educating their children as the poor, we know he has lapsed. The term "compulsory education" should be changed to read "compulsory opportunity for education." What of opportunity has a child for education who is kept at work in sweatshop for twelve or more hours out of the twenty four, and who for lack ofnutritious food has no strength to bring to his task of acquiring an education? Lincoln and Garfield were not sweatshop children,

nor yet were they employed in a factory rising a degree or two above the so-called sweatshop class. They were reared in the open. They were given rich bodies, though they were poor in purse. Were it not for the so-called "compulsory education," large enactments requiring the door of the school room to be kept open to the poor, a denser ignorance would inevitably prevail among the proletariat of our nation than now exists. The rich surely do fuffer some things as a result of their cupidity, and are to be pitied in consequence. But we would do well perhaps if we refrain from expressing our sympathy in the hope that they exchange places with the poor, but our sympathy fails of appreciation at the hands of those in whose behalf it is expressed. The rich are not clamoring to become poor because of the pitiable condition which their riches impose.

P. S. Sailer.

Boston, Mass.

ELON COLLEGE NOTES.

By common consent the best Easter Season of our history has just closed. Every exercise was replete with the joyous success of the resurrection scene. Many friends came, and all of them were welcomed, and with pleasure would individual mention be made of them, but we have not the space allotted for that pleasing purpose.

The Declaimers' Contest, the third of the series, for the representatives of the N. C. High Schools on good Friday evening was a grand success. Twenty young men and one young lady from as many forward-looking high schools participated and in the preliminary contest and also in the final contest acquitted themselves with exceeding good credit. Mr. E. S. Booth, of East Durham, won the medal, in the estimation of Profs. Lawrence, Brannock, and Wicker, his subject being Cencentration in the United States.

The Psiphelian Entertainment on Saturday evening was fully up to the standard of their best programs and very creditable to them and to the College. Misses Pattie Preston and Lillian Johnson rendered interesting essays. Misses Beatrice and Gertrude Mason played beautifully on the piano. Misses Grace Rollings and Annie Bagwell sang inspiringly, while Misses Minnie Riedel and Pearl Jones as defenders of the value of woman's education to society won in the debate over Misses Lillie Dalrymple and Myrtie Lawrence, who thought man's legislation of more avail in human progress. Misses Viola Rollings presided throughout and welcomed the audience in most appropriate words and with perfect poise, while Miss Vera Gay was a secretary that needed not to be ashamed.

The Sunday services were full of the Easter spirit. The Sunday school was large and delightful. The preaching and communion services were tender and uplifting, while the Christian Endeavor meeting at night, which had as its theme The Vital Life, was a fitting conclusion to a day spent in sacred associations and in solemn worship.

The final event of the season was the first annual debate between the representatives of the Freshman and Sophomore classes. The query was as to the need of the new party. The Freshmen upheld the affirmative and were represented by Mr. W. D. Loy and Mr. R. L. Brown. The Sophomores championed successfully in the minds of the judges the negative and were represented by Messrs. W. C. Purcell and O. D. Poythress. It was a good debate and spoke well for these two classes. Mr. W. C. Morgan as president made an excellent welcome address and presided with becoming grace, while Mr. J. C. Joyner was secretary.

We are glad to announce that Mrs. Isabella F. V. Summerbell, widow of Dr. J. J. Summerbell, to whose decision the matter of paying the bequest left the College by Dr. Summerbell, has written that it is her full intention to pay the same, because she is as interested in Elon as her distinguished husband was. Mrs. Summerbell gives but another evidence in this generous act of the fine spirit that controls her life and of her deep concern in this institution's welfare. We feel grateful, and we feel humble. W. A. H.

CRUMBS.

—A great many girls who have decided that the Young Womans' Christian Association is too small and saintly affair for them to take up time with may now be induced to revise their opinion since Miss Jessie Wilson, second daughter of President Woodrow Wilson, is a devoted Christian Association worker and is the author of an article, on this organization, which is to appear in one of the large magazines in April. It is wonderful how really true and great folks go along and do with pride the very things which the litle and narrow minded folks look upon with scorn and contempt.

—The great and the near—great in Washington are having the time of their lives in trying to put their fingers upon this man Wilson whom we have made President. He gave the society seekers a jilt, a jolt and a jar all in one on Easter Sunday, when, instead of joining the group of those who were displaying their new bonnets and scanning each other's latest outfit at a fashionable city church, the President and his family slipped away and worshiped quietly and unostentatiously away out from the capitol at Eastern Presbyterian church. Washington "society" is mad some, and a fashionable club or so with scrupulous social ambitious are strutting, gobbler like, in high dudgeon. All of which is a very great pity.

Columbus Letter.

Our Rose Hill work is moving slowly, but steadily onward. Every enterprise of the work is encouraging. The attendance at all sermons for the past few months has been very good, considering the great amount of sickness we have had among our people and the inclement weather.

Our Sunday school for this past quarter has been especially encouraging. The attendance has been better than I have ever seen it, and it is very gratifying to see so much interest manifested in such a worthy cause.

Both our Ladies' Aid Society and Christian Endeavor Society are doing some very effective work. I don't see how any church could well get along without thes two auxiliaries, for both of these enterprises are worth while and every church would do well to have them.

The writer is now delivering a series of five sermons on the "Spiritual Trinities" the subjects are as follows 1. The threefold cord of doctrines. "Incornotion, threefold cord of doctrines. "Incarnation, Attonement, the Holy Spirit." (2) The threefold cord of virtues: "Faith, Hope and Love." (3) The threefold cord of institutions: "The Home, the Church, the School." (4) The threefold cord of life's meanings: "A probation, an Education, a mission." (5) The threefold duty of the Christian: To glorify God. To perfect character, to improve the World." The last of the series will be delivered next Sunday March 23rd.

A revival is now in progress at the North Highland Christian church, and fine interest is being manifested. From what I have been able to learn the work at this point is making commendable progress under the pastorate of Bro. F. B. Young, and we rejoice with him.

We are planning to hold a revival at the Rose Hill church some time during the month of April and we are hoping and praying that the church will be much revived and many souls born into the kingdom of God. To be a soul winner for Christ should be the chief motive of every Christian, but so few of them ever put forth any effort at all to win another for Christ. I believe God is hold-

(Continued on page fifteen.)

Sunday Schools and Christian Endeavor

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor:

CHARLES A. HINES, *Editor and Cor. Secretary,* Greensboro, N. C

NOTES ON C. E. TOPIC MARCH 30. Mission Work at Home and Abroad. III. Education. Acts 18:7-11.

The missionary has been the pioneer of education. This is true whether we refer to home or foreign missions. The minister who followed the trend of settlers from the East to the West of our country were usually both preachers and school teachers. Without the church, there would not have been the advance in school systems in America there has been. In many cases, the little church has been the place where children were taught their abc's. In the writer's own time he has seen classes of children learning the letters and being taught how to spell in the primary classes.

How often in the country do we see school houses and churches on the same lot. In the early days these were under the same direction and often the minister taught the school in the week. It is sometimes the case even now. These schools and churches indicate what may be seen at any time upon the foreign field. The minister is both a preacher and a teacher. Into ignorance and sin he carries learning and Christ. The school opens the way to the hearts of children and men, as well.

Dr. Duff said: "If in India you only impart ordinary knowledge, you thereby demolish what by its people is regarded as sacred. Every branch of sound general knowledge which you inculcate becomes the destroyer of some corresponding part in the Hindu system."

When Mrs. Caldwell began her girls' school in South India, the people exclaimed, "From the beginning of the world it has never been known that a woman could read." Mission schools have done more than any other agency to break the heathen shackles from the soul of women.

China is just now throwing off its ancient system of education and adopting western methods. There is great need for Christian teachers in that land to lead them not only into the light of literary knowledge but into the knowledge of Christ that leads unto the perfect day.

All the expenses of many a missionary college could be met by endowment that would be enough only for a single professorship in an American institution; and money given for buildings will accomplish five to ten times as much in mission fields as it will do here.

Macaulay says: "No Hindu who has received an English education ever remains sincerely attached to his religion. It is my firm belief that if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence." This result of missionary education foreseen by Macaulay, has been witnessed in unnumbered cases.

Some statistics, and their meaning: on foreign fields there are 86 mission colleges and universities, with 8,628 students; 522 theological schools and training-classes, with 12,761 students; 1,714 boarding schools and high schools, with 166,447 students; 292 industrial schools, with 16,292 pupils; 30,185 elementary and village schools, with 1,290,357 pupils; and 115 kindergartens, with 5,597 pupils. What an enormous aggregate of good accomplished!

EXPRESSING APPRECIATION OF TEACHER.

One of the most delightful Philathea classes in Boston is that connected with Tremont Temple, of which Mrs Minnie Wilkinson is the teacher. The class is much interested in missions, and once a year holds a mission social and mission box opening. When the time comes to send out the notices for this mission box opening, it occurred to several of the girls that it would be a delightful idea to work up a class Rally Day on the Sunday before the mission social, as a surprise to Mrs. Wilkinson. So with each missionary notice another notice was sent, urging every member to be present on the appointed Sunday, and to come with a special greeting for Mrs. Wilkinson. The class took to the idea at once, and the members took great pains to let nothing interfere with their attendances on that day. About one hundred gathered in the classroom. "When I realized," said Mrs. Wilkinson, "that this surprise really was arranged as a sort of testimonial of affection and encouragement to me, it was one of the happiest experiences of my life, and the girls seemed to enjoy it as much as I did. We had a delightful session that day, and the mission social that followed on Monday evening was one of the best we have ever had. It made me wish that I could urge every such class to get up a surprise rally for their teacher once in a while."

REVIEW LESSON.

Can This not Be Made Interesting Instead of Dry?

Subject of the Year's Study.—Old Testament, Genesis to Joshua.

Review Topic.—The God of our Fathers.

Reading Lesson.—Heb. 11:1-19.

The Quarter's Teaching.—God never fails us.

Golden Text.—Our fathers trusted in thee: They trusted, and thou didst deliverthem.—Ps. 22:4.

Book.—Genesis.

To proclaim the gospel of salvation is the purpose of the Bible. This is true of it as a whole and of its parts. No matter where we open it, unless we study it with this in mind we miss its meaning.

The lessons that we have had during the last three months from Genesis on Beginnings, can be understood only as they are related to God's eternal purpose regarding the salvation of sinners.

God as the Creator is revealed as all sufficient, the God of our fathers and our God. The first sin, the first crime, the flood, the destruction of the Cities of the Plain indicates man's need. God's promise to Eve, his care for Cain, the rainbow-sign to Noah, the covenant with Abraham, are first manifestations of the divine urpose.

The purpose of this review of twelve lessons taken together is to bring out more closely and strongly than was possible in the lessons taken one at a time, this supreme, divine purpose that pervades all the Bible.

We have been studying Beginnings—the beginning of the universe, of the earth as a part of the universe, and more particularly as a place upon which man might live: the beginning of the human race, of the family, of worship, of the Sabbath, of sin, of the wages of sin, of the plan of salvation.

In this study of beginnings, we have had presented to us the greatest and grandest subjects possible for mortals to contemplate; subjects that men have always regarded as of the utmost importance—important alike to all classes and conditions of mankind; subjects as old as the race, yet ever new, and to be new till the end of time; subjects that men cannot help thinking about if they would, and would not if they could.

Over all, through all and in all, are

manifestations of the power and the goodness of God.

Man is the crowning glory of creation. His glory centers about the fact that he is a free moral agent. He chooses to do right or to do wrong. God's infinite love is shown, first in that he created man with such godlike powers and possibilities, and then in his efforts to help man to choose the right, and to help him back to right choice after he has fallen into trouble by choosing the wrong.

The Bible is the story of salvation; everything else is only the setting for that.

Object Lesson.

A compass. The needle always points to the north star. Shake the compass, turn it around. The needle returns to its position and points to the north. It can be depended upon to show the way across a tangled forest or over the trackless sea. The old, old stories we have studied this quarter tell of faith like a trustworthy compass that points always toward the loving heavenly Father. Noah had this faith, Abraham had it, and so did Isaac. "Our fathers trusted in thee and thou didst deliver them."

Lesson Announcement.

Our lessons up to today have given us the story of Hebrew history only through the limelight of the first two of the patriarchs, Abraham and Isaac. Next Sunday we begin a new group of stories, which tells about Isaac's sons. It shows both Abraham's vision at the time he made his blood covenant with God came true.

The story for next Sunday is about two brothers, and what one of them lost by impatience and yielding to hunger.—Hageman.

Burlington Christian Church.

Secretary's Report.

The Senior Christian Endeavor Society reports a membership of 40. Live spiritual prayer meetings are held every Sunday evening at 6:45.

The Intermediate Christian Endeavor Society reports a membership of 26. Money raised $3.44. The Society is doing good spiritual work with Miss Besse Holt superintendent.

The Junior Christian Endevaor Society reports a membership of 35. Mrs. W. H. Carroll, superintendent, is doing a fine work with the boys and girls of the junior age.

The Woman's Home and Foreign Missionary Society reports a membership of 27. Money raised from dues during the quarter $11.15. $25.00 was contributed by the Ladies' Aid Society through this Society for the support of a Japanese Bible Woman. A mission study class meets monthly with a study of the text books, Western Women in Eastern Lands, and Aliens or Americans. They also report the organization of a Willng Workers Missionary Society among the boys and girls with a membership of 45. Miss Ollie Hall is superintendent of this new society.

The Ladies' Aid Society reports a membership of 59. They have purchased a new tray for the Communion Service and paid $5.00 to the Conference Missionary Society. Money collected for the quarter, $18.10.

The Treasurer's report shows cash in hand at the beginning of quarter..$ 10.18
Rec'd from collector for quarter.. 368.78
Total Receipts 378.96
Paid out during quarter 287.06
Balance in hand .....$ 91.88

J. M. Fix, Treasurer,
Miss Nona Moore, Collector.

The pastor's report shows: prayer meetings held 10, attendance 260. Attendance at regular church service 3609. Calls 82. Members received 24.

A. B. Kendall, Pastor.

The Sunday school reports a membership of 247. Total attendance for the quarter 2491. Average per Sunday 191½. Money raised $99.94. Average per Sunday $7.68. John R. Foster, Supt.

General conditoin of the work good. Peace and harmony prevail. Come and bring your friends with you.

Keep this report to compare with the next one to note progress or retrogression.

Fraternally,
Jas. P. Montgomery, Secretary.

Oak Level.

This church has a very interesting Sunday school. The excellent music and enthusiastic Sunday school are increasing the congregation. One of the finest public roads in the state passes within a hundred yards of the church. This adds much to the church. I know of no better community than around Oak Level.

Amelia.

I have not been preaching long enough at this church to know fully the condition of things yet. The congregations are large, the Sunday school seems to be doing very well, and the music is interesting and inspiring.

Hayes Chapel.

This church was on the up-grade, but the death of Bro. Moring has thrown a cloud over it; but we are praying for God to give us some one to fill his place. The music at his funeral by the best singers in the town was of a high order; and the flowers that bedecked his grave were of rare beauty and fragrance.

W. G. Clements.

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Miss Bettie Stephenson, Boone, N. C., Superintendent Young Pepoles' Societies and Cradle Roll.

Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

MISSIONS AND THE CHILDREN.

There is no form of Christian service that affords more pleasing results than work among the children. They enter into the work so enthusiastically and respond so cheerfully if they only have a leader, some one to direct their efforts. Then, too, the hope of our missionary work is in the children. Many of us grown up people are too busy, or too set in our ways, to give much thought or consideration to the subject. But if we begin now and train up an army of missionary enthusiasts, the next generation will witness marvelous changes and growth in our mission work. This is the purpose of the organization of our children—to teach them to know about, and to train them to give to missions. Then they will love missions; and when missions becomes a passion with us our young people will be offering themselves for service, and our treasury will experience an increase of gifts. Every church should have a Missionary Society for its children. Miss Brickhouse, the Supt. of this Dept. of the A. C. C., writes concerning the work and wishes to interest you in the work.

SPRINGTIME IN OUR MISSION GARDEN.

Is there anybody who is not interested in springtime? Surely, there can be no one who is not attracted by this most glad and joyous session of the year. Then, will you please be so kind as to take a view of our missionary garden?

Whatever the calendar may say about its not being time for spring yet, just look for yourself, and you will see that in our missionary garden it is springtime now. If you do not believe it, read the letter below. You do not even have to sow seeds. They are already there. If you will only nourish and care for them properly, they will grow fast enough and bloom most beautifully. Almost any child is interested in missions, if the work is only presented in an attractive way—a story, an object lesson, or something of the sort. Do you not see, then, if these seeds so full of protential energy and life-giving power are blighted, it will be due to the coldness and indifference of those of us who are older, and the blame will fall on us for neglect?

Our missionary work among children and young people has not yet been well developed. There are Glad Gleaners or Willing Workers and Young People's Societies here and there; but comparatively little has been done along this line. Now, here is a question for all the children in our Southern Christian Convention to answer. Would it be splendid for the children in the South to be first in the development of our Young People's Department? Our women of the South have done good, creditable work for missions since they have organized, work for which they are justly proud and for which they are deeply thankful, but they were late in starting. Now will not our children in the South be the very first to gain front rank position in our Young People's Missionary Department? We have begun in the right way. We have a Young People's Superintendent on the Woman's Missionary Board of the S. C. C., Miss Bettie Stephenson. Besides this, it is important to have a Young People's Superintendent appointed in each Conference Board. But as both of these steps have been taken already by some of the State Boards and Conference Boards, what is most important now is to begin at once to organize Children's Societies in the different churches. Will our Eastern Virginia Conference be first in this, or will it yield to another?

These lines have been written especially in the interest of Glad Gleaners or Willing Workers (Children's Missionary Societies.) Later, Young People's Societies will be considered separately; there will also be mentioned from time to time various facts and suggestions relating to the work of this Department.

Will not our women have this work very earnestly on their hearts, that some one in every church may be willing to organize the children's work and act as their superintendent? There will also be needed the aid of pastors and S. S. superintendents to arouse enthusiasm. Then, here is a suggestion for the children: Just keep asking and asking and ASKING for either Willing Workers or Glad Gleamers Society, until the "grown folks" will just have to let you have one.

Margaret H. Brickhouse,
Supt. Young Peoples' Missionary Dept.
1643 Lovitt Ave., Norfolk, Va.

(I am sending this report of our work at the Temple, thinking it may be suggestive to those wishing to organize. I shall be glad to receive news from all the Children's Missionary Societies throughout our denomination.—M. H. B.)

Glad Gleaners of Norfolk, Va.

The Glad Gleaners Missionary Society of Memorial Christian Temple was organized January, 1912, with 20 members enrolled. During October, November, and December, we started team work to increase membership, attendance, and collection dues. At the close of the contest, we had doubled our enrollment, and the attendance and collection of dues were far more than we had expected. Our contest was worked on this basis: we appointed two captains, and divided the society evenly between the two; the teams were known as the Red and the Blue. The Superintendent promised as a reward to the winning team that they should be entertained by the defeated team. This created much enthusiasm.

This Society has been studying about Porto Rico's conditions and needs; and the children are more interested in missions now than ever, because this study has made very real to them, the people of Porto Rico and their needs. We feel that Miss Mishler and the children she has been teaching about our Savior, are our very own, and we just cannot do enough for them.

In addition to regular dues, we are helping in the support of Mrs. Watanabe, in Japan. Last year, the children promised to give $1.00, and at the close of the year found that they had given $2.04. This year, they have pledged $2.00, and trust they may double the amount again. It is with pleasure the children give their time, their talent, and money; and so interested are they in their Missionary Society and its work, that they are pleading to meet weekly instead of once a month.

This year we have taken up the study of "Japan for Juniors," and are looking forward with eager and trusting hearts that the dear Father who is ready to help us, will be with us as He has been in the year just gone. The motto of our Society is Mark 16:15. Look it up, and adopt

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Mrs. H. H. Reed.
Supt. Glad Gleaners of M. C.

PROGRAM FOR APRIL.

Song.
Prayer...
SONG.
Scripture lesson by Pres.
Malachi 3 chapter.
Chain of Prayer for more missionary zeal.
Reading—The Missionary Incentive.
Song.
Reading—How to create and maintain an interest.
Transaction of Business.
Cillection of Dues, Announcements.
(Readings from Chris. Miss. Jan. 1913.)

NOTICE.

The Woman's Home and Foreign Mission Board of the Southern Christian convention will meet at Elon College, N. C., May 14th, 1913, at 10 o'clock. Each member of the different Conference Boards is requested to meet with said Board. Each Missionary Society is requested to send a representative. Each church where there is no Society is asked to send a woman to this meeting, in order that she may return and organize a Society in the church. Let us have a large gathering of our women interested in the cause of missions.

Mrs. C. H. Rowland, Pres.

AMONG OUR SOCIETIES.

Mrs. Corroll writes that the Woman's Missionary Society in Burlington is doing well. They have a Mission Study class, support a Bible woman, and a girl in Mrs. Fey's school. Recently, they have had a most pleasing report from Mrs. Fey concerning this girl.

They have organized a "Willing Worker's Society with 45 members. Miss Ollie Hall is Supt.; Martha Page, Pres.; Violet Holt, Sec.; Glenn Holt, Treas. At their last meeting they observed the centennial of David Livingstone.

Mrs. Harper writes that the Society at Elon College will study Western Women in Eastern Lands, and that the members have pledged themselves to report to their names at roll-call with some interestng facts about missions or with a suitable verse of Scripture. They have their work mapped out for six months and we expecting to get great good from it.

We met with the society at Holland at the time of their Feb. meeting. They have an interested membership and good things may be looked for from them. They will most likely study "Sunrise in the sunrise Kingdom."

This is the book used by the women of The Memorial Temple and Miss Brickhouse writes this of their last meeting: "Our last missionary meeting was especially interesting The ladies on the program— Mrs Denison and Mrs. Deed —decorated our Baraca room with Japonese flags and pictures of missionaries and many interesting cards and pictures were passed around among those present. After the meeting, light refreshments were served."

A MEN'S BANQUET.

The First Christian church of Greensboro gave a banquet Monday evening, March 17th, to its men. It was held in the banquet hall of the basement of the church. The color scheme was green celebrating St. Patrick, and the ten ladies who graced the occasion as waitresses wore green caps and aprons.

Plates were spread for seventy-five at 25cts. Forty six were sold, and the company of men who thus gathered around the two long tables presented an aspect of greatness and joy.

It was a "conumrdum" supper, the men being product of Brazil, Women's weapon, Descendents of Pat Murphy, Sidewalk slippers, Smile arresters, forbidden fruit, Girls name, Bathing appliances, and Ferry's Manna. An amusing feature of the evening was the guessing of the men.

Music was furnished by a male quartette of the church choir, and a violin solo by Mr. C. N. Hendon and vocal solos by others.

Toasts were rendered by the the pastor, "The Sunday school and men," Dr. W. A. Harper, "The Church and Men, and Mr. C. A. Hines, Supt, "The Needs of our Sunday School."

X. Y. Z.

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Before this letter appears in print we will have enjoyed another Easter. This is a season when we shall all be glad and renew our covenant for Christian service. From this simple fact, on account of which we remember this season, should bring new life, to bud and to bloom as the tree, for an abundant fruitage; and this life of ours should be consecrated to a more excellent and glorious purpose —the glory of God. Too, in this work you may make an investment for "time and eternity." Why not do it now?

Last Sunday I was with the people at Belew's Creek. Tho' the superintendent had never visited them before, they are interested in the institution. It was indeed a good day with me.

E. M. Carter, Supt.
Suffolk, Va., March 17, 1913.

Dear Uncle Emory:

As I haven't written you in quite a time will do so now. I am awfully busy going to school and have to work very hard getting up my lessons. I am in the second grade now, I have not missed a single day at school this whole term. Am working for the prize on attendance.

Enclosed you will find twenty-five cents for the orphanage.

Love to all,
Curtis Parks Harrell.

You talk just like a boy who is interested in his work. You have my best wishes for your success in winning the prize.

Wadly, Ala., March 16, 1913.

Dear Uncle Emory:

Last Thursday was "my faver's" birthday. Do you know how old he is?

We have been having some nice warm weather and I have been making good use of it playing out side but today it is cold and the wind is blowing hard. Here is my dime with love.

Dwight Hillis Lankford.

There is about four years difference from your "Faver's birthday" and mine: I being junior. I know you are delighted with the pretty weather, tho' it rains right much here.

PONCE CHURCH DEDICATED.

Dear readers of The Sun:

I think it was in April of last year that I wrote to tell all who cared to know that work had begun on the lot for our Ponce church building. I was very glad to be able to tell such good news, gladder still was I when by the first of August the building was finished, but gladdest of all when on Sunday Feb. 23 at three o'clock in the afternoon the doors of that building were thrown open and soon it was filled, till there was scarcely standing room, with brethren and friends to hear the dedicatory sermon which our Bro. Burnett preached and was interpreted by a young Porto Rican, member of the United Brethren church here.

That day was one of the greatest in the history of our Ponce work.

But to go back a bit.

Dr. J. F. Burnett and wife of Dayton, Ohio reached Ponce, Jan. 17, (the next day, Jan 18, marked the twelfth anniversary of our arrival in Ponce).

We are always glad to have visitors from the States, especially those who are interested in Christian work, therefore we felt sure their visit would do us all good, but little did we realize how much good. Never since we have been on the field have we received encouragement from any source as we did during the five weeks of their stay.

Dr. Burnett is a man who understands and appreciates men and things; such a character is bound to help those lives that come under its influence.

Mrs Burnett is a sincere, Christian woman, intensely interested in missions and ready to do anything for the cause. It did not take long for me to learn to love her.

The weeks of their visit were busy ones so there was much to be seen and done.

All the points where services were being held at present were visited. If you will watch for their letters in the "Herald of Gospel Liberty," you will learn what Bro. and Sister Burnett think of the Christian's work in Porto Rico.

So I will say little of their visit, only this that every where they went they left impressions for good that will be a great help to our work. We feel our Father sent them and we know that He used them while here and we would like to thank each person who had a part in making their visit possible.

Dr. Burnett said before leaving that he had accomplished all that he had expected to do, although we almost feared for a while that he would leave before the furnishings reached here, for our new building. But finally the last week all came and in good condition.

First, on Monday Feb. 17, the pulpit furniture which was furnished by the Suffolk church, and is all we could desire in beauty and usefulness. We thank all most heartily, who had a part in this gift.

On Tuesday, four memorial windows came. We are not sure who furnished all, except we know that according to Mrs. W. W. Staley's suggestion six years ago, to put a window in the Ponce church, when it should be built, in memory of our little Reginald. She gave the first contribution and many Sunday school pupils in many States added to it.

We want you all to know that the window is there, a verw beautiful one, representing a spray of Easter lilies. This design was selected because of all that the Easter lily represents to the writer, resurrection, purity, and beauty. Just so the little life that was cut off so early will rise again even more pure and beautiful than when it went out, over seven years ago.

Beside our boy's window is another in memory of my husband's father, Joseph Alfred Barrett. Thus these two lives, the memory of which means so much to us both, are before us each Sabbath, helping us on to higher and nobler things. God bless and repay them for the help and encouragement your missionaries derive from the gifts.

The two hundred and fifty seats did

not reach Ponce until late Friday P. M. Feb. 21, so a carpenter and several helpers were found immediately and together with Dr. Burnett and my husband, worked until three o'clock Saturday A. M. to get the chairs set up and ready for the dedicatory service on Sunday.

For Saturday evening we had planned program, celebrating the ninth anniversary of our Ponce church organization, Feb. 22, 1904—Feb. 22, 1913. Our old hall was well filled. There was on the program, special music and three discourses, first "an echo of our Work" by the pastor, D. B. Barrett. Second, "A glimpse of nine years of work," by Bro. Rafael Hernandez.

More music and the roll call. (Bro. Hernandez is the only one of the five charter members present.) (Two have been called home, and the other two are at present in Cuba.) After the roll call, Dr. Burnett spoke on, "The Origin and Principles of the Christian Church."

After the closing hymn and benediction by Rev. E. E. Wilson of the Methodist church, quite a number of the congregation went with us up the street a block to our new church house, where several finishing touches were yet to be made Several of our young men carried the organ from the old "home" to the new. Our book case had been carried in the same way, earlier in the day.

A large number of the neighbors, some belonging to the better class, who do not attend Protestant services for fear of losing their social standing, came in and inspected our new church home and every body pronounced it pretty and comfortable

Sunday P. M. by previous vote of the Sunday school, we met in the old hall as usual. After the close of the school session each one present large and small was invited to carry a chair up to the new home. I think we all enjoyed it, the children especially. The neighbors came out on their porches to see us pass and many made favorable comments. After arranging chairs and two beautiful boquets of roses, sent by the Baptists and United Brethren missionaries, we went home to return at three P. M.

As said before, that Sunday was one of the greatest days in our history. And our hearts were indeed filled with gratitude as we realized that at last we had a home, it makes us want to work harder than ever now to fill that "home" with just the kind of Christians that the Master can use.

Dr. Burrett took for his text, Haggai 2:7. You who have had the privilege of hearing him preach need not be told more.

At night Bro. W. F. Jordan, a Christian minister who represents the American Bible Society in the W. I., preached an ordination sermon at which time Bro. Rafael Hernandez was ordained to the Christian ministry, at the close of which service, at the request of the newly ordained man the writer sang in Spanish, "Will there be any stars in my crown."

After the benediciton, church members and friends came forward to bid Bro and Sister Burnett. "Good-by" as they were to leave on the 6:40 train Monday A. M. for San Juan, from which place they sailed on the "Brazas" Wednesday Feb. 26.

We thank our Father for His goodness and our brethren in the States for their help and cooperation.

Your missionaries are not feeling discouraged now even tho' the missionary situation may look so serious to some. We do not believe that God will let this come to naught. We will raise some one to carry it on. There are too many honest, loyal hearts and sincere prayers in behalf of the missionary work in Japan and Porto Rico for it to fail. There is much to be done here and more workers needed and the same is true of Japan. So let us be up and doing for it is the doing that is going to accomplish things for the Master.

From recent articles in our church papers every body has learned that we are in debt and every honest person knows that debts must be paid.

Your missionaries are willing to make sacrifices to help pay that debt and we feel sure there are many loyal ones at home who will join us.

Yours for the missionary cause,

Eva Olyn Barrett.

Ponce, Porto Rico, March 4, 1913.

P. S. Another bit of good news is that our pretty Arus Chapel which a flood carried into a canefield last fall is again back in its place and within a very few days will be ready for re-dedication.

E. O. B.

DIED.

Fawcett.

Julius Page Fawcett was born Aug. 17, 1910, died Feb. 5, 1913, aged 2 years, 5 months and 18 days. He was the son of Mr. and Mrs. James Fawcett near Bethel United Brethren church. Burial services were conducted at above named church, Feb. 7, 1913.

A. W. Andes.

Clem.

Amanda Jane Clem was born Jan. 6, 1851, died Feb. 14, 1913, making her age, therefore, 62 years 1 month and 8 days. She is survived by three children and thirteen grand-children. Her maiden name was McIntuff, and she was born in Powell's Fort, Shenandoah Co., Va., and spent her entire life there. Sister Clem united with the Christian church at Dry Run about 33 years ago, and was a faithful and consistent member until her death called her from her labors to reward. It was largely through her efforts that a pastor was secured and the church at Dry Run revived several years ago after it had been without a pastor for a few years. A mother in Israel has gone to rest. Funeral services were conducted at Dry Run, Sunday, Feb. 16, 1913.

A. W. Andes.

Huffman.

Ward Kilber Huffman was born Feb. 15, 1893, and died Feb. 19, 1913, aged 20 years and 4 days. He was the son of Bro. and sister John W. Huffman of Linville, and is survived by his parents and five brothers and sisters. A short time before his death he expressed a desire to be received into the church, but died before a minister could reach his bed-side. However, he left the following message which was read at the funeral, and which he desired published:

"Tell my associates and friends they have seen the life I have lived ,and my regret is that I did not make this change long ago, while I had my health so I could have been of some service to my Master. I leave a warning with friends at my bedside to tell the young people of this community not to make fun of those who are trying to worship God. Tell all that I have made my peace with my Saviour, that all my sins are forgiven, and oh, how happy I am! I am ready to go home and am not afraid to die. I have selected six of my friends as pall bearers; tell them that I want them to meet me in heaven."

Funeral services were held at Linville Christian church Feb. 21, 1913, and interment made in the adjoining cemetery.

A. W. Andes.

Burke.

John H. Burke was born Feb. 3, 1844, and died Feb. 23, 1913, aged 69 years, and 20 days. Deceased was born in Shenandoah Co., Va., and spent all his life there with the exception of three years which were spent as a soldier in the Civil War. On Dec. 22, 1870 he was married to Miss Virginia Campbell who survives hm with five children—three sons and two daughters,—now all grown to manhood and womanhood. Bro. Burke was a kind husband and father and an excellent neighbor, and leaves hosts of friends to mourn their loss. It is to be regretted

that he did not see fit to connect himself with some church, but he gave evidence to those about him that he had no fear as to the future, and that all was well with his soul.

Funeral services were held Feb. 25 in the United Brethren church in Edinburg, and the remains laid to rest in the Edinburgh cemetery.

A W. Andes.

Sampson.

William Jackson Sampson was born June 26, 1836, and died Jan. 21, 1913, at the ripe age of 76 years, 6 months and 25 days. Surviving him are his wife, with whom he spent 54 years of happy married life, one daughter, Mrs. Maggie Life, four grand-children, five great-grand-children, and one half-brother. Bro. Sampson united with Mt. Olive (R) Christian church about 13 years ago, and was elected to the office of deacon soon thereafter. Bro. Sampson was one of those quiet, unobtrusive men who left the stamp of his influence upon all whom he met. His home has always been the preacher's home, and those who hear of his death will regret to learn that his place is vacant there.

Funeral services were conducted at the house, Jan. 23, and the body buried in the cemetery at McGaheysville.

A. W. Andes.

Summers.

Michael Summers was born March 16, 1839 and died Jan . 22, 1913, aged 73 years, 10 months and 6 days. For several years Bro. Summers was in failing health, and much of the time was confined to his room. Although his death was not unexpected, the parting was very sad to his wife, son and two daughters who survive him. The chair he so long occupied in the home is vacant, but the sorrowing family and friends are not without hope. He was converted about 14 years ago and united with the Bethlehem Christian church. Bro. Summers was a kind husband and father, and a good neighbor, and leaves a host of friends to mourn their loss, The bereaved are commended to the Father of all Mercies who hath given and hath also taken away, and who alone can comfort in time of great sorrow. Funeral services were held Jan. 24 in Lacey Springs United Brethren church by the writer, assisted by Rev. G. B. Fadely and W. H. Sampsell of the U. B. church. May his wife and children by their noble, upright lives continue to reflect credit upon his name.

A. W. Andes.

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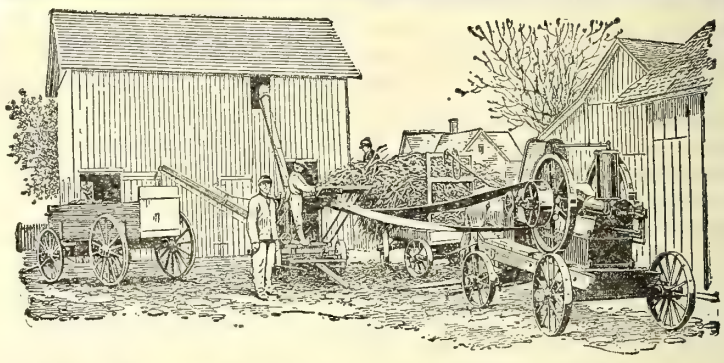

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—One of the most deadly and destructive tornadoes in recent years swept through Omaha, Neb., last Sunday night, killing more than 200 persons, injuring more than 400 more and destroying between $5,000,000 and $12,000,000 in property.

Terre Haute, Ind., was also visited, 18 persons being killed, 250 injured, 275 homes destroyed, and thousands of dollars in property was destroyed. Perth, a small town in Clay County, not far from Terre Haute, with 400 inhabitants, was practically wiped off the map.

Begun on page 7.

ing every regenerated soul responsible for the regeneration of some other soul, and reader, if you don't do any thing else this year, let Christ use you to win at least one soul for Him.

It seems that many of our church members have lost the joy of salvation or else they never had it to lose. Unless you have the joy yourself I don't believe you will ever be successful as a soul winner for Christ. David prayed this prayer "Lord restore unto me the joy of thy salvation and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converetd unto thee." No joy means no soul won for Christ.

It was the writer's pleasure yesterday to visit the city jail for the purpose of talking and praying with the unfortunate prisoners. After having talked to them for a little while as best I could about Jesus Christ the sinners' friend, my heart was made to rejoice when one stalwart young man, professed faith in Christ as his Saviour. I give God the praise and glory for it was that saved the man for the sake of Christ His Son. Brother if you have received Christ help some one else to receive him. "Freely ye have received, frely give."

W. L. Wells.

Columbus, Ga., 2841 Brucan Ave.

Wentworth C. E.

McCuller's, N. C., March 16, 1913.

Dear Bro. Atkinson:

Just one week ago today announcement was made that pastor L. F. Johnson and Sunday school superintendent Charles H. Stephenson of the Raleigh Christian church would meet with the C. E. Soctiey, and the Sunday school respectively at Wentworth Christian church today at 2:20 P. M., pastor Johnson to address the C. E. Society, and Bro. stephenson to take care of the Sunday school.

Bro. Johnson's address was as full of good things as an old fashioned double crusted sliced potato pie. He said "To succeed at anything one must have pluck, get to the front. There is not a day when the C. E. doesn't have something to do. The success of your work depends on how you stick to it. Quick to do a good thing. Love for the job, every one having something to do. When a man thinks of his job, loves his job, and works his job, it can never fail." He admonished the Society to prayerfully pull together and live close to God. "Success will be sure."

All who are so fortunate as to know Bro. Charlie Stephenson can easily imagine the interest, and enthusiasm manifested by all who are present when he begins to talk Sunday school. His talk on the lesson was plain, practical, and suggestive of many good things. "Abraham heard, heeded and obeyed." After listening to such an address, followed by such Bible teaching as these two brethren gave to the C. E. Society and the Sunday school this evening, no one could fail to realize the fact that "Religion is for every day" and without it no day is worth the living.

Our C. E. Society here is doing a good and great work. Each and every member seems forcibly impressed with the fact that one can live a life so faithful to every duty, so ready for every service, so determined not to commit every sin, that the great Christian church shall be the strongest for their having lived in it. Both, Society and school, hope to have these two brethren with them again soon.

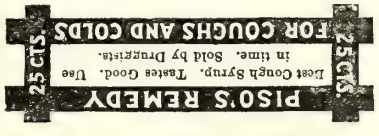
Geo. M. McCuller's.

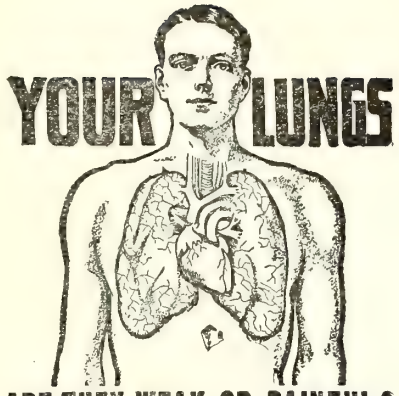
MARRIED.

Arthur—Everett.

Mr. William S. Arthur and Miss Julia Everett were united in marriage by the writer at the home of Mr. C. E. Milter's, near Holland, Va., Feb. 26, 1913. The wedding march was rendered my Miss Blanche Hoslett. The attendants were Mr. Isaac Milteer and Miss Louise Byrd, and Lloyd Byrd and Miss Mary Norflett. Only a few relatives and friends were present to witness the happy event. An elegant luncheon was served. The groom is the son of the late Dr. P. H. Arthur and the bride the daughter of the late I. W. Everett. May their united life be long, happy, and useful.

N. G. Newman.





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Organ of the Southern Christian Con-

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J. O. Atkinson, Editor, Elon College, N. C.

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THE CHRISTIAN PUBLISHNG ASSOCIATION, DAYTON, OHIO.

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., APRIL 2, 1913 NO. 14

State Library Harnett St

EDITORIAL

Salutation.

With this issue The Southern Christian Publishing Company presents to the public its first output of The Christian Sun. This issue is not what we mean, but it is a beginning. If God wills, and the brethren and friends will do their best for us, this Company will present a paper from week to week that the stockholders will not be ashamed of, our good Church will take pardonable pride in, and our subscribers will read with pleasure and profit.

The Christian Sun is now in its sixty-fifth volume, and it rejoices our hearts to say that it never appeared in so large a form, or such neat apparel. We let our readers judge as to whether the printer's art and the craftman's skill were ever so well displayed in the mechanism and make-up of the paper. It is a product of one of the best printing plants that it was possible to establish in a modest way, the type is plain, and the print agreeable.

We ask all our contributors to do their best to make the contents worthy of the improvements now made in the mechanism of the paper.

The Christian Sun is now of the standard and popular size of religious journals, and if editor and contributors do not make it equal in contents, the fault will not be that of the publishers.

The Southern Christian Publishing Company is a corporation under the laws of North Carolina, with a capital of $15,000.00 subscribed, the major portion of which has been paid in, and the remainder of which will be paid in as due, (unless the best people on earth repudiate their signatures which of course they will not). The Sun is only one small item in the great bulk and volume of business the Company is undertaking to do; but every item receives closest scrutiny and skilful handling. Job work and commercial printing of all kinds are solicited, and we only ask a trial order.

If we prove worthy of your patronage, remember us; if we can serve you, command us; if you wish print, notify us; if we err, forgive us.

At any rate, The Southern Christian Publishing Company, in the field for a general printing, binding, and publishing business, salutes you, and craves your interest and your patronage.

The Dissatisfied.

The shrewd but profligate Louis XIV. of France once said to Massillon, "When I hear other great preachers I am dissatisfied with them; but when I hear you I am dissatisfied with myself." This unregenerate prince was more discriminating than many, for, instead of being dissatisfied with themselves when the minister points out their weaknesses, they become dissatisfied with the preacher. But it is a sure sign of a preacher's genius, as it is a token of his piety and power, to make his hearers dissatisfied with themselves. The preacher who makes his hearers dissatisfied with themselves has wrought well.

Divine Economy.

"Jack cannot eat his pie and have it also," reads political economy. Which, being interpreted by many, even professed Christians, means, You cannot give of your substance to the Lord's cause, and keep it yourself also. Solomon was wiser and put upon it another interpretation when he said, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." There are those about you—beware that you are not of the number—who withhold to their own hurt, and because they will not scatter they do not increase.

Better Than Riches.

"Money is of no value in Dayton," read a dispatch when the waters were receding there last week. Money has no permanent value, much as we love it, and there is that of more worth than riches. Wise Solomon in personifying true Wisdom thus wrote "My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures." Pity, then, for the man who in getting fails to seek and to get the true Wisdom—which comes as a gift of God.

Fools.

There are two kinds of fools; the one kind needs your pity, the other your prayers; both usually get your contempt. The one is mentally defective; the other is morally (or immorally) self-sufficient. The former loses his sense proportion and so distorts, imagines, falsifies. The latter puts emphasis at the wrong place, and loses all sense of values. The "fool" spoken of in the Bible is always the latter sort, arrogant, ill-advised, self- sufficient. He values himself and his own opinion as supreme and so says, "There is no God." Or, as in Luke, he thinks his soul can feed, like his cattle, from his barn, and acts accordingly. Either pity the fool or pray for him. Don't kick him.

Students and Missions.

One hundred years ago only about one college student in ten professed faith in Jesus Christ, even in this Christian country. Today about fifty per cent. of all college students are professed Christians. A hundred years ago college students thought less about Christian missions than they did about the climate of Mars, or the rings of Saturn. Today the "Student Volunteer Movement" gives its hundreds of bright, well trained, educated young men and women to the missionary field. Even now Yale University, through its students and alumni, is raising $200,000.00 for the equipment of a Mission in Changsha, China, and other great educational institutions are giving like heed to the missionary cause. The Christianization of the world, by preaching, and teaching, and living the gospel, is now the world problem, and sane men everywhere are giving heed to it.

The Diversified Life.

Diversity may be to life what spice is to pie, but neither is the whole game. The elder Hawthorne on entering college wrote his mother: "I have not yet concluded what profession I shall have. Being a minister is, of course, out of the question. I should not think that even you could desire me to choose so dull a way of life." These words came to mind the other day when it was noted in the papers that the younger Hawthorne was on his way to Atlanta to serve sentence in a Federal prison. President Woodrow Wilson's father found the ministry a very engaging and a sufficiently diversified occupation. And the distance from the presidency to prison is about as great as, and no greater than, the distance between the idea that life is all diversity and the correct idea of life. Children often carry to logical conclusions ideas, false, or otherwise inculcated in them by their parents.

Mirrors.

There are many degrees of perfection in mirrors as every one knows who has beheld, for instance, his true likeness in one, his face elongated in another, and broadened out of all proportion in another. I have in mind here to liken current literature to mirrors. In mirrors we see our physical likeness. In current literature we see soul and mind likeness. Out of a community's daily life issues the daily paper. The head lines of that daily paper are a pretty correct counterpart of the mind and heart life of the community. The religious current literature should be and is usually a correct likeness of the moral and religious life of the constituency of that paper. The Christian Sun, for instance, is a mirror of the moral and religious life of the religious constituency behind it. In its face we read the average degree of piety to be found among the families that support it.

If we are a people of prayer and devotion that fact will be imaged in The Sun. If we are ambitious for show and splendor, that fact will be reflected in The Sun's pages. Then again, through its columns one may catch a pretty nearly correct idea of what church enterprises are fostered and to what extent each of these enterprises is nourished. The advertising columns indicate also the mind of the Christians towards the various businesses good and bad that make themselves known through the advertising columns. The absence of tobacco, whiskey, and patent medicine advertisements is significant. Then there is the deceptive gold mine stock company's advertisement that never appears in The Sun nor any such money traps. The Sun is henceforth to be issued from the presses of the new Southern Christian Publishing Company. Let it be more than ever a mirror of the full moral and religious life of the Christians in the South.

FROM DR. BARRETT.

Because of the great flood and the distressing conditions in the West, we are sure all SUN readers are anxious to hear from Rev. J. P. Barrett, D. D., former editor of this paper, and now editor of The Herald of Gospel Liberty, Dayton, Ohio. Telegrams from here have brought no response, and we presume cannot be delivered. A message from Dr. Barrett to his daughter, Miss Ethel, who is in school at Elon, informs us that he and family are safe. Miss Ethel has a letter under date of March 28th from her father, the salient facts in which she kindly allows us to use, as follows:

"We have been going through perilous times since last Monday night. We have been unable to get off even a letter, telephone message or telegram. The flood in Dayton has been terrible. It began Monday. At three o'clock Monday A. M. I heard a long and distressing whistle. I felt sure it was a danger signal. About six o'clock I heard the same whistle again. After breakfast, not knowing the situation, I started for the office, though the rain was pouring in torrents. I only got about one hundred yards from home and was told that I could not go. In a little while Mr. Rathbun had to leave his home. He started to our house, but was met and carried elsewhere to safety. Many wild reports were then circulated of people drowning. It was said that twenty-six soldiers patrolling the levee were drowned, and I suppose this was true. We then began to hear how terribly the river was rising. By Tuesday night it was up into the second story of many houses and the people were hemmed in and had to stay in the attics. We had an old lady in our home last night who had been for two days and nights in the attic of her home. Many have been drowned and many buildings have been washed away. I went today by buggy to Dayton View, going by way of Richmond Avenue and there I saw a sight such as I hope it may never be my lot to see again. Over toward Broadway and the river, houses were in water to the second story and many were burning. I saw one street afire for something like one hundred yards, the great tongues of flame leaping up and up. All of Wednesday night from our bed-room window we could see the southern part of the city lighted by great fires that were raging. In North Dayton the greatest suffering occurred, where it is reported many have been drowned. The flood struck this part of the city first. I am glad to say the flood is now receding and I shall soon be able to go to the office.

We have not had a letter from anyone since Monday and, of course, have not been able to send one. I have tried to get off telegrams but could not. Yesterday a gentleman came over from Miami City to bring us the news from over there. All of our church people were safe so far as he could learn. The flood reached on that side of the river up to the home of Mrs. Summerbell. Nearly the whole of Dayton was covered in water from five to twenty-five feet deep. A part of Dale and Dayton View escaped by reason of the fact that these sections are so high. We are all safe now, and have been all the while, so far as the flood was concerned, but we could get no gas for lighting, or heating, or cooking, and no water for anything except from our cistern. All cars and trains, of course, were stopped and none of us could get away. Not a train has been into Dayton since late Monday night. The Fifth St. Bridge going to our church is gone, carried away by the flood. The railway bridge going from Cincinnati to Dayton is gone. They had to blow that up because it was backing the water upon the city.

Mother has kept up well through it all and is in her usual health today.

I have never witnessed such a distressing time as it has been with many. Mr. Rathbun says his loss in his home will be as much as $1,200.00. We have not been able to get to the Publishing House. We know the basement is full of water and how much more we cannot tell. All the paper is ruined. No Herald this week and we cannot tell when it will appar again, as every newspaper press in the city is out of fix. We hope to get started again next week, but it is by no means certain. While we have been in straitened circumstances as to the bare necessaries of life, we think we shall soon be able to get all we need. In fact, even now in one way or another, we can get ample food to meet actual needs, but we are still without water and gas, but are making out quite well. I do not as yet know as to the number of fatalities. Living in a high section of the city has been worth a great deal to us.

Mr. Hess is still living, and it was thought yesterday that he was even better.

The Government is sending all letters free of charge for us for a few days."

Your father,

J. P. BARRETT.

We are grateful to Miss Ethel for the contents of the letter, which will be read with avidity by all SUN readers, and we are sure Dr. Barrett will pardon us for publishing the facts intended only for his daughter, as they contain the only message we have been able at this time to get through.

THE FLOOD AT DAYTON.

Dear Brother Atkinson:

Floods have been raging in Dayton, Troy, Piqua, and all towns along the Miami River since Monday evening. The entire business section, and all low ground, is covered by the flood. The water has been as high as the third story of the business houses and hotels. The whole business section is destroyed. Now the fire is raging. Thousands are reported perished. How many no one will ever know. You have been getting some news which no doubt you think exaggerated, but the news can not make it as bad as it is. One man went from here yesterday to see the horrors, and came back, it is said, this morning, a jibbering maniac. One of our own church men here, returned this morning, and went to bed with a nervous chill. The horrors are beyond description.

We entertain great fears for our brethren there. The Publishing House is in the flooded section. It is hoped that none of the officers were there when the flood came upon the city, but it seems that some of them lived in the low section of Dayton, and we can get no word.

Mr. P. T. Rathbun, brother of the Agent, went down today, but so far no communications have been received from the business section. The wires are down, the gas supply is cut off,—the fires have been caused by gas explosions in the city,—lights have failed, and great floods are rushing down the business streets, so that no one can get nearer than two miles of the heart of the town, even with motor boats.

We have raised thousands of dollars here since yesterday morning for the sufferers. We are sending trainloads of clothing and food from this city, and the trains bring back Dayton's homeless orphans, widows, and men with shattered hopes, and Springfield is heroically doing her share to care for these unfortunates. What a prayer meeting we had with a few of our people in the church last night! The rains poured down without, but we were burdened with the misfortunes of our sister city, 23 miles away. One woman was present who said, "My poor son is in Dayton, and I can't hear from him." What awful suspense!

The people who have been forced to the second and third stories of buildings are starving and freezing to death. They can not be reached to supply them with food. Last night the telephone operator called the local office and said, "Goodbye, I am now going to my death." Instantly communications were cut off. The building had begun to burn, and there was no way of escape.

It is not worth while for me to go on writing. No doubt you will get details by wire before this letter reaches you, but they can not be made worse than the conditions are. No tongue will ever be able to describe, and no pen write, say those who have returned from there, the horrors. We are hoping that our brethren are safe.

Yours very truly,

H. R. CLEM.

(The above personal letter to the editor is from Rev. H. R. Clem, Pastor Christian Church, Springfield, O.)

AN EDUCATED MINISTRY.

The time has come when the church demands an educated ministry of a higher standard than at any previous period. The young minister should understand not only the principles of an English education, but on account of Higher Criticism, science falsely so called, subtle philosophy, and the many winds of doctrine, he should first master himself, bring his mind in subjection to the fundamental principles of thought and sound habits of study. The mind should be trained to do and to dare to do the difficult things, for many difficult questions will present themselves in the active ministry for settlement. He should acquire the habit, while in college, of making a thorough investigation and sounding to the bottom some of the more difficult subjects like Philosophy, science, mathematics, Latin, Greek, and Hebrew. The mastery of such subjects will give power, penetration, and potentiality to the working habits of the mind. Hebrew and Greek give not only power to do things, but they are of great practical value in Biblical interpretation. To be able to make first-hand investigation and to understand the meaning of things from the original language, in which the Scriptures were written, gives confidence and power that cannot be acquired from any other source.

Not only should some of the more exacting subjects in college be studied for the sake of power in mental drill, but a thorough course of systematic theology should be studied after the completion of the college course. This course should not be substituted for the college training. That is necessary to qualify the mind in habits of sound thinking so as to be able to understand theology. A course in apologetics, exegetics, and homiletics each should be pursued for at least three years after the ministerial student has completed his college education. It is a sad mistake for young men whom the church is educating for the ministry to neglect their education in college by endeavoring to serve a full field of churches while pursuing their college course. Observation for twenty years proves that it is the exception that the ministerial student that undertakes this makes as high a stand in his classes and makes as strong a man as he might have made by devoting his entire time to student life.

THE OUTLOOK OF THE CHRISTIAN CHURCH.

The Christian Church has never had a brighter outlook than at the present time. Every movement that she undertakes seems to prosper under smiling approbation of a Father's love. Our educational institutions were never more prosperous than at present. More students of the church membership are enrolled in our several colleges than ever before in the history of the denomination. More ministerial students are preparing for the ministry, and are planning for larger and better preparation. More of the laity are advocating an educated leadership not only in the pulpit, but also in the pew. There is a growing sentiment for the better support of the ministry, better service from the ministry, and more progressive religious work along all lines.

Never before was there greater interest in the church in doing more advanced Home Mission work. Substantial buildings are being erected in the great centers of population where there are people and wealth and real need for Christian service. These churches will bring large returns in the salvatoin of souls and in church growth. There is a growing spirit of liberality in the church that has never before been equalled. Fifty thousand dollars for the Special Fund of the college was raised comparatively without effort. Fifteen thousand dollars for the Publishing House seemed not a difficult task. The Orphanage appeals to the heart of the church and receives a liberal support for our constituency. The outlook is bright, the future is big with promise, and the hope inspires to undertake greater things.

While all these great and good things are true, the church is not measuring half up to her possibilities. Instead of fifty thousand for the college and fifteen thousand for the Publishing House, the church is able, easily able to raise a hundred thousand dollars for a permanent endowment for the college in the academic department, and establish a theological department and maintain a chair of theology for the training of young men for the ministry. Shall the church do less than she is able to meet the needs of the Master's kingdom and to enlarge the field of usefulness and service? To do what we can is our duty, to do less for the service of the Kingdom when there are so many demands for such service is sin.

The Christian Church needs more prophets with faith that never falters. It needs long-visioned men of broad minds added to our present forces to enlarge our field. Give us men—men of great faith and liberal souls, men of strong hope and clear vision, men that are broad enough to learn the best in all denominations and liberal enough to appropriate the good in methods and means wherever found. With the present trend of activity in the church, with its growing liberality in spirit, and generosity with its wealth, and developing thirst for intelligent leadership in pulpit and pew, if we can prepare the men that we need for the various fields of service, the church shall make more rapid strides in extending the Master's kingdom in the next decade than it has ever made before in a quarter of a century.

HOW TO PAY A CHURCH DEBT.

If you would like to know how to pay your church debts with the greatest ease, here is a plan which will work. Take a list of the families in the congregation, canvass them and find out how many of them are subscribers to their church paper. In the case of those who do not subscribe get them to subscribe and pay for one year's subscription. After all the subscriptions have been secured that can be secured, call together the more substantial element of the church and raise a fund to pay the subscriptions to the church paper for those families which are not able to pay for themselves, or which are not interested sufficiently to pay the subscription for themselves. In other words, put the church paper into every home in the congregation. The effect of this policy will be to increase the interest of all the members of the church in all church matters, to enlarge the attendance on church services, to make those who subscribe for church causes pay their subscriptions more promptly, and to increase the liberality of the church members so that when an appeal is made for funds with which to retire the church debt that appeal will be met liberally and will awaken an interest in every family in the congregation.

Why will these results accrue from such a policy? The answer is very simple. Most church members, when they know their duty, are willing to perform it, but when for six days in the week no church influence comes to their homes, they have too much time to forget. Frequently they will not attend church services on Sunday, and this gives them a longer time in which to forget. Put into their hands the church paper, making its weekly appeal to their conscience and lying upon their parlor tables as a mute witness to them of their duty and as a result you educate the church members. You inform them. Their consciences become enlightened. They see their duty from a new standpoint and they come to the support of the pastor and church officers with greater earnestness and zeal.

The quickest way to pay a church debt is to make every church member effective, and the best way to make every church member effective is to make every church member well informed as to his obligations on all church matters. The church paper, next to the pastor, is the most efficient medium through which this can be done, hence the church paper should go into every church home just as certainly as the pastor should go into every church home. The pastor cannot go into every home every week. The church paper can, and no pastor, or church officer, should be satisfied until in his church this ideal plan becomes an accomplished fact.

THE "OPTIMUS."

The Babcock Printing Press Company, New London, Conn., has just installed one of their large, double revolution printing presses in the new Publishing House. This press was christened the "Optimus" before it left the hands of the manufacturers. This name was selected because of the excellent quality, character, and workmanship of the press, but more especially because of the high grade of printing that can be done on it. This press is said to weigh about seven tons. It made a car load for shipment. The "Optimus" is the "best" press that can be bought. It has been the policy of the company from its organization to set a high standard in everything that was undertaken in the establishment of our printing business.

In erecting the building, an excellent plan was selected, contributing to an abundance of light, which is very essential to good work. The material of the two-story brick building was carefully chosen, the building well constructed, and the printing department well equipped.

In selecting a manager for the printing department, every effort possible was made to secure a man who was not only a skillful printer and publisher, but to select one who was equal to the best, and in the person of Mr. C. W. Montgomery of Troy, Ohio, we have one of the very best printers and managers that can be secured. The best proof of his ability to produce excellent work is to watch him in handling the various problems and difficulties that come up in the printing department. He has selected men who know their business to assist him in the different branches of printing.

From this time forth, it is hoped that our Church paper may compare well in size and mechanical make-up as well as in literary style and finish with the leading religious journals of other churches. There maybe difficulties that will prevent our reaching this ideal in some issues of the paper, but nothing less will be our standard and we will strive to live up to it. If this can be accomplished, it will be a great blessing to the church. Not only will the church paper be made a great blessing to the church through the new publishing house, but much more printing can be done, and greater publicity can be given our ideas and ideals as a church. Greater good can be done in guiding the entire denomination in the thought and study about the more progressive methods in every department of church life and activity.

NOTICE!

The Young People's General Convention will meet at Burlington, N. C., May 28-30, 1913. The opening session will be at 10:00 a. m. Wednesday, May 28, and the closing session on Friday night, May 30.

Every Sunday-school, Teacher Training Class, Organized Class, and Christian Endeavor Society in the bounds of the Southern Christian Convention should elect one delegate for every 25 members enrolled or fraction thereof. All elders and licentiates of the S. C. C. are delegates. The members of the Sunday-school and Christian Endeavor Boards of the S. C. C., and also the officers of all the Sunday-schools or Young People's Conventions of the various southern Conferences are delegates.

A program is in course of preparation, and will be published as soon as completed.

A. W. ANDES, Sec'ty
Harrisonburg, Va.

TELEGRAM FROM DR. J. P. BARRETT.

Dayton, O., April 3, 1913.

Rev. J. O. Atkinson:

Our people generally safe. Publishing House damaged badly. No estimate yet. Great destruction of property. Two hundred drowned. Tell Ethel that we are safe and well. Will write.

J. P. BARRETT.

—Walter Page, Editor of The World's Work, New York, but born and brought to manhood in North Carolina, has been appointed by President Wilson, as ambassador to England and has accepted.

—Former President Taft has reported for duty, and begun his work, as Professor of Law in Yale University. Change about is fair play. Dr. Wilson left a college to become President, and President Taft left the White House to go to a college.

—J. Pierpont Morgan, the Napoleon of finance in America, died in Rome, Italy, just after noon March 31st. Besides being a great financier Mr. Morgan was a strict churchman, and an art connoisseur, having, it was believed, the best individual collection of rich and rare paintings of any man in America.

FROM OUR CONTRIBUTORS

SUFFOLK LETTER.

The appalling disasters caused by floods in Ohio and Indiana emphasize the importance of human resistance to natural forces. Great cities are as helpless as babes in the grip of multiplied raindrops in motion. Accumulated wealth crumbles before swirling waters like snow under spring sunshine.

The first reports from Dayton, Columbus, and Piqua in Ohio, and Indianapolis, Indiana, were greatly exaggerated; but the final report will be awful. In the face of such floods, M. O. Leighton, Chief hydrographer of the United States Geological Survey, and one of the most eminent authorities on floods, says, "No work that could have been built by the hand of man could have prevented it. It is one of those things that no human agencies can withstand." That is a frank confession of human inability to cope with nature overflows.

In the presence of such overestimating calamities all human interests are merged into one common stream of sympathy and helpfulness. Business yields to life. Government leaves off diplomacy and legislation in relief work. Men like President Patterson of the National Cash Register devote their means and ability to help the helpless. The nation is stirred. Head yields to heart. The basis of citizenship is discovered. Humanity feels dependent upon Deity. A new life always comes out of flood. The President becomes a Christian man and brother in his offers of aid.

We know not yet how the "Christian Publishing Association" has fared in Dayton. It stood in the heart of the city with all the printing presses in the basement which must have been flooded. We hope the building remains and that the recession of the waters will make it possible for the work to be resumed without very great loss. A hundred thousand good people pray heaven's blessings upon the institution and all the workers within its four walls so dear to the church.

Dr. J. P. Barrett resides in North Dayton where the flood was very destructive and no message has been received from him or any occupant of the C. P. A. building. Friends are waiting and hoping, and the next few days will no doubt relieve the anxious strain.

Marvin Franklin Crocker, only son of B. D. Crocker of Suffolk, was born July 8, 1891, and died in Jefferson Hospital, Roanoke, Va., March 13, 1913, and was buried from Suffolk Christian church 3:30 p. m., March 15, 1913, a very large congregation being present.

He had passed the Suffolk schools, Prof. N. Starke's private school, and was in the Senior class in Va. Polytechnic Institute nearing graduation. His father and three sisters survive, his mother having passed over the river December 17, 1908.

Marion united with Suffolk Christian church November 17, 1907. He was faithful in Sunday school and church before he went to Blacksburg to school.

He was a good, quiet boy, entering upon manhood with promise of a good future.

He made friends and held them at home and at school.

Wherever circumstances or duty placed him he was faithful. Social, school, and religious obligations were faithfully discharged. He was faithful unto death and has gone to receive a "crown of life" with mother who was a jewel in the church and the home.

His love of home and home folks was a star in his life. His vacations were spent with "home-folks" and not in wayward company; and he was the same away from home as at home. No one has ventured to reflect on his good name; no one has ventured to explain why one so promising was taken away.

His life, though brief, was not in vain. It will enrich many lives for years to come. The memory of his life will linger long in the hearts of those who mourn his early taking off, freighting their lives with sweetness richer than the aroma of the mountain of beautiful flowers piled upon his grave.

Six of his classmates from the V. P. I., sat by his body at night, and bore it to the tomb.

The vacant chair in the home and on the platform on graduation day will speak volumes to hearts that loved him and love him still.

W. W. Staley.

ELON COLLEGE NOTES.

Mr. A. Liggett Lincoln, who is now a first year medical student in the Johns Hopkins University, spent Easter here, leaving Tuesday evening of this week for Baltimore to resume the final term's work. Mr. Lincoln will be at his old post of serviceableness in the President's Office this summer, where he has done such competent and faithful work for three vacation seasons previous.

Mrs. R. J. Kernodle, than whom there is no Elon Alumna more loyal, came up from Durham Friday, accompanied by her cousin, Miss Turner, and spent a few days with her old friends and admirers here.

Rev. W. G. Clements, Morrisville, N. C., whose seventy-five years find him yet more vigorous and active than many men of forty, was here this week in the interest of the Chapel Hill work. This church, now rapidly nearing completion, will be a "monument than bronze more enduring" to the memory and the energy of this veteran of the Cross.

Mr. W. D. Neville, Chapel Hill, N. C., brother of Mrs. S. J. McCauley, saw Elon for the first time recently and was amazed at what he saw. Brothr Neville has sent several children here to prepare for their life-work and has a daughter here now, and has frequently come to the College's aid in a financial way. He expressed himself as satisfied that he had been able to contribute to such a worthy institution. Thank you, Brother Neville.

Prof. W. H. Swift, Field Secretary of the N. C. Child Labor Organization, who addressed the N. C. and Va. Conference in session at Greensboro last November, will present the plans of his work for social betterment to the students on Monday evening of this week.

Dr. J. O. Atkinson spent this week in Virginia, selling stock in the Publishing House. It would do the hearts of the stockholders especially and of our brethren generally good to visit this establishment, the latest general enterprise of our brotherhood. This scribe has had somewhat to do with printing houses for several years, and he frankly states that he has seen none superior to this of ours and only one or two its equal.

Rev. L. I. Cox, Treasurer of the College, closed a glorious revival service in La Nette, Ala., on Thursday of this week. All the churches of the town came out to hear him and hundreds were turned away at each meeting after the first one or two. He is now aiding that old wheel-horse of the Christian faith, Rev. H. W. Elder, in an equally gracious service, we trust, in Richland, Ga.

Dr. Martyn Summerbell, Lakemont, N. Y., our popular non-resident professor of Church History, writes that he has just sent to the printers a volume on educational matters and that he is this week to deliver two sermons in Defiance, Ohio. How does Dr. Summerbell find time to do so much and yet in all he does maintain such a high standard of literary and scholarly attainment?

Rev. E. M. Carter, Uncle Emory, Superintendent of the Christian Orphanage, is in Georgia and Alabama for a few days in the interest of the Orphanage in that section of the Church.

Mrs. T. C. Amick was hurried through the country on automobile to the St. Leo's Hospital on Wednesday morning. There she underwent a delicate and dangerous surgical operation, and contrary to professional expectation is now assured of recovery, at which her friends greatly rejoice. She was not present at the funeral services of her infant son on Thursday, but loving hands tenderly laid the little form, in which so many hopes had centered, to rest. Dr. J. U. Newman and Uncle Wellons officiated. Dr. and Mrs. Amick have universal sympathy in this sad affliction.

W. A. H.

ACTIVE AND INACTIVE MEMBERS.

Dear Brother Editor:

I want to write a few lines to The Sun readers about the easy way of turning members out of the Church. It has come to the place now that a man must do about or be turned out the easy way. A few years ago our brethren decided the apportionments were too heavy and we felt embarrassed to go to the Conference with them not paid. So a remedy was sought for the relief of the Church. In this fast age of ours we do not have time to see the brethren and talk with them about the welfare of their soul and the interests of our church. We could not well prefer a charge against a brother and turn him out because he would not pay twenty-five cents a year to the Conference claims. So we decided to use the easy way from now on and get rid of him without making much fuss about it. The way to do this is to have two lists of names known as the active and inactive list. Now, Brethren, I have given this a new name, for you remember that we agreed when this rule was first adopted to look after these defaulters, but I find that it has not been done and it has proved very hurtful to some of our churches. Some of our churches have more than half their number on the inactive list and if one comes up and asks you about turning him out you say, "No, no." We have not turned any body out; that's a mistake, but I notice these inactive fellows can get drunk, use profanity, shoot for the turkey Christmas, or do anything they want to do and they are not looked after. They are never consulted about any matters pertaining to the church unless we want them to help rebuild or do some repair work, and I tell you brethren it's wrong because to live a Christian life ourselves is not all the Lord wants us to do. He wants us to help someone else to live right.

So, if we would stop and think a moment about the worth of immortal souls, to see one go down would be more embarassing than to go up to Conference without our full apportionments. "What doth it profit a man if he gain the whole world and lose his own soul, or what would he give in exchange for his soul." Brethren, I believe in paying our apportionments and I believe in looking after the souls of men also.

J. D. Dollar.

Roanoke, Ala., Star Route.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President.
Mrs. W. H. Carroll, Burlington, N. C., Secretary.
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Miss Bettie Stephenson, Boone, N. C., Superintendent Young People's Societies and Cradle Roll.
Mrs. H. W. Elder, Richland, Ga.

HOW TO INTRODUCE A MISSIONARY THOUGHT IN THE SUNDAY SCHOOL.

My last article closed with an emphasis upon missions as fundamental structural work in religious life, and that particular, constant instruction in the young, growing life is necessary. This must be had by injecting it in a well planned way, in the program. It has been said that we need not expect to wake up some fine morning and find ourselves suddenly good. Things don't just happen so. Goodness comes by a long process of resisting evil and cultivating righteousness. Neither can we expect a missionary people now, or in the future, by a "just happen so." A missionary people will come only as the result of long and patient instruction which begins with the child in its earliest years and follows him to old age. Therefore our Sunday school program each Sabbath must carry a single missionary thought which will grip the whole school. To do this the Superintendent must be missionary and arrange his program ahead of time with this particular idea in view. Some suggestions are as follows, for example:

Have a missionary item with song,—missionary song. After the song, talk briefly about certain beliefs of a nation, and read a letter from a missionary. Any of them will be glad to write you a letter for such purpose every month or so. A letter from a native worker would be exceedingly interesting.

Another Sunday, have a physician, if one can be had, to tell of conditions existing where they have no physicians;—how they treat indigestion in Korea. We have a story of a man in Korea who had a bad case of dyspepsia. A friend tried to help him. He got a reed two and a half feet long, tied a swab on the end of it and then told the dyspeptic to open his mouth. He did so and the friend inserted the reed, and pushed it down his throat in order to press the food past the sticking point.

Unfortunately the reed broke off and left ten and a half inches of it and the swab in the man's stomach. After five days of suffering, he was brought in on a chair to the mission hospital at Taiku. He could neither eat nor drink, and lay in a semi-conscious condition most all the time. The doctor gave him chloroform and opened the abdomen. The piece of reed with swab attached was found in the stomach. It was extracted and the patient made a fine recovery.

What if there had been no missionary hospital?

Follow this story with definite prayer for the physicians in heathen countries.

Don't you think this would make a most interesting item in a Sunday's program? I do, and it would not take more than five minutes. None of the school will find mission study like this a bore but will await the item each Sabbath with almost exciting interest. By applying to the proper source, hundreds of such items may be had to keep your Sunday school alive with the idea and furnishing food thought for all, be young and old.

There is another story of how the heathen carry eggs to the market. They string them. Announce to-day that next Sunday at a given moment in the program you are going to tell the school how the heathen string eggs for the market. Don't forget to tell them next Sunday.

Another Sunday have on exhibition a Korean knife, needles, etc. Koreans think that pain is caused by rats. The presence of a cat will cure the pain. The cat scares the rat away. They even make paper cats and mummy cats and hang up around the house of the sick, hoping to drive away the pain. If that doesn't work, they stick hot pins in the sufferer at the point of the pain, while others beat drums to drive the evil spirit away. How would you like red hot pins stuck in your flesh to let out pain? They do in China. How would you like the following dose of medicine:

Powdered snake	2 parts
Centipedes	6 parts
Scorpions	4 parts
Wasps and their nest	1 part
Toads	20 parts

Ground thoroughly, mixed with honey and made into pills, and required to take four times a day? They do in China.

The above is another fine story for one Sunday. Such stories can be had and any superintendent need not be without them.

H. E. ROUNTREE.

(To be continued.)

LARGER THINGS IN MISSIONS FOR US.

Brother Editor, I want to thank you for following up that feeble appeal of mine for larger personal gifts and more of them for our mission work abroad, by that splendid editorial showing that we can do larger things if we have the knowledge and will so to do and for mentioning that church that gave such a splendid amount. On the next day after Easter the city papers here gave a list of large amounts given by different churches here in Norfolk. Among the larger ones one gave $3600, another $3300, another $3100, another $2500, another $2300, another $1200, and other smaller amounts. That is the way to support missions, and some of our churches could do as well, and all could do as well accordingly. Why cannot we make Easter Sunday a great foreign missionary day among us, or "the second Sunday in March or a convenient Sunday thereto" as suggested by the American Christian Convention, and do something worth while? Some years ago the Temple established the second Sunday in June as a foreign mission day and we are hoping on that day to make an offering worth while. Our church missionary committee is at work now planning for the day. Within the last year the "Men and Missions" gave a long list of churches that give as much or more each year for foreign missions than their local church expenses. There are hundreds of churches doing that very thing and have done it for years. "The first work of the whole church is to give the gospel to the whole world" and, "The resources of God are promised only to those who undertake the program of God." I believe in our folks, and we are going to do larger things as a church than we have ever done if I can see aright.

WARREN H. DENISON

Norfolk, Va., March 28, 1913.

HAVE PLENTY OF LITERATURE.

This past winter I visited a dozen or more country Sunday-schools, and noted that among the twelve schools, not more than six of them were adequately provided with sufficient literature; three were fairly well provided, and three had an abundance. Now the three that had plenty in the way of class papers, lesson helps, songbooks and library books, were the most active and wide-awake schools of the twelve; the three that were fairly well supplied were but fair schools in the matter of attendance and interest; while the six that had a scant supply of literature were poor schools in every way.

The fact was impressed upon my mind that good literature, and plenty of it, is a very essential thing in the operation of a country school. When I mentioned this to one of the superintendents of the successful schools, he declared that he made an especial effort in this regard. When he first took charge of the school it was very poorly supplied, having nothing more than a few quarterlies, and a handful of papers. There was nothing at all for the young people and the children. The old complaint of lack of money was put forth when he spoke of the need of more literature, and he overcame this by putting the whole matter up to the classes. He made it a matter of class pride, and by getting sample copies of excellent class papers, requested them to order their own supply. This was followed in the adult class, the boys' class, young people's class, and in the classes of little boys and girls of the Primary Department. —*Selected.*

FIRST COMPLAINT AGAINST THE CHRISTIAN SUN PIANO CLUB.

Although the Club has now been in operation for more than a year and the management has received hundreds of appreciative letters from "delighted Club members, only one complaint has so far been received. That comes from a lady who complains that the catalogue which we mailed her failed to reach her promptly and that in the meantime her husband purchased "the Style G Piano" and paid nearly two hundred dollars more than the Club asks for it. On investigation we find that the lady is correct. The piano which she received is of identically the same make and style and her husband lost one hundred and eighty-two dollars on account of the failure of the catalogue to reach them promptly.

On that particular style and make of piano the Club only claims to save its members one hundred and two dollars but, according to the figures given by this lady, it would have saved her husband exactly one hundred and eighty-two dollars for the piano dealer in this case charged more than is customary.

Some people who do not know the in's and out's" of the piano business have possibly imagined that the claims of the Club are exaggerated but the fact is that they are just the opposite. They have been stated with extreme conservatism.

If your home needs a piano or a self-player piano it will pay you handsomely to look into the Club's offers. You can obtain catalogue and full particulars by addrssing the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

—Rev. W. H. Denison, Norfolk, Va. writes: "Am setting aside week April 6—13 as church paper week, for CHRISTIAN SUN, Herald, and Christian Missionary. Will have a large committee at work to help. Send us sample copies of SUN for the work. The work goes well here." Now brother pastor and beloved friends, will ye not follow Bro. Denison's good lead? Please do.

NORFOLK LETTER.

The other day I saw somewhere a statement to the effect that among the ministers of a certain denomination there were more "big" men than there were charges for them to fill.

"Poor little "big" man, him's so big that he can't find any place for him's big se'f."

Honestly, "it is to laugh" when we find such statements, made in all earnestness and seriousness by men who really and truly beleive that what they say is so.

A man must, indeed, be a "whopper" when he becomes so "big" that no place can be found for him.

The truth, however, will probably be found to be that the brethren referred to, are only "too big" in their own minds for certain charges. If they are really as able and capable as they think, (whoever they are), it seems to me that they would take whatever charges are open and develop them into importance and proportions to accord with their own.

No better test of one's true worth can be found than the willingness and ability to take hold of small, insignificant, and oftimes unpromising beginnings and convert them into great monuments of sagacity, endurance and foresight.

Especially does the church need, as her pastors and leaders, men of such caliber. We need in the ministry, not only of unquestioned character and goodness, but also men of large initiative and creative ability who shall dare to blaze the way through now unbeaten and trackless mazes of social and economic chaos to something definite and assured for the cause of our Lord and Master.

Besides, if it's "credit" that men are seeking, then, I should think that even from this viewpoint such a course would be far more praiseworthy than merely to take hold of what others have built up, by their own toil and self-denial, and simply "hold down the job." But, the unfortunate thing is that in all ranks of life there are thousands who do not seem to be desirous or ambitious of creating anything upon their own account, but they rest content if they can find some easy berth already made to order into which they can step and take it easy.

It is just for this reason that we are not making any more headway than we are today. Too many are moving along in the old ruts and grooves, and are too lazy to take the pains and effort necessary to get out.

No matter how tight or tiny may be the enclosure in which it is enclosed dynamite always makes a place for itself whenever it gets turned loose. So it is with a really big man. Never fear that he will not make a place for himself. He may have to shatter and shiver a few timbers in the doing of it but he will find a place all right.

God help us in the ministry. I remark again that the job is too big for the best of us. Before the opportunities and possibilities for service which it opens to us we stand appalled. What a tax it makes upon every power we possess. The task is Herculean. That a man should dare think himself too big for it argues him already as unfit and unworthy.

HENRY SPENCER BOOTH.

—This from Pastor Rountree, of Greensboro, March 31: I am delightufully astonished. Bro. W. G. Clements, of Morrisville, was with us to-day in the interest of the Chapel Hill work; only 44 present, mostly women and children—much rain—but they gave him $70.00 voluntarily. How's that? Get the habit, I suppose. The Lord bless it, and them."

NOTES AND PERSONALS.

—Rev. Warren H. Denison, Norfolk Memorial, writes March 19th: "Received two new members Sunday; baptized nine Sunday evening." Bro. Denison's awork moves well.

—We trust you will ventur new apparel and enlarged form. In the name of the Southern Christian Publishing Company we greet you. This Company's policy is to do the very best work—or nothing.

—Do not send obituaries containing over 150 words unless you send pay for printing all over this number at half cent a word. The Executive Committee of the Southern Christian Publishing Company have so ruled. Please give heed to this.

—A good brother in Greensboro writes: "I am glad you are improving THE SUN, not be cause it is not good enough, but because it looked so small beside other church papers. I am delighted that we are to have a church paper equal in size and appearance to the other religious papers."

—We hear with great pleasure of the successful work Rev. J. L. Foster is doing as pastor of our Waverly, Va., church. He and his good wife have won the hearts of the people both of his church and of the town and the work there prospers in all its branches. Bro. Foster has always been one of our most active, beloved and successful pastors.

—Rev. C. E. Newman, Henderson, N. C., reports his work in prosperous condition. The ample house of worship at Mt. Auburn is rapidly building and it is believed can be used by the 2nd Sunday in May, Memorial Day. Bro. Newman has a happy family and a few hours in his home were restful and wholesome Mrs. Newman is the embodiment of congenial hospitality.

—Rev. Warren H. Denison writes hopefully of the missionary outlook. This is worth printing twice: Among the larger gifts by single churches in Norfolk for missions on Easter one church gave $3,600, another $3,-300, another 3,100, another $2,500, another $2,300, and so on. That looks like business. We want to record some of our good churches as making gifts like that to Foreign Missions; and, brethren, we shall in a few years if God wills.

—While in Dendron, Va., a few hours last Friday Prof. O. W. Johnson, the capable and highly successful principal of the town High School, laid violent hands upon us and forced his two hundred pupils to listen while we talked. Prof. Johnson, an Elon College graduate who has made good in his chosen work, has done a great work in Dendron and is held in high esteem by citizens and patrons there. It was a pleasure to greet again this good friend and find him in superb health and in the high enjoyment of his work.

—We dropped in, as out of a cloud, upon Prof. J. J. Lincoln, Principal Wakefield High School, Wakefield, Va., last Thursday p. m. What a delightful evening we had together, his good and capable wife, the genial professor, and ye humble scribe. Agreeable talk and delightul fellowship carried us too quickly into the deep night. Wakefield is fond of the Lincolns and the Lincolns are happy in Wakefield. The High School is a wonder in building, in equipment, and in the spirit of its management and patronage. The recitation rooms looked like the studio of artists, flowers blooming, hot house plants fresh and fragrant, drawings in colors on black board and chart, comfortable equipment, luxurious environment and every convenience for teacher and student. This is largely a creation of Prof. Lincoln's hand, brain, and heart, and he revels in the work that engages him.

—This kind word comes from our good sister, Mrs. Fannie J. Patrick, Enigma, Ga.: "I have just seen your letter telling of our Publishing House. I am glad to know of such a buildnig belonging to our Christian people, and that they can furnish a larger paper at the same price. Yes, I will renew my subscription and you shall have my influence. I will do all I can for you and the dear CHRISTIAN SUN, and if I need any books in your line, or can induce any one to order, I certainly will do so with pleasure. I am spending my life in working for the Lord. I am trying each day to live better and nearer the Cross and do something each day for God and to help uplift humanity. Rest assured you will ever have me as a reader of THE SUN, also a helper in every way I possibly can. I pray God's richest blessings on the paper and all connected with it. I read it, find it a great comfort to me, and also a great help to me in my Sunday school."

WITH THE PASSING THRONG.

—Suffolk Virginia, in a popular election held March 31, voted to remain in the "dry" column, the majority to remain dry being greater than that to go dry some years ago. Throughout the country local option and prohibition sentiment is growing.

—The best news we have seen lately is that parcels post hits the express companies hard, taking 25 per cent of their business. If now some other device could be created to take another 25 per cent. maybe the Express Companies would become more reasonable in charges.

—Walter Page. the distinguished North Carolina editor, who goes as our Government's representative to the Court of St. James, will receive $17,000.00 a year salary. His predecessor in office, another listinguished editor, by the way, the late Whitelaw Reid, paid $65,000. a year house rent while in London. Here is guessing that Walter Page, following the common sense conduct of his Carolina ancestors and kinsfolks will either rent a house cheaper than that, build him one, or live in a hotel. The Pages are people of plain living and high thinking.

—Our generous and congenial friend, Rev. J. F. McCulloch, D. D., editor Methodist Protestant Herald, Greensboro, had this kindly word in The Herald last week:

"The Christian Publishing House at Elon College, is now ready to begin printing THE CHRISTIAN SUN, which has for several years been printed in the office of the M. P. Herald. We shall miss the weekly visits of THE SUN'S genial editor, Rev. J. O. Atkinson. We shall also miss the Sun itself, both in what it required of us and what it brought to us. We appreciate the privilege of printing the organ of our sister denomination for so long a period, and wish the paper continued and increased prosperity in its splendid new home at Elon. The paper is to be enlarged at once into four column size."

All of which is heartily reciprociated. Bro. McCulloch has borne with our shortcomings, been patient with our negligence, and has manifested the finest fraternal spirit in all our dealings. It relieves the stress and the strain of life to have to do with men of such noble caliber.

It is in this life alone we can learn lessons of patience and self-denial for there are no sick beds to watch by, no sufferings to soothe, no mourners to comfort in the mansions of the Father's house.—*George Macdonald.*

THE CHRISTIAN ORPHANAGE

REV. E. M. CARTER, Editor, Elon College, N. C.

Officers of the Orphanage.

E. M. Carter, Superintendent, Elon College, N. C.
J. O. Atkinson, Chairman Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treasurer, Elon College, N. C.

Amount brought forward		$947.53
DUES		
R. P. Crumpler, Jr.	$ .10	
Mabel Virginia Wells	.50	.60
MONTHLY S. S. OFFERING		
Damascus	1.56	
Mt. Auburn	2.70	
Rose Hill, Columbus, Ga.	1.35	
Linville	1.13	6.74
SPECIAL		
Miss Jessie E. Massey	5.00	
Centerville S. S., Lee's Creek, O.	3.00	
Berean Class, Centerville S. S.	1.00	
Franklin Rabb, Lee's Creek, O.	1.00	
W. F. Andrews	1.00	
J. A. Wagner	1.00	
D. L. Thomas	.50	
D. E. Michael	.50	
W. A. Wyrick	.50	
Mrs. Hattie Blanchard, on support of child	3.00	
C. C. Davis	1.00	
W. H. Parish	.50	
J. H. Massey	.50	
Mrs. McGhee	.25	
Mr. Lester	.10	
Mr. Howard	.10	
Miss V. P. Wood	.25	
Mrs. J. H. Massey	.30	19.50
WATER AND SEWERAGE		
Mrs. W. D. Bagwell	1.00	1.00
Total		$975.37

Now Easter is gone and, I feel safe in saying, it was a delightful occasion to us all. Eggs! yes, plenty of them; and we are under many obligations to our friends who made it possible for us to have and enjoy them. It only takes sixty-six eggs at one meal for each of us to have one. And, we had them fried for breakfast Sunday and Monday mornings. Then, after the work was all done Monday morning, we had the Easter Egg Hunt. The babies, middle size folks and the large folks, all hunted eggs. Of course you can imagine how much that was enjoyed. I am glad to say we did not have to buy any of these eggs; all of them were given to us. I wish this would inspire some one to make a nice donation for the water and sewerage.

We rejoice with the Presbyterian Orphanage, Lynchburg, Va., which has recently received a legacy of $5,000.

A CARD

I shipped to you on Tuesday one barrel of apples for the Orphanage. Best wishes,

T. E. BRICKHOUSE.

Bro. Brickhouse has, for several years, remembered the Orphans Thanksgiving, Christmas and Easter.

Below I give a note from an "old" cousin, whose name will be familiar to others who used to write to the Corner:

Dear Mr. Carter:

Enclosed with this is a little Easter gift for the Orphanage. I trust that you are enjoying the work and that every thing is moving along in good shape. Be assured that my very best wishes are with you, for it is a work I love.

Very truly yours,
JESSIE E. MASSEY.

Donations like that count for something and if this could be an example for others, and I hope it will, the situation would soon be relieved.

We would appreciate it very much if some of our frinds would send some cuttings of rose bushes and shrubbery for the yard.

DONATIONS:

A friend, Franklin, Va., two sheets; T. E. Brickhouse, one barrel apples; C. A. Hughes, 1½ gallons oysters; Spoon's Medicine Co., 3 boxes Pneumonia cure, 2 boxes baking powders, 2 boxes lye; Mrs. Sallie and Clyde Iseley, 2 hens, I dozen eggs, 1 peck seed beans, ½ bushel walnuts, ½ gallon peanuts, 1 gallon pop corn; Mrs. Jerome Iseley, 1 dozen eggs; Mrs. J. A. Iseley, 1 dozen eggs; Mrs. J. W. Kernodle and mother, seed beans and corn, 3 blouses for boys; A Friend, 2 cakes soap; Holt & May, 2 frying pans, 5 pounds candy and 4 vegetable dishes,—money collected by Mrs. Woodward; at Foster's Shoe Store, 4 hens; John A. Mills, $5.00 for Easter dinner. Rosemont's Missionary Society, Norfolk, Va., 1 quilt.

Semora, N. C., March 25, 1913.

Dear Uncle Emory:

I am at grandpa's today, and thought would write you and send my dues until May, which is fifty cents.

I am glad you and the children are getting on nicely at the Orphanage.

I like to stay out doors this pretty weather and watch the little chickens run around

I can do right many cute things now and would enjoy a visit to the Orphanage as I love little children.

Love for the children, Aunt Lovie, and yourself

From,
MABEL VIRGINIA WELLS.

Stem, N. C., March 21, 1913.,

Dear Uncle Emory:

Enclosed you will find my dime for March. Mamma has been right sick for the last two or three days, but she is improving. Papa and Miss Grace have quite a time cooking and teaching when Mamma gets sick. Mamma says I am so jolly that I am lots of company to her when the others are away.

Sincerely,
R. P. CRUMPLER, JR.

OUR CHILDREN AND THE CHURCH.

One of the most serious problems confronting the Church of today, without regard to denomination, is what is known as the Child Problem—this is, how to keep the children in touch with the Church.

Years ago there was no such problem. The children were early taught that they were a part of the Church, baptized non-communicants, and therefore when they reached years of discretion, they allied themselves with the Church ,as a matter of course, and when one failed to do so, it was a subject of comment.

Now all that is past. From every church comes the complaint that children seldom attend church services, and in consequence when the old people pass away, there are few to take their places, and therefore the membership soon decreases. This is more the case in the city than in the town or country.

This is truly a serious problem, and if left unsolved, it will take no prophet to tell us what the end will be.

Some insist that the solution is to be found in special services for the children and the preaching a sermon adapted to their comprehension. We have at times attended such special services, and the efforts made to simplyfy the truth and bring it down to the level of the child's mind always brings up the memory of a story told us by Dr. Wm. Dinwiddie, who was formerly pastor at Lexington, Ky.

The different pastors of Lekington alternated in preaching on Sunday afternoons to the inmates of the Lunatic Asylum near the city. One of these unbalanced men said to the Superintendent: "Doctor, these preachers that come out here ought to be informed that we are lunatics, not idiots."

Some may hold the children by special sermons, but unless they be gifted in that line, they may at the same time fail to hold the adults.

We are conservative enough to belive that it will be difficult to improve on the old ways, when the children were trained from early years to attend church, whereby they formed the church-going habit, and each Sunday found the family in one pew worshipping God by their presence at least. In this way the child became identified with the Church, and in after life he found it difficult to shake off the idea that he was a part of the Church. This loyalty to the church was further enhanced by real pastoral visiting, when the pastor catechised the children and pressed upon them the claims of Christ.

It seems to us that this last practice, now lying in innocuous desuetude, is what we especially need for the solution of the Child Problem.—*Presbyterian Standard.*

FROM THE FIELD.

Cypress Chapel, Nansemond Co., Va., now seems to be in a good working condition. I spent Wednesday night, March 19th, with our beloved Bro. A. L. Harrell, Secretary of the church. Bro. Harrell is a most earnest worker in the old church. We are now looking forward to having in the near future some improvements made to the house of worship. Some want a new house of worship. The Lord will help all who try to help themselves.

Our beloved Bro. A. L. Harrell has a very interesting family and they know how to make any one feel at home. His father, Deacon E. R. Harrell, was there and it was his eightieth birthday, Uncle Ned, as we call him, was looking well and all present seemed to be full of gladness and gratitude to God for the happy occasion. He has been one of our most faithful workers at Cypress Chapel and also one of our oldest and leading Deacons. Our beloved Bro. and father in Israel had not been very long out of Lake View Hospital, Suffolk, Va., where he had a very successful surgical operation. He is surely a power for good in this old church and neighborhood. May the Lord spare this dear one with us many years yet to work for Jesus, and his blessed cause.

I found in the home of Deacon E. R. Herrell, 28 years ago when I came to Cypress Chapel as pastor, a father, a mother, brothers and sisters. God will verify His promises unto his children.

H. H. B., Pastor.

WOMAN'S GREATEST TROUBLE

Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks, I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me, until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes the weakness and brings back strength. In the past 50 years, Cardui helped over a million women. Try it for your troubles, today.

When you wish printing of any kind send your order to The Southern Christian Publishing Co., Elon College, N. C.

The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

NOTES ON S. S. LESSON

The Sale of a Birthright and Advantage Taken by a Trick.

Subject for April.—Jacob and Esau.
Time.—B. C. 1760.
Place.—Beersheba.
Persons.—Isaac, Rebekah, Jacob, Esau.
Golden Text.—"Jehovah is a God of justice; blessed are all they that wait for Him." Isa. 30:18.
Leading Thought.—God will do what is best for us if we leave our lives in his hands.

Our last lesson was about the marriage of Isaac and Rebekah. To them were born twin boys. Esau was the first born and Jacob the other.

Abraham had died at the age of 175 years. His sons, Ishmael and Isaac, placed his body beside that of Sarah in the cave of Machpelah. Isaac became the head of the chosen family.

The purpose of this lesson is to show how by gross, false, inexcusable trickery Rebekah and Jacob deceived Isaac and cheated Esau.

It is shown how deceit and wrong will break up family ties. No doubt a feeling between Isaac and Rebekah arose. Esau was embittered. Jacob was forced to leave the old home and live elsewhere.

NOTES ON THE LESSON.

The twins grew to manhood. Esau led the roving life of a hunter and was the father's favorite. Jacob was a home-body, a farmer and herd tender, and the mother's pet. Family friction grew out of it and the lines were drawn with two on either side.

Isaac was old, almost if not wholly blind, probably bed ridden. He decided to make his will. In those days wills were not written. A large part of the will was the patriarchal blessing. He told Esau of his plans. Rebekah learned of this and communicated the news to Jacob. Then in Esau's absence the plot and its consummation, whereby the blessing was unintentionally bestowed upon Jacob.

Though blind, his hearing was sound. "The voice is Jacob's voice, but the hands are the hands of Esau." Jacob knew he was under suspicion and no doubt conscience was smiting him terribly. After the blessing, again the question in verse 24, "Art thou my very son Esau? And he said I am." A direct and positive falsehood.

Soon the return of Esau and the discovery of the trickery. Note the expressions, "And Isaac trembled very exceedingly" and "Esau * * * cried with a great and exceeding bitter cry."

Esau's question "Hast thou but one blessing my father?" And to Esau were given such blessings as he could consistently with the first blessing.

The relation of this event to the future conduct and lives of the men is ground for a great deal of speculation and controversy. God did not will it. Jacob would have been as great without the blessing and his life cleaner. Nothing obtained by fraud could really benefit him.

FOR THE SUPERINTENDENT

Lesson Contrast.—In our last regular lesson we saw Isaac, son of Abraham, young and vigorous; in this lesson we find him aged and almost helpless through blindness. In that lesson we looked upon his happy wedding day; the setting up of a new family; in this lesson we have a glimpse into the life of that family after years have passed. In that lesson we looked upon a scene that was fair and beautiful because love reigned; in this lesson we look upon a dark and cloudy scene where self-seeking has eclipsed love. All the details connected with Isaac's marriage were open and honest and upright. The details of this lesson scene are secret, dishonest and deceitful. In that lesson people were working with God to their own highest advantage; in this lesson they are working against him to their own injury.

Object Lesson.—A crooked stick. Call a boy to the platform and ask him to straighten the stick. Why can't Joe get the crookedness out of the stick? Because it has grown that way. Twists got into it when it was soft and young, and now there is no way of getting them out. The only way for a branch to be straight when it is large is to keep growing straight when it is young. So the only way for a character to be straight and firm in mature years is by growing straight in youth. Crookedness that comes into our lives when we are young makes us trouble all the rest of our days.

QUESTION REVIEW

1. What two brothers did you meet in today's lesson?
2. Which did you like the better as seen in this one incident? (Esau.)
3. For what did Jacob sell his honor and his good name?
4. Did he make a good bargain
5. Is any price high enough to pay one for the loss of his honor
6. If God purposed to make Jacob the head of the family, what would have been his wise course? (Golden Text.)—Carrie B. Leonard.

LESSON ANNOUNCEMENT

To-day's lesson told of Jacob and Rebekah getting ahead of Esau and Isaac by deceit. Next Sunday's lesson tells of Jacob having to leave home because of this. When one gets into trouble through his own wrongdoings, he is apt to feel that God is far away from him. When Jacob was most lonely and sad, God came to him in a wonderful way. The well-known hymn, "Nearer, my God, to thee," is based on the story we are to study next Sunday. The famous stone under the seat of the British ancient Coronation Chair in Westminster Abbey, is also said to be connected with next Sunday's lesson. It is one of the most important events in the life story of Jacob. Let us all be present to see what there is in this old story to help in our present-day living.—Bertha D. Hageman.

NOTES ON C. E. TOPIC APRIL 6.

The Ideal Christian is a Humble Man or Woman.

FOR DAILY READING

Mon., Mar. 31.—Ideal Humility .....Phil. 2:5-11
Tues., Apr. 1.—Greatness of the humble Matt. 18:1-4
Wed., Apr. 2.—Humble towards God ....Jas. 4:6-10
Thurs., Apr. 3.—Humility's test .....1 Pet. 5:5-7
Fri., Apr. 4.—Jesus' example .....John 13:12-17
Sat., Apr. 5.—A trying test .....Acts 23:1-5
Sun., Apr. 6.—Topic—The Ideal Christian. IV. His Humility. Matt. 20:20-28. (Consecration Meeting.)

The daily readings above give only a few of the many Bible references to humility. Take the concordance and find many, many others.

It is suggested that this be an "Anonymous meeting." The leader will have members write in a sentence or two on a slip of paper how they have fallen short of the ideal. These will be unsigned, and after being collected will be read by the leader and commented upon by him and other members. After this should come the roll call. Those who have written slips need take no further part, but answer present. Others may give some thought on the topic.

Let a member tell in his own words the story of the feet-washing recorded in John 13. Ask members for a definition of humility that will embody Christ's idea of it.

THOUGHTS ON THE TOPIC

The waters of God's blessings flow downward, and he who would drink them must stoop.—*A. C. Dixon.*

If you can't be a lighthouse, you can be a tallow candle.—*Andrew Murray.*

The dear Lord's best interpreters
Are humble human souls.—*Whittier.*

May we always have grace to take our proper place under the Master's table and plead for the crumbs.—*A. C. Dixon.*

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.—*Van Dyke.*

Write on the blackboard, "How Can We Attain Humility?" Let the members answer. Humility can be cultivated like all other mental attitudes. It is largely a matter of will and self-knowledge. If we know ourselves we shall know that there is little to boast about.

DR. STALEY AND BROTHER SAILER.

The thoughtful reader will perhaps think it presumptuous to point out that Dr. Staley and Brother Sailer are both right, that there is no difference between them, that they were speaking of the actual conditions and rightly, but from diffrent view-points.

Dr. Staley speaks of the deplorable condition of many schools and of the incompetency of many teachers, and thinks the rich have a harder time educating their children than the poor of his immediate parish. And Dr. Staley is entirely right. He could furnish testimony under oath of every statement he makes and many others can come to his rescue, if there should be need.

Brother Sailer disagrees with our genial Doctor and says that the injustices of the extremely rich make education impossible for the extremely poor, who are ground down in poverty and misery by the great lords of high finance, and Brothr Sailer is entirely right. He can prove every statement he makes, and others could come to his rescue, if there should be need.

The difference between the statements of these brethren is due to the viewpoint from which they write. Dr. Staley writes from the viewpoint of a prosperous Southern town, where the extremely poor and the extremely rich do not exist, but where there are some people of large wealth and some who are tolerably poor. His observation is that under these conditions the wealthy have equally as difficult a time to educate their children as the poor. I believe that every keen observer of such social conditions will agree with him.

Now Brother Sailer lives in Boston or right near there, in a section where massive wealth and intolerable poverty dwell side by side. He knows that conditions in the homes of the extremely poor are such that education is impossible to them, unless it be by charity. And Brother Sailer has a whole array of social observers and writers to substantiate his assertions. He and Dr. Staley are both right and give us correct, unbiased pictures of real conditions, but the conditions they describe are different—that is all.

In this connection it would also perhaps not be amiss to set forth another truism, of which Dr. Staley is a living evidence, that large wealth nor even a competency is not an essential condition of getting an education. The records here show that thirty to forty young men annually earn a large portion of their way through College, and yet they are

good students. Every College can show similar instances. Dr. Staley's point is well taken, when he insists that a poor boy is not necessarily denied the blessings of a thorough education. He who really wishes to be educated will find a way to become so or make a way of his own. W. A. HARPER.

EASTERN VIRGINIA CONFERENCE—AND OTHERS.

Recently the Foreign Missions Committee of the Eastern Virginia Conference sent a communication to each pastor and church in the conference asking their consideration and action on seven important points. One of those points has reference to missionary magazines and is as follows: "Whereas, the 'Christian Missionary,' our denominational missionary magazine, and 'Men and Missions,' the virile missionary organ of the Laymen's Missionary Movement, are now for a short time, being offered for the price of one, fifty cents per year, we ask you to look after securing a list of subscribers in your congregation and send the same to Rev. M. T. Morrill, D. D., Dayton, Ohio."

The committee regards this as an important matter, for our great need is to be informed on missionary work, and especially our own work. The missionary magazine ought to be in every Christian home for our children to read. If there is any lack in interest in missions it is because we are not informed on missions. Personally I regard these two missionary magazines as indispensable. Every man should read not only our own missionary periodical but that strong "Men and Missions" that will fire your heart with new zeal. These two now for a short time are being offered a year together for fifty cents. We believe that each pastor owes it to his people to make a thorough canvass and give them the privilege of this offer. Brother pastors, will you please look after this and do much good in several ways?

WARREN H. DENISON.

Norfolk, Va., March 27, 1913.

HELPING OTHERS TO CHRIST.

As Jesus went about doing good, he came once from the coast of Tyre and Sidon to the east side of the sea of Galilee and went up into a mountain near the sea and sat down. And great multitudes came unto him having with them those that were lame, blind, dumb, maimed and many others and cast them down at Jesus' feet; and he healed them.

This is a scene of exquisite beauty, tenderness and inspiration. Here is a hospital in a mountain near the sea. Its foundations are the mountains. Its roof is the open heavens. Its walls are the expanse of the universe. Its one physician is Jesus. Its servants are the disciples of Christ and those who brought afflicted ones to Christ. There is no mention of money, food nor shelter at its opening; but there is healing power. There is Divine love and mercy, and sympathizing friends and loved ones. The friendly personal effort as manifested in this scene is certainly very striking. Multitudes came bringing others with them to Christ. See! there comes a man yonder leading a blind man over mountain paths. Look! there come some men bringing a lame man; and here comes one with an individual that can not speak; and over there are some friends bringing some one that is maimed. Streaming out of the mountain and up its sides are great multitudes and each one is bringing some afflicted person to Jesus. Their faith is wonderful. They cast those they brought down at the feet of Jesus. They believed that Jesus could and would heal them. This is a great picture. Jesus seated in a mountain with the lame, blind, dumb, maimed and many others at his feet and standing near are the friends who brought them; and Christ is healing the afflicted and friends are rejoicing and glorifying God.

The personal equasion in bringing souls to Christ is marvelous. Of the recorded instances of healing in the New Testament about three times as many were brought to Christ as came without any personal aid. Many of those brought could never have gotten to Christ without some personal help; but once at the feet of Jesus they were healed. The missionary spirit and aspect of the Christian life is one of service, sacrifice and suffering. Christ bore our griefs and carried our sorrows not only on the cross, but daily in his life. His life was a daily martyrdom. If we would be like Christ—like Him who went about doing good—we too must serve God and humanity.

P. H. FLEMING.

A JUDGE'S AND A PHYSICIAN'S SENTENCE.

Sir Thomas Brown, a noted English physician and writer, once observed that a physician might pronounce a sentence of approaching death with far less serious effect upon the subject than if a judge had done so. He concludes, therefore, that it is not so much death that men dread as it is the circumstances attending it. Jerry Taylor, an eminent religious writer, thought it worth while to write an extended treatise on this same subject of death. His book is known as "Holy Dying." There are many other evidences in the literature of the seventeenth and eighteenth centuries that writers were then concerned far more than now with the question of dying. Now attention of writers appears to be directed more especially to the question of living, taking for granted that the problem of living having once been correctly solved, the question of dying becomes of little concern. It is yet, however, a common belief that the circumstances attending one's departure from life has an important bearing upon his welfare in the next world. Even if a drunkard dies under the influence of whiskey while at church in an attitude of worship, there is a different feeling as to his probable future than if death had found him in a saloon. There is a widespread feeling still amongst us that the chances of eternal happiness are much better for the shallow-soil Christian who has to be reclaimed at every annual revival, if he should die immediately after such revival rather than towards the end of the year. The high plain of abiding faith should be the aim of every Christian, so that death can have no terror for him. But who of us live hourly, year in and year out, on this high Christian plain? who of us but lapses through lethargy or some other cause, now and then, into such states of soul and complexion of conduct that we are afraid of death? Sin, therefore, makes us cowards, but righteousness makes us bold and fearless. Were it not for the consciousness of sin adding weight to the judge's sentence, his "you must die" would be no more terrible than if uttered by the physician by the sick bed.

W. P. L.

MISSION COLLECTIONS.

Rev. J. Lee Johnson has preached a missionary sermon at each of his churches since the annual conference and taken a missionary collection. The aggregate amount collected from his field as a result of obeying the request of conference to preach a missionary sermon some time this spring at each church amounted to about $75.00.

If every minister taking work in the conference would follow the example of Bro. Johnson and take the collection for Foreign Missions the conference could raise in this way about $500.00 for the cause of our missionary work.

We can do great things if we will trust God with great faith, and follow Him obediently. Let all the other ministers in the conference preach on missions, take the collection as requested by the conference, send the money to Bro. W. J. Ballentine, Treas., report the amount to me and I will draw drafts for the payment of the amount to our Mission Board. This plan will enable the conference to have credit for the amount collected and give the benefit of the amount so raised to the purpose for which it was raised.

W. C. WICKER.

RALEIGH CHRISTIAN CHURCH BUILDING FUND.

Subscriptions not previously reported:

W. H. Sawyer	$ 5.00
Mrs. M. W. Weathers	1.00
Miss Millie Beard	5.00
F. J. Johnson	1.00
E. J. Pogue	5.00
J. H. Moring,	1.00
W. P. Rupnow,	5.00
T. F. Brockwell	2.00
I. K. Ellington	2.50
Rev. R. G. English	1.00
S. S. Offering	2.75
J. W. Hinsdale	1.00
Edward Birdsong	2.00
Collection	8.45
S. F. Telfare	1.00
S. W. Redwine	1.50
W. H. Graham	1.00
John H. Hayes	1.00
H. C. Glen	7.50
T. H. Briggs and Sons	25.00
W. J. Applewhite	1.00
Fannie R. Mathews	1.00
S. W. Hollaway	5.00
E. J. Evans	1.00
Sunday School	2.98
C. M. Redish	.50
W. W. Holley	1.00
W. T. Reaves	1.00
C. H. Parham	.50
R. S. Brown	.50
Sunday School, Easter	.51.38
Collection	12.41
Mrs. A. J. Brown	2.00
Total to date	$7877.49

We are grateful for the above named amounts. Our friends have been thoughtful and good to us in our great undertaking all of which we appreciate beyond words to express. It is the Lord's work and we believe the friends everywhere rejoice with us in the success that is being made here. We hope many others will be thoughtful of us by forwarding some little amount to help the good cause along.

Sincerely,
L. F. JOHNSON, Pastor.

GETTING THE CLASS TO RUN THINGS.

Giving the class the right to run its own affairs was once thought to be rather risky; but, instead of doing things which the church did not approve after being organized, the danger has proved to be that the class would not do anything. Where the class has taken hold, the spiritual standard has been raised, not lowered; the membership drawn toward the church, not away from it. However, although class organization is now in high favor everywhere, it is still true that lack of confidence on the part of superintendents and teachers has much to do with failure to induce the members to go ahead. But another and more important reason is lack of knowledge of methods.—*Ex.*

—The fortune of the late Pierpont Morgan is estimated as ranging from seventy-five to one hundred millions. All of which he leaves behind.

CHRISTIAN BIBLICAL INSTITUTE AND DEFIANCE COLLEGE NOTES.

The Winter term of school has come to a close. Members of the faculty express themselves as highly gratified by the results. A number of new students are already in for the Spring term, while a large number are plannning to be in for the special normal term, May 12 to August 8. This normal term, while open to all students, will be of special value to preachers and teachers. It is hoped that many ministers will arrange to spend their vacations in study here at that time.

The addition to, and the improvements in Weston Hall have been begun. The total cost of this undertaking will probably be over $10,000. It is hoped that all will be complete, including the installation of the new pipe organ, before commencement.

The wind storm of March 22 tore off a portion of the roof from Defiance Hall; and did considerable damage to other buildings, the total loss being about $200.

Dean A. G. Caris attended the meeting of the North Central College Association at Chicago March 21-22. This Association includes the standard colleges of Kentucky, Ohio, Indiana, Illinois, Michigan, and some of the north western states.

The Y. M. and Y. W. C. A. lecture course this year was an entire success in every way. A strong course of lyceum lectures has been given each year for several years past. But never until this year has the committee been able to close the year without a deficit. This year the undertaking was a distinct financial success.

The writer attended the meeting of the Religious Education Association at Cleveland March 10-13. This was the tenth annual meeting of the associatoin since its organization. The work of this association is divided into fourteen different departments, each of which held separate meetings in the Cleveland. There were in all forty-four separate meetings held, and something over one-hundred and fifty addresses delivered. The convention was attended by educators from the public schools, colleges, and seminaries from all parts of the United States and Canada. Notable progress has been made in religious education within the last ten years. The next meeting will be held at New Haven, Conn. Pres. Thwing, of Western Reserve University, was elected president of the association.

The new College Catalogue is just out. Send for a copy if you have not seen it. The new catalogue covers the calendar year, from January to January, instead of the school year, from June to June as heretofore. The total number of different students for the past year was 567 distributed among states and countries as follows: Argentina 1, Cuba 18, District of Columbia 2, Illinois 7, Indiana 25, Japan 4, Louisiana 1, Massachusetts 2, Michigan 4, Montana 1, New Jersey 1, New York 8, North Carolina 1, Ohio 478, Oklahoma 1, Pennsylvania 17, Spain 1, Wyoming 1.

GEO C. ENDERS, Correspondent.

Defiance, O.

COLUMBUS, GA.

We have just closed a meeting at the Christian church, North Highlands, Columbus. It was one of the greatest meetings witnessed at this place in all the history of the church. It was a meeting of victory. We had with us Rev. L. C. Douthit, of Walhalla, S. C., who did the preaching with Holy Ghost power. The power of God was so manifest in our midst that people could not sleep at night because of their sins, but would get up out of bed and pray. One night after the evangelist had preached a forceful sermon upon the subject of the unpardonable sin there were not less than two hundred penitents that bowed for prayer. There were about forty-five professions during the meeting and many additions to the church and the end is not yet, as Bro. Douthit is yet in the city, holding a meeting at another church and many of those under conviction are attending his services, so we are expecting many more yet to come into the church before Brother Douthit leaves the city. At the last meeting of our annual conference the Georgia and Alabama Conference obligated to raise the sum of $75.00 for missions, including all churches in the conference. But we are glad to report that our church alone raised $109.50 for missions after Brother Douthit had discussed the subject at the eleven o'clock service on the third Sunday. Our church here is flourishing spiritually, and moving up along all lines, and we are looking to our heavenly Father for still greater things. I can heartily recommend Brother Douthit to any of my brethren in North Carolina and Virginia or any other place where our pastors desire a strong man to assist them in revival meetings. He devotes all of his time to evangelitic work and he has strong endorsements from fields in which he has labored as being a consecrated evangelist and devout man of God. He has peculiar gifts for evangelistic work. His messages are strong and forceful and carry with them deep conviction, and it can truly be said of him that he has power with God and with men. You can get in touch with him at any time by addressing him at Walhalla, S. C. He has a few open dates yet for this year, but is fast filling his slate for the entire year. So those desiring his help had better confer with him at once, as all open dates will likely soon be filled. He is at this time engaged in a revival meeting in the Protestant Methodist church of Columbus, which is starting off with great interest. Already the altar is being crowded with anxious penitents seeking the Lord. After he gets through at this point he is to assist me in a revival meeting in the Christian church at Girard, Ala. This is a place where a revival is very much needed and we do not believe that our heavenly father is going to disappoint us in the time of need and we desire the prayers of all of God's children in behalf of this meeting. Let every one earnestly beseech God for victory.

We earnestly desire to see our work built up along all lines and we want this to be the best year of all our life.

My wife and I have laid our lives upon the altar for service and I expect to devote all of my time to the work hereafter and I am now moving from Roanoke, Ala. to Columbus, Ga., so that I may give all of my time to the work. The harvest truly is great but the laborers are few. So I am praying the Lord of the harvest and I expect to help Him answer that prayer in a measure by going into the harvest myself. In conclusion I will say that my previous address has been Roanoke, Ala., but hereafter it will be Columbus, Ga. I ask an interest in the prayers of all praying people that God may direct my path in all things. Yours in his service,

B. F. YOUNG, Pastor.
2801-4th Ave., Columbus, Ga.

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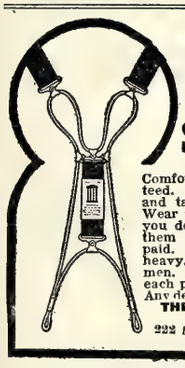

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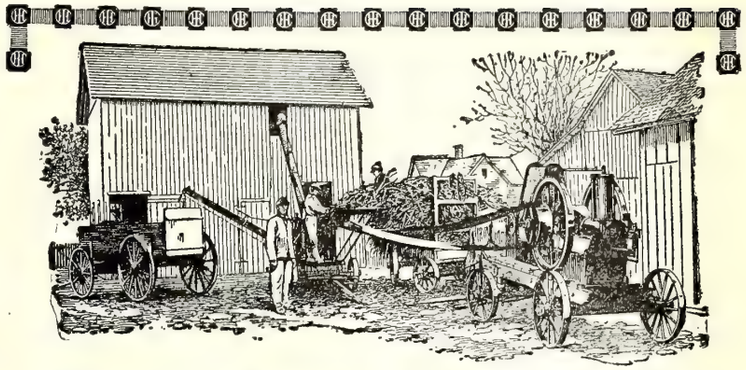
How it makes our pulse throb, how it makes our heart dance!
We outwardly thank him, we inwardly bless him—
The steady subscriber who pays in advance.—Edenburg Sentinel.

THE HIGHER VISION.

It is well for us to have a vision which takes into its embrace both earthly and heavenly things. It is wise for us to view the little affairs of life, but never to the exclusion of the great and eternal realities which call for our best attention. All of us must confess that too often we yield to the temptation to keep our eyes upon material substances and transitory affairs, in the meantime forgetting the much higher ranges of eternal substances and compensating riches. The late Dr. McLaren, of England, and later of Scotland, said: "It is wise for us to look at the dangers, to be fully aware of the perils, to be tremblingly conscious of our own weakness; but it is folly and faithlessness to look at the danger so exclusively, as that either one or the other, or both of them combined, shall obscure to our sight the far greater and confidence—giving truth of the knowledge, the sympathy and the extended protecting hand of our Brother and our Lord. We belong to Him, if we have yielded our hearts to Him, and He will not suffer His holy one to see corruption, here and hereafter." This is the true perspective and the true proportion. There are Christians who go to the extreme of keeping their minds most largely upon religious matters. They are passionately fond of discussing the prophecies of the Bible, and they spend a good deal of time in figuring out the fulfillment of the prophecies. Others see but little else in the Bible than certain doctrinal subjects, and day and night they are absorbed in them. It would be better for them if they were to devote much less time to such things, and more to their home duties and civil obligations, and so is the lower one.

C. H. WETHERBE.



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THE HORRORS OF CHINESE MEDICINE.

Mrs. Arthur Smith describes in the *Medical Missionary* the suffering caused by ignorant native doctors in China. "If a wound is discharging pus a plaster is put on to keep the discharge in. If the pus works through this, a second plaster is superadded. For dog bites a circle is described around the wound and a picture of a tiger drawn on the skin within the circle; the tiger being stronger than the dog will overcome it and the man will get well. Ear troubles are treated with puncture in order to let the pain out. The insane are commonly tied to stones and kept out of doors in all weathers. The heads of sick children are seared with hot irons to let out the devils. A woman had a hip sore which was discharging freely. Her well-meaning husband came to the doctor and described a curious white string which he had been attempting to pull out. This proved to be the sciatic nerve. When little children are dying they are thrown out into the street for the dead-cart to pick up. If a child should be allowed to die in its bed its spirit would come back to haunt the home.

No wonder the skill and mercy of a Christian hospital make people, who are accustomed to such horrors, friendly to Christian teaching. In one place a mother and daughter, both blind, having never seen each other, came to the same hospital. They were both cured and the interest awakened by this case led eventually to the founding of a church of 100 members. One man visited the hospital seventeen years ago; as a result of his contact with Christianity seven congregations with from 30 to 100 people each, have come into being. This hospital reaches some 1300 different villages yearly.

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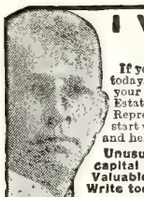

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HAVING A BAD INFLUENCE OVER OURSELVES.

At a dinner given to one of our formemost writers a few years ago in New York, the guest of honor rose to reply to the series of generous tributes which had been paid to him, and he said that he could not quite understand all the noble things that had been attributed to him, for he had long been in the habit of ascribing his successes to the good-will and helpfulness of the people who had been so cordial towards his efforts, and his failures and mistakes he had been accustomed to attribute to his own fault.

Do we not, most of us, think of bad influences as proceeding mainly from outside of us? Do we consider the possibility of auto-infection or of having our own hearts pump up influences and delusions which proceed wholly from within and are created there? James noted this tendency to lay our troubles at the door of some one else, and even to attribute our temptations to God himself, as he said, "Let no man say when he is tempted, I am tempted of God, but each man is tempted, when he is drawn away by his own lust, and enticed." It is quite possible for us to be tempted by our own minds more seriously than by other people. The early hermits who betook themselves to the deserts where no one could cross their path and no one could suggest any sin, suffered more tortures of temptation than men who stayed back in the world. The whole experiment turned out a failure, and they had to forsake it.

An idea, an image, a suggestion, a grudge, may arise in our hearts when we are quite alone. We nurse it and develop it until our whole being is aflame with resentment or desire, and yet no one has come near us or spoken to us or put any influence in our way. Healthy-minded people wake up to the reality of this sort of thing and just brush it all away as something which has proceeded from the wrong use of their own brains and can be destroyed by the right use of them. There comes to us some suggestion which in a wholesome state of mind would die out in a short time, but in a bad condition we incubate it and brood over it until the thing influences and dominates our action. We create an atmosphere around ourselves, and then as we look through it we see everybody discolored by it. The world, we think, is against us. But most times the people around us are not giving us any thought at all. The cheerful Sidney Smith used to be afflicted with shyness and self-consciousness in the presence of others. It seemed as if everybody's eyes were upon him and as if they were thinking of him every minute, but he discovered that people were not paying him a tenth of the attention he supposed, and after that he was quiet, free and blithe. If we are very self-conscious, people almost have to look at us and observe us.

The inside influences are stronger than the outside. We exaggerate the strength of outward temptation. In his stout, plain, manful epistle, James is not going to lay to other men something with which they have had nothing to do. The sincere soul cannot and will not represent himself as a good, innocent, helpless person wishing nothing so much as to be right, but pounced upon unawares by evil influences which are too much for him. There are masses of people who live where the outward environment is too much for them. So long as it continues what it is we cannot hope for the highest life, but there are other masses where nearly everything in the way of outward temptation is removed, and yet with that gone and at a distance the heart still rises of itself and goes after it.

The fight with temptation will be a losing one until we are shrewd and clear enough to know that the severest temptations will ever come from within. The Devil is well disposed toward letting us think that it comes mainly from outside. We ourselves, and not other men, are the most formidable influences with which we have to cope. With that settled we are in position to put up a good fight. But we are all wrong when we are growing convinced that the trouble comes from others.

It is sometimes possible to throw off within a brief space of a few hours some unhealthy mood by facing ourselves down and saying to the false influence from within that things are not as it represents them. Psalmists who had been listening too long to the fears and inventions of their own hearts would often deliberately rise up and rout the whole brood of specters and fancies with which their souls were being poisoned and make their hearts a source of inspiration again under God.

When we resist this bad influence from within it is wonderful how healthy and stimulating the presence and even the pressure of our fellow-men may be. We cannot be too thankful for the host of men and women who make up the daily life around us. We are wrong when we think of them mainly as tempting us. What they give to us of opportunity and incentive, of discipline and truth, makes us their debtors. We can never do for them what they have done for us. The number of times that their good-will, their patience, their readiness to start us again and forget our defects has come to our aid, must recall to us how often we have met and frustrated their offering with our own churlish temper and suspicion. When we create again around ourselves the right atmos-

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phere our fellow-men will appear to us as bringing gifts which we can never repay.—*S. S. Times.*

THE TREACHERY OF ANGER.

Sinful anger is always selfish. It means that self-control is gone; self is in command. And when self is the master, we cannot even see or think clearly. As Carlyle wrote: "A wise man has well reminded us that in any controversy the instant we feel anger we have already ceased striving for truth, and have begun striving for ourselves." Then, no matter how righteous the cause in which we have grown angry, by our anger we at once injure it. It is as though a soldier in time of battle faced away from the enemy and commenced firing into his own men. Yet, even after we know that this is true, we cannot be sure of freedom from sinful anger except as self is put to death in Christ. For only Christ can keep us from attacking the causes and the persons whom we love most.—*S. S. Times.*

RECEIVING RESTFUL POWER.

Power is usually the quietest thing in the world. As a rule it makes the fewest motions and the least noise. It knows better than to spend itself in ways that count for nothing. And so we find ourselves in the presence of peace and quiet when we are in the presence of a man or woman of real power. "Fussiness is the death of force," says Stuart Holden. "Don't pick over things," says John Wanamaker. To live and work powerfully is to live and work restfully,—restfully to ourselves and to those about us. Peace is the gift of God to those who know most about the power of God. To enter into this blessing all that we have to do is to stop our own little, futile efforts, and receive God's power: receive by really trusting him.—*S. S. Times.*

FAITH IS BETTER.

It is a most reasonable proposition that true faith is far better than doubt and disbelief are. He who indulges in doubt toward God and the Bible is morally weak. He is easily defeated by the strong foes which militate against all that is best in one's nature. On the other hand, he who puts all of possible faith in God and in Christianity, is on the winning side. He is the true conqueror. His faith brings to his help the power of God, and the ministry of the best spiritual forces. A religious paper says: "The man who doubts God cannot possibly have the comfort and support of a victorious faith. The reason for this is obvious—faith cannot be stronger than the object upon which it depends. Dr. Howard A. Kelly, of Baltimore, a physician of world-wide reputation, having passed from the region of doubt and uncertainty to the experience of a buoyant and dominating confidence in God, recently wrote: 'I place no limits to faith when once vested in God, the sum of all wisdom and knowledge; and I can trust Him, though I should have to stand alone before the world in declaring Him to be true.' This is a lesson which some of us are slow to learn." A vast number of people have found that doubt leads to defeat. Many of them, after having tasted the bitterness of unbelief, and its issues, have come into the liberty and largeness of that faith which pleases God. Our belief toward God brings moral weakness and spiritual lameness to all who indulge in it. The greatest moral characters in all history were built by personal faith in God, the Bible, and in truth. There was never any true civilization without the dominance of faith.

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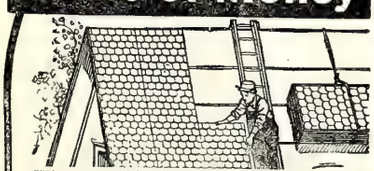

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DEATHS

Taylor

Deacon E. B. Taylor died of heart failure at his home at Buies Creek, N. C., on March 17th, and was buried Masonically by the Masons of Buies Creek and Lillington, N. C., on the 18th.

Mr. Taylor was a prosperous former and an influential citizen of his community.

He leaves a wife and two children, F. H. Taylor, Clerk of the Superior Court of Harnett Co., and Mrs. W. A. Barrington, of Dunn, N. C.

He was born in Nash County, now Wilson County, on September 13th, 1847, and moved to Harnett County in 1869; and on February 5, 1874, was married to Miss Elizabeth C. Robinson, of Georgia, and to this union was born four children—Alice, Floyd, Cora, and Carra. Of these, Cora and Carra have preceded him to the home of the redeemed. In young manhood he gave himself to God and united with the Free Will Baptist church and later took membership with the Christian church at Pleasant Union, of which he has been a true and faithful member and deacon until his death. He was a great lover of his church and all of her enterprises, and especially the Christian Orphanage. He started and advocated the plan of taking a monthly collection for the Orphanage, which has been done for the past two years. He belonged to the Masonic Fraternity and was a great lover of all good society, and we feel that our loss will be heaven's gain. Peace to his ashes. His bereft wife and children have our deepest sympathy. His funeral was preached by the writer, assisted by Bro. Forbes, of the M. E. Church, and Prof. Campbell, of the Baptist church.

J. D. WICKER.

MARRIAGES

Spivey-Kea.

At the bride's residence in Ivor, Va., March 23, 1913, Mrs. Lettie Floyd Kea was united in marriage to Mr. Charles L. Spivey at 7 P. M. The ceremony was performed in the presence of a few friends. May their lives be long, happy and useful.

R. H. PEEL.

Pond-Cornwell.

At Ivor Christian church, March 23, 1913, at 7:45 P. M., Mr. J. D. Pond and Mrs. Cora L. Cornwell were united in marriage. After the ceremony they took the N. & W. west bound train for a bridal tour. May they be useful and happy throughout life.

R. H. PEEL.

Lowe-Milster.

On March 28, 1913, in the parlors of Hotel Carolina, Greensboro, N. C., this writer united in the holy bonds of matrimony Mr. Jesse A. Lowe and Miss Annie May Milster, in the presence of a few select friends.

The groom is a most courteous assistant at the Hotel and deservedly popular, while the bride is a most attractive young lady from Danville, Va. The good wishes of many friends will follow them on life's journey. May Heaven smile upon them.

C. C. PEEL.

Byrd.

Mr. Walter Byrd, son of the late Hilary and Eliza Holland Byrd, died at the home of his brother, Oliver Byrd, near Holland, Va., on March 24, 1913, aged 53 years, 11 months, and 24 days. He leaves two sons, Rufus and Elisha, and two brothers, Oliver and Alexander, the latter of Suffolk, Va. Mr. Byrd was a member of Holy Neck church and a good man. He passed away, we believe, humbly trusting his Savior. The funeral services were conducted by the writer at the home and the body placed in the family burial place near by.

N. G. NEWMAN.

IMPLICIT TRUST.

To trust in a person implicitly is to trust in him with the fullness of one's heart. It is a trusting without any doubting, and without any wavering. One reason why some unconverted ones, having a desire to be saved, do not immediately receive the new life, is because they do not implicitly trust in Christ for salvation. They hold themselves back from a full commital of their hearts to the power of Christ to save them. They fear that, as they are so sinful, He will not be able to bring them out of their awful condition. Rev. W. F. Crafts says: "Lippen is a beautiful Scotch word, well understood by the common people, and means, to trust implicitly in." Chalmers beautifully applied the word to the act of faith, on a visit to a poor woman, who was dying. He found her very ignorant, incapable of comprehending the most common terms. With all the earnestness of his nature, he pointed out to her the way of salvation, spoke of faith in the Lord Jesus, of belief, of confidence, of trust. But all was of no avail; no spark of intelligence responded to his words. At last, guided by the Spirit of God, he said in gentle tones: 'Oh, woman! this just to lippen to Him.' 'Is that all?' said the dying woman. 'That's all,' said the minister. The word echoed in the woman's heart, and she died, believeing in Jesus." As soon as she reached the point where she implicitly trusted in Christ as her only Savior, eternal life came into her soul, giving her a clear vision of the power of Christ to save her, and to at once fit her for a departure to heaven. No ordinance was necessary; no long time in mourning over sin was required; all that was essential to her salvation was a complete and simple trust in Christ. This is the true gospel.

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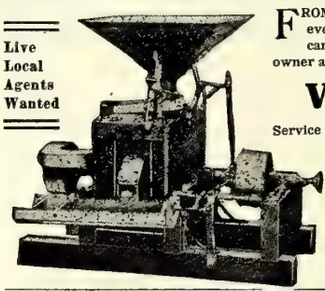

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PERSONAL TESTIMONY.

The preacher's message, so often becomes that of the logician, rather than that of a witness. Is it not well, real refreshing, at times to simply give personal testimony? The old fashioned social meetings have handed down to us that feature—the personal—which, if presented more frequently, would, it appears to me, bear an important fruitage. Should this *personal* feature apply to the usual pulpit ministrations with profit to the cause, would it not, also, apply to the too frequent unusual ministrations on the subject of Foreign Missions?

Personally, I should be delighted to render a personal testimony to my profound belief in Foreign Missions. Should not you be delighted to do the same? If it is what it is claimed to be, by some, you *must* be interested if you are *just* right with God. But my purpose was not to reason but to testify.

It is my joy to do my Master's will, and He commanded, "Go ye into all the world, and preach the Gospel to every creature." Elucidating this, the Apostle in Romans said, "How shall they preach except they be sent?" Then the Scriptures give us the notable instance of the church at Antioch sending out foreign missionaries. So I must obey my Master, must "Go preach" at least by sending as the Antioch Christians did.

Then, the very nature of our religion demands the conquest of the world for itself. It really cannot be true without embracing within its scope its complete conquest of all races and peoples. For "neither is there salvation in any other;" and, "God so loved the *world,* that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Again, I believe in Foreign missions because I know that He, creating of one blood all nations, I am necessarily a part of the great race of men which constitute the nations. Then all men are my brethren, unless I am hardened of heart I must desire the good things for my brethren of other races, and if I believe my religion to be true, as I do, I must believe that it, alone, is able to adequately provide for the *intense* wants, spiritual, social, and national, of foreign peoples. I must, then, possessing a good thing, pass it on to those without it.

And, lastly in this list, not the last reason that exists, by any means, but last in this brief list that I am now enumerating, is the one of distinctive gratitude. From Foreign Missions you and I and my loved ones received the gospel, which is the "power of God unto salvation." Without Foreign Missions you, who read this article, and I, would, most likely, be worshipping at the shrine of Thor, or some other heathen deity. Ignorance and vice having been the heritage into which we passed from our Fathers, we would pass the same on to our children. But because of Foreign Missions I, and you, have as an anchor of the soul, to-day a lively hope, which "we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil," which hope we, also, pass on as our heritage to our children. Therefore, I must believe in Foreign Missions, and in that, the greatest undertaking upon earth, I, if I am consistent, must be increasingly interested.

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GREATER CONDEMNATION.

It is evident that some people are subject to a greater degree of divine condemnation than some others are. This truth was made plain by the declarations of Christ. Those who rejected Him, while they were being favored by all necessary light and gracious advantages, received far greater condemnation than did those who were not so highly favored.

It is also apparent that those people who assume to be very pious, but whose works are directly contrary to godly principles, are under much greater condemnation than are those who make no profession of religion. Christ spoke most scathing words against those scribes who made a great show of piety, but whose conduct was at variance with the common precepts of righteousness. He said that they loved the chief seats in the synagogues, and chief places at feasts; but they devoured the houses of widows, and for a pretence made long prayers; then He concluded with these words: "these shall receive greater condemnation." The reason for their greater condemnation was because of their pretensions to superior piety, while at the very time they were dealing most unjustly with those who were in their power. Their praying was a mere sham. If they supposed that their form of religious exercise would avail them much, they greatly deceived themselves. They would have been far less censurable if they had not made any profession of piety. And this example has forceful application to people in our land who make efforts to have others believe that they are very pious persons, when at the same time they are taking dishonest advantage of those that are misled by them. Such ones are always speaking in favor of the good cause, and especially of their interest in purely spiritual things. We should be on our guard against those who are overpious. They deserve far greater condemnation than do those who do not profess to be Christians.

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No man ever won permanent victory over sin in his life by giving his chief attention to that sin. We defeat sin only by turning away from it. "Not avoiding the evil, but seeking the best,—that is the only hope." And the best is Christ. When we stop struggling with sin, and face Jesus Christ, receiving him in his fulness into our very being, we are amazed and delighted to find that the conflict with conscious, personal sin ceases. The surrender to Christ, with real faith in him, brings victory by freedom from even the desire to sin. We can never fight our way into this freedom. It comes only by ceasing to fight and commencing to trust. —*S. S. Times.*

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., APRIL 9, 1913 NO. 15

EDITORIAL

When the Righteous Rule.

To their own hurt do men foist wicked persons to high positions either in politics, statecraft, or municipal management. Wise Solomon was right when he observed: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

Divine Increase.

Sorrow and suffering have a large place in the divine economy. They are virtues not indeed, to be sought nor even desired, yet when found to be accepted and borne with fortitude and courage. For through these undesirable incidents God is increasing the world's sympathy, man's patience, and human forbearance: "He that increaseth knowledge increaseth sorrow," said the Preacher (Eccl 1:18). It is good to increase knowledge, for the more one knows the more one can pity, sympathize with, suffer for. Through increased knowledge God increases man's sorrow, not as a curse to man, but as a blessing, that his patience, his fortitude, his sympathy may be the greater.

Power and Waste.

Whence the power by which the massive locomotive pulls its great string of cars, its infinite burden of freight? In the steam. Whence cometh the steam? From the great coal bin at which the locomotive, nervous and restless already, to begin its long run, stopped and stood dead still till an ample supply could be stored in its bunkers for the tremendous journey. And no engineer counted that time lost in which the coal, the source of energy and power, was being taken on. Yet a man starting on the perilous journey of the day, counts it lost time, counts it time that he hasn't to spare, in which to seek the source of his energy and strength in prayer. Starting the day's journey without prayer is no more lost time nor waste of energy than holding the locomotive for a needed supply of coal for the long pull.

Daily Intercourse With Deity.

Bobbie Burns, the great-hearted profilgate and prodigal, but Scotland's sweetest singer, wrote in his diary, "If ever any young man in the vestibule of the world chances to throw his eyes over these pages, let him pay a warm attention to the following observations, as I assure him that they are the fruit of a poor devil's dear-bought experience. I have litterally, like the great poet, the great gallant, and in consequence great fool, Solomon, turned my eyes to behold madness and folly; nay, I have with all the ardor of a lively, fanciful, and whimsical imagination shaken hands with their intoxicating friendship. In the first place, let my pupil, as he values his own peace, keep up a regular and warm intercourse with the Deity." The safe-guard of every young man's life is daily prayer.

Keep Getting Up.

David Graham Phillips related that when he was a boy, skating, another boy said to him enviously, "How did you learn to skate so well?" "Oh, just by getting up every time I fell down," said I. And that was the way Phillips came to be a success as a writer—just by getting up every time he fell down. It is not the one who falls down that fails; it is the one who does not keep on getting up when he has fallen. Keep on getting up, brother. By the grace of God you will stay up after awhile.

Ants.

Not men of brain, but of soul; not those of restless energy, but those of consecration, prove the saving of the Voltaire's brain was big enough, and energy without bounds; but where are the of his labors today, and the achievements monumental efforts? A recent scientist declared, "If ants had better brains than they would either destroy the human race, or reduce it to a state of slavery." Not unless the ant had a soul in keeping with his brain, and an unselfish devotion to the good of others and the glory of his Creator. "For by strength shall no man prevail." (I Samuel 2:9).

The Longest and Best.

Many omit reading Psalm 119 because of its length. Yet this Psalm contains the very sum and substance of both Old and New Testaments. Again and again, for one hundred and seventy-six times,—for that is the number of its verses—it points out man's greatest need, God's law. In every verse of that long chapter the word law, in one form or another—"statute, commandment, precept, judgment, word"—is used. And this is the meaning, the purpose of the Word of God, to teach us His law, His will, His testimony. The longest is the best because it brings us forcibly face to face with the necessity of God's law. "The law of the Lord is perfect converting the soul."

Number 41,435.

To conceal his identity, and cover his besmirched name, they have just given him a number. Julian Hawthorne employed all the powers of his inherited genius, used the magic of the printer's highest art, summoned all the assets bequeathed to him in the influence of a noble family name—to get rich. His hopes were realized, success crowned his effort, checks and notes poured in upon him by the tens of thousands. And now, with honor gone, citizenship taken away, removed from home and loved ones, locked in a federal prison to serve time for deceiving the poor, even his name is taken from him, and is just given a number, 41,435. The erratic one may at last consider the wise one's word printed large in sacred writ long years ago (Prov. 28:22): "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

Difference In Religious Opinion.

It is the irony of fate that often when men have sought to be most intensely religious they have been most intensely irreligious. The bloodiest wars have been religious wars; the most pernicious feuds have been religious feuds; the narrowest and silliest opinions have been opinions bred and advocated as religious opinions. The fact is that truth, religious truth, is so large, so broad, so infinite in scope that the finite being who decides that he has made a "corner" on it, or grasped all of it makes a simpleton of himself. Lord Chesterfield sagaciously observed: "We all want the truth; but God only knows who has it. It is, therefore, absurd and cruel for us to hate or persecute one another on account of a difference of religious opinion."

Woman's Uplift.

Christ had no human or earthly father. But he was born of a woman, flesh of her flesh and off-spring of her love. Maybe that why our Savior had no harsh word, no bitter criticism, no stinging rebuke in all His earthly career, for a woman. And through Him woman has been liberated from unspeakable thraldom and given her right place in the Christian world of privileges and opportunity. Every sect and creed and denomination of Christendom honors and elevates woman. Every sect and creed and dogma of paganism subjects her to unspeakable servitude. A missionary once asked a Hindu whether the different sects of his extensive religious system were agreed in any particular. "In two," replied the Hindu. "We agree in the sanctity of the cow, and the depravity of woman." And forty million women of India in bonds and chains more binding and galling than ever tortured the galley slaves of Ancient Greece testify to the veracity of the Hindu's laconic reply. Jesus Christ, and he alone of all the world's great teachers, is woman's true friend and liberator.

Worry Through, or Pray Through.

Many of us worry through our troubles when it would be far more comely for us to pray through. Charles M. Alexander, the well-known leader of song relates this personal experience; I was standing at a Bank counter in Liverpool, waiting for a clerk to come, I picked up a pen and began to print on a blotter, in large letters two words which had gripped me like a vice: *Pray Through.* I kept talking to a friend and printing until I had the big blotter filled from top to bottom with those two words. I transacted my business and went away. The next day my friend came to see me, and said he had a striking story to tell me. A business man came into the bank soon after we had gone. He had grown discouraged with business troubles He started to transact some business with the same clerk over that blotter, when his eye caught the long column, *Pray Through.* 'That is the very message I needed' said the business man. 'I will pray through. I have tried to worry through in my own strength, and have merely mentioned my troubles to God; now I am going to pray the situation through until I get light.' It is better to pray through than to worry through.

State Library St. Harvey U. W.

ON THE INCREASE.

Very few things continue to increase. The things of this present world all have their limitations. They begin, they grow, they develop; and then decay. This applies to flowers and to forests, to folks and families, to friends and fortunes, to enterprises and institutions. That which today seems perpetual and everlasting tomorrow begins to wilter and to die.

No wonder John the Baptist, in speaking of Jesus said, He must increase, but I must decrease. John was speaking in the light of prophecy, and in the knowledge of human affairs; for we ourselves and all about us must decrease. Jesus alone, and the power of His might and majesty will increase and increase forever. God gave good Isaiah the power to see this when he wrote "Of the increase of his government there shall be no end forever." (Isa. 9:7). That is the only thing we mortals know anything about which is to increase forever—through time and through eternity. The government of Jesus Christ is on the increase, and this increase will continue forever, till it cover the earth even as the sands cover the sea-shore.

Even in outward growth His government is on the increase. It took about one hundred years to gain the first million converts. The second million were won in about twelve years. They are now being added at the rate of a million in six years.

In 1800 there were only about 70,000 Protestant converts in all pagan lands; fifty years later there were 211,000; one hundred years later, in 1900, there were 1,375,000; ten years later, in 1910, there were 2,223,000. In short it took a hundred years to win a million souls to Christ in foreign lands, 1800 to 1900, whereas that number has been won to Christ in those same land in the last ten years.

In 1858, scarcely more than half century ago, Protestant missions began in Japan. In 1912 there were 70,000 communicants in Protestant churches in that country alone—more converts than were in the whole non-Christian world prior to that time. On Christmas Day of 1887, a quarter of a century ago, the first convert to Christianity in Korea was baptized; now there are over 200,000 converts in that country alone—on an average of a convert every hour of the day and night since Protestant missions began work there.

Or, coming closer home. In the "good old days" of a hundred years ago here in America there were only 364,872 members of Protestant churches out of a population of five million, about one in every fifteen. Today in a population of eighty millions there are twenty million communicants of Protestant churches, one in every four persons.

One hundred years ago only one in every ten college students in America was a member of the church. Today one from every two, practically every other college student, 50 per cent. are members of the church.

Or putting the matter broadly: At the end of the second century A. D. there were in the world two million converts to Christ. At the end of the tenth century there were fifty million; at the end of the fifteenth, one hundred million; at the end of the eighteenth two hundred million; at the end of the nineteenth five hundred million. This speaks of the outward growth of Christ's government in the world.

Now bear some facts in mind like these: One hundred years ago there was not an asylum nor a retreat in Christendom even for the feeble minded, the lunatic or the idiotic. These unfortunates were supposed to be possessed of devils, and were treated as such, or confined as criminals. Homes and schools for the deaf, the dumb and the blind are all growths of Christendom and that, too, within the last century. Till men put the modern and benevolent interpretation on Christ's teaching a few years ago there was not an orphanage on earth, nor a public place of refuge for the worn and the weak and the weary to find rest and food and comfort—save to be treated as an outlaw and a criminal.

Even a hundred years ago when a man was shot down on the battle field in severe or fatal wound, he was left to suffering and his fate there, unless a comrade or ill-equipped ambulance bore him to a place of comfort and of comparative ease. Today wherever the warrior goes and grim battle does its deadly work the Red Cross goes with its hand of mercy and its errand of tender care and sympathy.

All other things, thoughts and theories of this earth rise, flourish and are doomed to decay; but the government of Jesus Christ will not only continue, but must increase forever. Reason teaches it, facts prove it and revelation proclaims it. "Of the increase of his government there shall be no end * * * forever."

THE FLOODS IN THE WEST.

Our columns last week and this tell of the intense suffering, the great destruction of property, and the tragic loss of life by flood in the West, particularly at Dayton, Ohio, where the loss was greatest.

No one can read for certainty the lesson of this dispensation of Providence. We just stand appalled before it, and think and speak of it as some awful and unavoidable happening. In God's sight, we are pursuaded, nothing happens. Things seem to us to happen, simply because we cannot see the underlying cause, and that which is to result from the cause.

It behooves us now to bow before this great catastrophe, and strive in our hearts to make the most of it, opening our purses to help the needy and the distressed there.

As will be seen from reading Dr. J. P. Barrett's letter, our good brother, Rev. J. G. Bishop, D. D., and his devoted wife seem to have suffered as no others did of our public servants in Dayton. As Dr. Barrett writes, Bro. Bishop and wife were driven from home, were heavy losers financially, and were already living on a very meager salary. These two have literally worn themselves out working for the Christian church and for the advancement of God's kingdom. Now, in their old age, they are called upon to sustain a loss they cannot stand.

We believe that many who will read Dr. Barrett's letter will be moved to send Dr. Bishop a contribution.

Why not, CHRISTIAN SUN readers, unite in giving Brother and Sister Bishop a good purse to help them out now in this time of sore need? To this end we offer our services in collecting and forwarding to Bro. Bishop any amount that may be sent us. We will acknowledge same through THE SUN and forward the amount as soon as a sufficient sum is sent in to be of real worth. If you wish a part in this matter forward your check today.

NOTES AND PERSONALS.

—Thank you, brethren, thank you. Now, all we ask is that you give THE SUN a square deal in your congregations.

—We can keep up the lick, and maintain The Sun at its present high standard, only on condition that our subscription list be doubled. And it is easy enough to double—if the pastors really care, and will help.

—From Rev. I. W. Johnson: "New CHRISTIAN SUN received. The improvement is fine, and I am much pleased. Accept my congratulations."

—Miss Elsie Bray, Nathalie, Va.: "I am much pleased with our new CHRISTIAN SUN. Am glad that we now have our own Publishing House and can print the paper at home."

—Rev. J. L. Foster, Waverly, Va.: "Received only one sample copy of the new SUN. I want ten a week for a month." Thanks Bro. Foster. We know what that means and you shall have them.

—Rev. W. G. Clements, Morrisville, N. C.: "Find enclosed $1.50 for THE CHRISTIAN SUN a year. The first number of the new SUN looks *mighty* good to me. Hold it up and let it shine. But do not let it say any more that I am seventy-five years old when I am only seventy-three years young."

—Bro. R. H. Joyner, Franklin, Va.: "Please find enclosed check for my subscription to THE SUN. I am glad the paper has moved home. I do hope that those who do not take their church paper will do so right away so they can see what the Christians are doing. My best wishes and heartiest congratulations."

—Rev. H. E. Rountree: " I received THE SUN yesterday in its new dress. I am proud of it and think it is the best it has ever been. I just can't help talking about it. I am canvassing for subscriptions. I hope to be able to send in many during the next month. I hope you are going to cut the sheets at the top of the pages." (Sure.)

—Rev. Henry Spencer Booth, Norfolk, Va.: "I congratulate the editor, the stock-holders generally and the mechanical staff upon this most auspicious beginning, together with the Christian church at large upon the possession of such an organ. I expecetd something good; but my expectations were entirely surpassed as I read, scrutinized and criticised the copy of the first edition (of THE SUN) from the new Publishing House.

—Brother pastor, will you help THE SUN now? Or are you still ashamed to mention it in your pulpits, or work for it among the intelligent members of your congregation? If you are ashamed of its shape, size and make up now, then you are ashamed of any and every denominational paper that we know anything about.

—We want our people to see THE SUN in its new and greatly improved form, and on that account we are sending the pastors sample copies for distribution.

—The date of the Woman's Missionary Mass Meeting at Elon College this Spring has been changed from May 14th to May 27th. This change was deemed advisable particularly on account of the meeting of the Young People's Convention at Burlington on May 29th, as many desired to attend both.

—Rev. L. I. Cox has just returned from "the South" where he has conducted two revival meetings for Rev. H. W. Elder, one at LaNette, Ala., and the other at Richland, Ga. Bro. Cox reports that he had a splendid good time with Pastor Elder and his good people. The Lord wonderfully blessed Bro. Cox's preaching in these meetings. There were some 50 or 60 professions of faith, and scores of church members renewed their covenant with the Lord. The congregations were good, the attention fine, and at some of the services many were turned away for lack of room.

Leo D. Varien, a waiter in Buffalo, N. Y., was sentenced on March 21 to pay a fine of $500 or serve 180 days in jail for pressing unwelcome attentions on a young girl while riding in a street-car.

THE PASSING THRONG.

—Both houses of Congress convened in extraordinary session April 7, the Executive and both branches of the congress being under Democratic auspices.

—Five hundred suffragettes invaded the capitol last Monday at the opening of Congress and presented a monster petition for a constitutional amendment allowing women to vote.

—Mrs. Woodrow Wilson is the daughter, and the grand-daughter of a minister, and is the seventh minister's daughter to become mistress of the White House. President Wilson is the son of a minister, and is the third minister's son to become President.

—The master builder of one of the largest and most powerful ships afloat, the Thunderer, can neither walk nor sit up, and has to be wheeled around the ship yard in an invalid's chair, says *Youth's Companion*. We admire the man's energy and pluck beyond words to tell, but we wish his great skill and ingenuity had been turned in some other direction.

—President Woodrow Wilson broke another precedent, one of more than a hundred years standing this time, when he went before Congress and delivered his message in person rather than by the printed page. Some of the staid and dignified were agog; but President Wilson, being a good speaker, had the same right to appear in person and establish a custom as Thomas Jefferson, who was a poor speaker, had to remain away and send in his message in writing. Precedents don't count much with Dr. Wilson.

—When the Panama canal is finished ships will save in travel from London to San Francisco 5,755 miles, the distance now being 13,814 miles, thus cutting off more than a third of the distance. From New York to San Francisco by ship will only be 5,189 miles, whereas the distance now is 13,358 miles, a saving of 8,069 miles. From New Orleans to San Francisco will only be 5,197 miles, whereas it is now 13,775 miles, a saving of 8,578 miles. Surely man never took such liberty with nature as he did in digging this Panama Canal.

DENOMINATIONAL BASEBALL.

A writer in these columns awhile ago asked the question, How increase interest in the Sunday-school? This laconic reply came forth from an observant reader, "Have your Sunday-school organize a base-ball team." We printed the reply but had no idea that the churches, in addition to the Sunday-schools, would take our "observant reader's" advice so readily. But presto; practically every evangelical denomination in the State organized, forthwith, a base-ball team and then they went up against one another in bold and bloody combat.

It is so set down in daily print, and it must be true.

The following accounts are taken from the dailies and we have not seen them denied:

"The Methodist fans made things interesting at athletic park yesterday, but the Baptsts carried off their scalp with a whoop—the score being 6 to 2 in favor of the deep water folks." From which we gather that the Methodist will have to employ tom-a-hawks, or something equally as bloody, instead of fans, next time they enter into mortal combat with their deep water "brethren" on the athletic field.

Here is another affray which must have been equally as fatal. "The Christians played good ball, hit hard and put up a beautiful fight to the finish, but their batting was wild, their field work poor and in fact were no match for their opponents. The Presbyterians on the other hand had a splendid battery and received fine support by every man on duty." No wonder the Christians bit the dust before their stalwart Presbyterian opponents in an affray like that.

In the following the affray was not so long drawn out but we presume was equally as interesting and fatal, "What the Quakers did for the Presbyterians at athletic park last p. m. was enough, though the aggregation from Davidson made things lively, even thrilling, throughout."

Brethren times are growing better, the world is improving. The denominations have quit quarrelling and fighting one another from the pulpit and the sanctuary and are having their innings now out under the open sky, on the ball ground, between youngsters who can fight and enjoy the performance as they go. Whereat we take courage and press forward.

Rev. Neil Rowland, a Methodist evangelist, was conducting a revival a few years ago at Plymouth, a Christian church, when of a sudden two dogs near the door fell to fighting. "I thank God," cried the quick-witted evangelist, "I thank God that the devil has gone out of the folks and got out on the yard."

This writer has longed to see the day when the devil of denominational differences and schisms and divisions would get out of the church. It seems that the good day has dawned. Our denominational differences have escaped the sanctuary and taken refuge in the athletic field. There we feel that the affray though bloody, is of short duration, and is comparatively harmless in results.

We certainly are living in a progressive age and a merry time. Play ball!

FRANKLIN NOTES.

The great Bible Conference at Atlanta, Georgia. made us so enthuisastic that we thought we would write a great deal on the subject, but when we try to write it is difficult to decide what to write. All the speakers were good, but there is no doubt that Dr. G. Campbell Morgan, of London, was the greatest teacher present. Dr. Broughton was the most popular preacher, and moved the congregation more than any other speaker.

We would like to give an account of two sermons preached by Dr. Broughton, first from the texts, "Then Jesus called his disciples unto him, and said, I have compassion on the multitude," and the second, "After that Jesus put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly." In the first place he showed The Compassion of Jesus, and the second, he showed The Divine Touch, which makes man whole, and prepares him to see men as they are.

Dr. Morgan delivered eight lectures on the subject, "The Teaching of Christ Concerning the Kingdom of God." It was not our privilege to hear all of his lectures, as we did not arrive until the third day of the Conference. The vastness of the subject makes it impossible for us to say much on the subject.

He said that his purpose was not to deal with the subject exhaustively, but rather to survey the teaching of Jesus in outline, and to consider the actual words of the Lord. He endeavored to show the Fundamental Conception, some different phases of the one fact, as they are unified in the Lord, the Lord's view of the existing Anarchy, the redemptive process which the Lord revealed,—the cross, the church, the Conflict, the Crisis of the second Advent. He closed with the Individual Application of the Lord, or His revelation of final realization.

Dr. Morgan said in closing these lectures, "The Lord had to sift the ranks, because the Kingdom, ere it could be established, would demand strenuous toil, constant conflict. The only true attitude towards the Kingdom of God is that in which the whole life is surrendered. What is our attitude towards the Kingdom of God? Intellectual approbation, emotional attraction, and volitional antagonism? Then we are not in the Kingdom; we cannot eat its bread, we cannot help its King; and at last even that King, so fair, so lovely, so patient, so infinite in pity, even He will cast us out."

C. H. Rowland.

OLD FRIENDS.

A well-known and well-loved author tells us that, when she was a little girl, there hung in the family sitting-room a set of black walnut book-shelves, holding a motley collection of books that ranged from "The Arabian Nights" to "David Copperfield," and from "Scottish Chiefs" to "Ivanhoe." When she had read all of them, and it did not take her long, she began afresh, and read them all over again—a process that went on without interruption from the time she was six until she was sixteen. It no more occurred to her to grow tired of her friendly books than of the living friends with whom she played, and walked, and talked during those ten fruitful years.

She was better off, this clever child and future writer, than if she had had the innumerable story-books of the modern nursery, and the innumerable novels supplied by the public libraries to-day. She was far better off than if she had skimmed through volume after volume, forgetting each one before she had finished its successor, and reducing her vigorous mind to an intellectual pulp. The book that we never wish to read again, unless it be something very long and very serious, might just as well have been left unopened. It has yielded us no pleasure worth the having, it has played no part in our development. If after reading "David Copperfield," we never want to go back to it, never want to wander again with the child, David, through the London streets, or follow him on his perilous journey to Dover, it is not worth our while to have known the wonderful record of his adventures The men and women to-day whose early reading was both a delight and an education, who love books and who have profited by them, were once little boys and girls in the country, who, like the child, Robert Burns, knew their scanty libraries by heart; or perhaps little boys and girls in towns, who like the child, Charles Lamb, saved, penny by penny, the money to buy some long-coveted volume at the book-shop. Those boys and girls were not likely to forget whether they had read a book or not. They never had to glance over the first chapters to see if names and episodes looked familiar, or said that they *thought* they had read "Quentin Durward" last winter, but could not remember what it was about.

When that distinguished scholar and critic, Sir Leslie Stephen, wanted an hour's recreation, he used to send one of his children to bring him a volume of Scott, any volume of Scott, from his library shelves. He left the choice to fate. True he liked some of the stories better than others, just as he liked some people whom he knew better than others; but all old friends, whether human beings or printed books, were welcome companions.—*Youth's Companion.*

The Minnesota House legislature has established the initiative and the referendum.

THE OVERCOMING CHURCH

Annual Sermon, By Rev. L. I. Cox, President, Delivered Before the Western North Carolina Christian Confernece.

Text.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3:18, 21, 22.

This is the last of seven honors set before the Christian conquerors in the epistle to the seven churches; and the throne of which this blessing speaks is itself described in St. John's next vision.

We know what a throne it was which he saw unveiled before him. We see at once that this throne means the center of creation; that the glory of it is as of One invisible, and, except of his own will unknowable; and that in that heart and center of all things lives One who has suffered, One who has died. One who is and who ever has remained sinless: the Lamb that had been slain and dieth no more is in the midst of the throne.

Perfect sympathy with pain, perfect deliverance from evil, are there in absolute life and light; and the Lamb, the Victor-Victim. speaks, and says, "He that overcometh, I will give to him to sit down with me in my throne, even as I also overcome and sat down with my Father in his throne."

The Lord said to the church of Smyrna that He knew their poverty, but they were rich; and the testimony shows that their riches consisted of that which was finally to put them in possession of a crown of life.

Says James, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, *rich in faith,* and heirs of the kingdom which he hath promised to them that love him?" "Faith," says Paul, "is the substance of things hoped for, the evidence of things not seen."

To be "rich toward God"—rich in the spiritual sense—is to have a clear title to these promises, to be an heir of that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). And how, my brethren, do we obtain the promise; that is, through faith (Rom. 4:13, 14). "For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

"For if they which are of the law be heirs, faith is made void, and the promise made of none effect."

No wonder, then, that Paul should devote an entire chapter in Hebrews (chapter 11) to this important subject, setting forth the mighty achievements that have been accomplished, and the precious promises that have been obtained through faith; and that he should, in the first verse of the next chapter, as the grand conclusion to his argument, exhort Christians to lay aside every weight, and sin (of unbleief) that so easily beset them!

Nothing, my friends, will sooner dry up the springs of spirituality, and sink us into utter poverty in reference to the things of the kingdom of God, than to let faith go out and unbelief come in. For faith must enter into very action that is pleasing in His sight; and it is through faith, as the chief agent under the grace which is the gift of God, that we are to be saved (Heb. 11: 16; Eph. 2:8).

So we see that faith is one of the principal elements of spiritual wealth. But no one grace is sufficient. "Faith is the substance of things hoped for," says Paul. Hence, hope is an inseperable accompaniment of faith (Heb. 11:1; Rom. 8:24, 25).

And again Paul tells us that faith works by love, and speaks in another place of being "rich in good works" (Gal. 5:6, Tim. 6:18). Hence love cannot be separated from faith. We, then, have before us the three objects associated together by Paul in (1 Cor. 13) faith, hope, and charity, or love; and the greatest of these is charity. Such is the gold tried by the fire which we are invited to buy (Rev. 3:18).

Thus in a formal and solemn manner we are counseled by the faithful and true witness, under the figures of gold, white raiment, and eye-salve, to seek from Him, speedily and earnestly, an increase of the heavenly graces of faith, hope, charity, that righteousness which He alone can furnish, and an unction from the Holy Spirit. But how is it possible that a people lacking these things should think themsevles rich and increased with goods? It will be observed that no fault is found with the Laodiceans on account of the doctrines they hold. They are not accused of harboring any Jezebel in their midst, or of countenancing the doctrines of Baalam or the Nicolaitanes. So far as we can learn from the

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address to them, their belief is correct, and their theory sound. The inference, therefore, is that, having a correct theory, therewith they are content. They are satisfied with a correct form of doctrine, without its power.

My brethren, is not this the true condition of the Christian Church at the present time? Having received light concerning the closing events of this dispensation, and having a correct theoretical knowledge of the truths that pertain to the last generation of men, we are inclined to rest in this, to the neglect of the spiritual part of religion. It was by their actions, doubtless, not by their words, that the Laodiceans said they were rich, and increased with goods.

Having so much light and so much truth, what can we want besides? And if, with a commendable tenacity we defend the theory, and in the letter, so far as our outward life is concerned, conform to the increasing light upon the commandments of God and the faith of Jesus Christ, is not this righteousness complete?

Rich, and increased with goods, and needing nothing! Here is our failure. Our whole being should cry out for the spirit, the zeal, the fervency, the life, the power, of a living Christianity, and our righteousness should consist in a swallowing up of self and all its works in the merits of our Redeemer.

Are you on terms of friendship with character? Are you trying to walk humbly in His footsteps and obey His teaching? If not, read your fate in the cases of those in the parable, of whom it was said, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Happy they to whom the rightful Sovereign, the all-conquering King, at last can say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Again the kingdom of God is placed before the Church as a matter of hope. The Lord did not teach His disciples a prayer which in two or three years was to become obsolete. The petition may as appropriately ascend from the lips of the patient, waiting flock in these last days, as from the lips of His first disciples, "Thy kingdom come."

We may each of us spend our lives either in the world or in God. If we live in God, "if that life which we now live in the flesh is lived by faith in the Son of God," then we are living in the world of reality; if we are living for the world, if we are setting our affections on things of earth, *we are living in the midst of fatal delusion and fading shadows.*

Obey Him, or disobey Him, at your pleasure and at your peril; believe Him, or disbelieve in Him, at your pleasure and at your peril; but He is, and His law is, the sole truth of your life. He who makes the Church of God depend on mere outward form, he who bases its high claims on some unprovable theory which may be fiction, builds upon the baseless and shifting sands of multitudes of views and practices such as higher criticism, and a great many other things, now thrust almost by force on groaning congregations and on alienated people.

The true Church depends solely on the presence of Christ. Where Christ is, there the Church is; and where love and holiness are, there Christ is.

Wherever we find the fruits of the Spirit which are love and holiness, there the Spirit is; and where the Spirit is, there the Church is. We must be true men, or we cannot be true Christians. Reason and conscience illumined by prayer—these are the torch-bearers of eternal truth.

Seek truth, and you will find it, because God is the God of truth. If you desire heaven, you must, by the aid of Christ's Spirit, win it—you must win it by faithful obedience to the eternal laws of God. Reality, sincerity, holiness: the elementary Christian graces, faith, hope, love: the primary Christian duties, soberness, temperance, chastity, these are the things and these are the tenets of a true religion.

The life of faith follows the life of obedience; it is a step within a step higher toward the celestial state. It is characterized by the recognized presence of the Lord in all that one thinks and feels and does. Loyalty to Christ demands of us the uttermost of sincerity in the inward parts. Yet, are there not men who claim to be Christians and are living a lie? There are lives that are honeycombed by all manner of unfaithfulness, dishonesties, injustices, and injuries to others and by many secret sins. What does the lesson of loyalty to Christ have to teach us about these things? Are covered sins safely hidden? Are they out of sight forever? Oh, no; be sure your sin will find you out. It will plague you, spoil your happiness, make your life wretched.

What shall we do about all these things we have done? A life of loyalty to Christ means a life that is white, clean through and through. None can build a beautiful, shin-

ing character on covered sins. Joy is a part of a complete Christian life, and no one can be joyous with sins concealed in his heart. If you ask me what *one* thing is most necessary for the Christian worker, I answer unhesitatingly, personal holiness.

No gifts, however brilliant; no labors, however diligent, can ever supply the place of this. It stands to reason it must be so.

"To get to heaven," is a worthy desire, but it does not cover the scope of Christianity, nor does it satisfy the demands of the gospel, nor meet the soul's needs. Regardless of the future rewards of godliness, holiness of heart and life are profitable in all things here, in this world.

The life that is governed by the principles of godliness gets the best and escapes the worst in this world. He who follows after righteousness has everything to gain and nothing, absolutely nothing, to lose thereby in this life, and besides, has the promise of the life which is to come. It is the promise of God that to those who seek first His kingdom and His righteousness, all other necessary things shall be added.

The Master said that those who leave all for His sake and the gospel's shall receive an hundredfold now, in this time, and in the world to come, eternal life. But the emphasis of our godliness should be put where it belongs, and where Christ puts it—not on the hope and desire of future reward—but, as He says, for my sake and the gospel's.

Holiness of heart leads to holiness of life. The heart must be cleansed of all impurity if the life shall be pure. No doubt can arise in the mind of any right-thinking person concerning the rightfulness of this position. It admits of no controversy. It is a proposition the statement of which carries conviction to all. We are fearful that many fail to look at this matter in the proper light. Turn the light in on your heart. Make a close inspection. Resolve that, "My heart shall be clean of all sin and that my life shall be holy."

It is the declaration of the angel to Daniel, "For thou are greatly beloved." The angel brought this declaration direct from the courts of heaven. It expressed the state of feeling that existed there in regard to Daniel. Think of celestial beings, the highest in the universe —the Father, the Son, the holy angels—having such regard and esteem for a mortal man here upon earth as to authorize an angel to bear the message to him that he is greatly beloved. This is one of the highest pinnacles of glory to which mortals can attain; wealth of heart and soul beyond estimation.

Abraham reached another height when it could be said of him that he was the "friend of God;" and Enoch another, when it could be said of him that he "walked with God." Can we arrive, my friends, at any such attainments?

God is no respecter of persons; but He is a respecter of character. If in virtue and godliness we could equal these eminent men, we could move the divine love to equal depths. We, too, could be greatly beloved, could be friends of God, and could walk with Him. And we must be, my brethren, in our generation what they were in theirs.

There is a figure used in reference to the last church which denotes the closest union with God: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). To sup with the Lord denotes an intimacy equal to being greatly beloved by Him, walking with Him, or being His friend. How desirable a position!

Alas, for the evils of our nature, which cut us off from this communion! Oh, for grace to overcome these, that we may enjoy this spiritual union here, and finally enter the glories of His presence at the marriage supper of the Lamb!

The coming kingdom! This ought to be the all-absorbing topic with the present generation. Friends, are you ready for the issue? Are we overcomers? He who enters this kingdom enters it not merely for such a lifetime as men live in this present state, not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glories forever; for this kingdom is not to "be left to other people." Again, my friends, we ask you, are you ready? The terms of heirship are most liberal; "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Supreme satisfaction in the service of our Lord Jesus Christ is only possible where such conditions prevail. It may cost you self-denial. It may mean the crucifixion of certain things that you imagine add pleasure to your life, but you can never attain unto that blessed spiritual realization, where all your heart's desires are fixed on things above, until you shall bring your heart under supreme control to the highest law of its best being.

Oh, my brothers, aim high! For the honor of Christ, for the love of the Church, for the salvation of the flock, for your own soul's safety—aim high. Never rest satisfied with low standard. Even the world itself, in these days, expects much of you. Take heed unto the flock; take heed unto the doctrine, but, first of all, take heed unto yourself.

A PERSONAL LETTER TO HIS MEMBERS.

Dear Brethren:

I am asking the following brethren: R. A. Hyslop, T. E. Baird, E. Ed. Salyer, T. A. Walker, M. J. and Mesdames Logan McCloud, Bessie Epps, Ruth LeCler, Olivia Albright, to act as a Church Paper committee of this church from now until April 14. Your work will be to see how many subscriptions and renewals you can get to our church papers in that time.

The Herald of Gospel Liberty is our main church paper. It is a 32 page weekly; the oldest religious newspaper in the world; covers the whole field of our brotherhood.

THE CHRISTIAN SUN is our church paper in the south; not quite so large as the Herald, but is to be issued this week from the new presses and is to be enlarged. Not covering so large a field as the Herald it covers the local states and section more fully about our brotherhood, and carries some items of denominational information from other sections.

The two papers are $1.50 each or less than 3 cents a week; same proportional rates for less than a year.

The Christian Missionary is our monthly missionary magazine covering all our home and Foreign Missionary work, fields, letters and reports from our missionaries, receipts for all monies, brimful of the freshest and best things that our church is doing anywhere in the world; has 32 pages each month and costs fifty cents a year. For a short time "Men and Missions" a fine interdenominational missionary magazine published by the Laymen's Missionary Movement, and one of the best, goes with it without extra cost, the two for fifty cents.

Brethren: I am asking you to do no unimportant work in helping to get these papers into the homes of our people. Every home ought to have a religious paper; and the first one should be their own church papers. It is vital to those new homes and new members to give them Christian reading; because they do not take our church papers is the cause that so many lose interest in the church and kingdom. Very few people who take the church papers backslide because it is a constant reminder of the Christian life, prayer, Bible reading, Sabbath observance, etc. When you get some one to take their church paper you are doing a good deed and a Christian act.

We do not grow faster denominationally because we have been slow to read the church literature and work for it and put it into our homes.

I cannot possibly do all this work with the multitude of church duties upon me and I am counting on you to do your best. I want to see how many we can get between now and Monday the 14th. I have sample copies of THE SUN but I fear that the Herald and Christian Missionary will be waylaid for a short time perhaps. Please do not push or advocate one paper to the disadvantage of another. Brethren, I am counting on you to do your best; it is a good work and Christian; it is important to know what and where our people are doing; the papers are the pastor's assistant, and I can be of much more service to the home and family when they take our papers.

Your busy pastor,
WARREN H. DENISON.

Norfolk, Va., March 31, 1913.

OFFICIAL NOTICE FROM DAYTON.

Dear Friend:

Many inquiries have come regarding the flood and our Christian Publishing Association and Churches in Dayton and I have only today been able to secure definite word after ten days' endeavor by wire and post to reach our people who have been marooned in Dayton and are still under military rule.

The following facts come from our Editor, Dr. Barrett, through Judge Whitelock and from our Secretary Halfaker who succeeded in getting into Dayton last Monday:

FIRST: So far as reported no lives of our people are lost.

SECOND: Our Publishing House was in the main path of the flood and a raging torrent 10 to 12 feet deep swept through its lower floor and basement causing great damage—how much cannot be estimated, but it will surely be impossible to issue the *Herald* or any of our publications for weeks to come.

THIRD: Our First Church, Dayton, suffered greatly. The homes of some of its members were swept away and probably ninetenths of its members were in the path of the flood and suffered some loss of real or personal property. The Church building had from three to five feet of water in its auditorium and filling its basement. Its members have all suffered so much loss that the case is very hopeless for the church unless outside help comes.

FOURTH: Our churches in Piqua and Troy and Columbus were affected through the water reaching the homes of some of their members, but Dayton's great catastrophe has completely overwhelmed that great Ohio valley which has suffered so much all along the line of the waters.

I have talked and written to many of our people and we believe that Dr. Samuel, as president of the American Christian Convention, should issue an appeal to our churches for help in this emergency for the Dayton Church.

I would be glad to hear from you with any suggestions.

Sincerely yours,
HERMON ELDREDGE.

Erie, Pa.

FROM OUR CONTRIBUTORS

THE GREAT FLOODS IN THE WEST.

Dayton, Ohio, April 3, 1913.

Dear Bro. Atkinson:

Your telegram of March 31 reached me April 3, too late to give you any information for THE CHRISTIAN SUN of this week, and believing I could reach you in time for the next issue, I sent you in reply only a brief telegram. Now I will try to give you more particulars in regard to the great disaster which has befallen Ohio and Indiana.

When I left the office of *The Herald of Gospel Liberty* on the evening of March 24, the rain was falling in torrents. When I crossed the Miami river, I discovered the stream was rising rapidly. Already the Dayton View car line had ceased to run as the water on Leham street was too deep on the tracks. All night the rain poured down. At three o'clock on Tuesday morning I heard a whistle, apparently in North Dayotn, give the distress signal. At six o'clock following, the same signal was repeated. As soon as I got breakfast, I hastened to go to the office, but was soon informed that I could not get to the office, that the river had overflown its banks and was already half way from the river proper to my home. Soon the news came that the swelling flood had reached Helena street. Though the rain was still pouring, wife and I walked down Main street to see the oncoming waters. The waters were then about a half a mile out of the river banks. While standing looking upon the scene never to be forgotten, I saw the trolley wires shake violently. I asked some bystander what caused it, and was told that a house was passing under the wires down the street. I looked and it was so. My heart grew sick at the thought. There was nothing I could do—we all felt so helpless. The police and others were doing all that could be done to rescue the imperilled people. Mr. Netum Rathbun, our publishing agent, was living in that community. I found that he had gotten to safety with his family. The waters continued to rise. By this time the stream must have been nearly two miles wide, sweeping right through the heart of the city. In the center of the city it reached a depth of 18 to 20 feet, and stood there for nearly forty-eight hours. In this moment of great peril to the people of Dayton some heroic scenes were witnessed. Men were seen walking from house tops across the street on trolley wires. You say that was impossible! You do not know what can be done till you have to do or die. There were different lines of wires, one line above the other. With the feet on one line and the hands on the one above, they escaped from peril to safety. In many instances people were driven from the first floor to the second in their dwellings, and then to the attic, where whole families were imprisoned for forty-eight hours. The boatmen were active doing everything possible to relieve the distressed prisoners, but in many instances it was impossible to reach them, the current was so swift. No ordinary boat could live in such waters. One man told me that from the little window in the attic of his home he saw a big house go past him, rushing on the bosom of the mad waters. He watched it and saw it strike a large maple tree, and the tree went down before it as if it had been a little sapling. Hundreds of buildings were thus swept away. In many instances men and women and children could be seen on the roof of the floating buildings and they were calling for help, but no help could reach them in such dangerous waters. In the midst of this appalling disaster came another. Fire broke out and raged furiously, consuming many large and valuable buildings. On Wednesday at noon I went to Dayton View (a part of the city on a bluff on the north side of the river) where I could get a full view of the angry waters. Such a scene I never witnessed, and if it can be the Lord's will, I hope never to look upon another like it. Buildings were floating down the river, lodging in trees, or against bridges, and going to pieces. Already the great railroad bridge over which move daily the great through passenger trains of the Pennsylvania, the C. H. and D., the Erie, and the Big Four, had gone down under the great weight of the waters. Fifth street bridge had gone and other bridges were in peril. Looking across the raging waters, the buildings were standing in water to near the second floor, and then to add to the distress, I saw a number of residences burning, going down under the consuming flames. Such a scene was awful to behold. No one it seemed could reach those buildings, and if people were in them, as most likely they were (for many refused to leave their homes, believing there was no danger till it was too late to leave in safety) they had to choose between death in the fire and jumping from the burning building into the wild waters, which was almost certain death. No language can tell of the awfulness of the situation. Meantime the fires continued to spread in different parts of the city. Through all of Wednesday night the heavens above the city were illuminated by the great raging fires, meantime the waters began to fall. Hundreds of horses and dogs had perished—no possible way of escape. One horse was found in the third story of a house (dwelling) and he was alive. Two or three were found in the Y. M. C. A., and about the same number were found in the Fourth National Bank and alive, but 1250 have been found dead. As yet it is well nigh impossible to tell just how many people perished. We are devoutly thankful to report that the first news as to the number of deaths was too large. It now seems that between two and three hundred have been found. Of course many may never be found, for in such a mighty volume of water, moving so swiftly and with such power, no doubt many were carried far away. One remarkable fact was noted by the men who served in the rescuing of the imperilled ones, and that was the number of children which were born in the midst of these moments of peril. Some were born in the little frail boats while taking the mother to a place of safety. I think 38 instances of this kind were reported. In one case twins were born in the boat.

When the waters began to go down, then was revealed to the people of Dayton a condition such as few people have ever seen. There is not, I think, a single residence, or a single store in all of the main part of the city which was not terribly damaged. To look into a house or a store was to behold a scene which language is not able to describe. Everything, practically, which was in the reach of the waters, was destroyed, or damaged so as to be of almost no value. I suspect that thousands of pianos were destroyed. The few I have seen look as if they never could be used again. In the stores the destruction was complete. There was hardly a big plate glass front left intact—almost every one was broken out, and as for the goods inside, I think an earthquake could not have produced a more complete ruin. No language at my command can give the reader an adequate idea of the destruction which was wrought. In our own publishing house every one of the big plate glass in the front were destroyed, the partition wall between the stores was swept out. In the basement of the building our presses are to-day under eight feet of water. It will take days to pump this water out and then the presses must be cleaned before we can issue another *Herald*. We may decide to issue a small one next week from a job press, simply to let our people know our situation. All of our paper worth from $1200 to $1500, is ruined, and we must order more before we can do much. The loss to The Christian Publishing Association will most likely reach $3,000. Understand this is only a guess. I cannot be sure of the actual loss for some time yet. The main offices being on the fourth floor were not damaged. The receding waters left in every building a deposit of the blackest mud, and in many instances it was a foot deep or more, making the work of cleaning a task indeed.

So far as we can learn the people of the Christian Church had no loss by drowning, but of course they lost in common with others in damage to property, etc. I have received a number of telegrams, asking if I needed help. I am thankful to say that our home, being on an elevation, was not in the flood line at all. I cannot be grateful enough for this deliverance. I know much of the horrors of the flood, but I know little compared with what many suffered. It was the first time that starvation seemed to look me in the face. As soon as the people realized that we were in a great flood, there was a rush for the grocery stores which were outside of the line of the flood. Soon all was gone, and there we were without food, without city water, without gas (upon which we were depending for light and cooking), without electric lights, meantime not a train could come to the city, nor a traction car, and no street car could run at all; there was no telephone or telegraph service, and no mail going either way, and there we were, helpless. We had not a warm meal from dinner, March 25, till dinner to-day (April 3), when we borrowed of a neighbor a gasoline stove long enough to cook one meal, and I tell you it was good! Perhaps in two or three days we will borrow it again, and so keep along. Do you ask me, Why we do not buy one? Oh, because there are none in the city for sale—the stores are all destroyed. Let our friends in the South rest easy so far as we are concerned, as we hope to get through in good condition. There was much food sent in after about two days, but it was sent in for the flood sufferers, and as we were not in the flood, we could not feel it was right for us to apply for it. It would have been furnished to us free of charge, if we had applied, but we did not believe we ought to use the food sent for those who were losers in the great disaster, and so we did the best we could on the little we could pick up here and there. I am told that Dr. Bishop is hurt worse than most of our people. He and his wife are aged, and their house suffered more from the flood than did the most of the houses in that community, so Dr. Powers informed me to-day. I do not wish my friends to send me any financial aid, as I did not suffer losses, but if any of our people in the South feel like helping dear Brother and Sister Bishop, I am sure it would be help well and nobly given and just as truly deserved. I am making this suggestion without the knowledge of Dr. Bishop. He is now almost eighty years old and his wife is not very far behind him, and with such a calamity befalling them, it does seem pretty hard for them to meet the situation, and if

any can help them, I am sure it will be a blessing to them. He has always worked on a small salary and lived very economically, and am sure he needs help just now as he stands face to face with such a disaster. He estimates his damages at $1,000. His address is Rev. J. G. Bishop, D. D., 1231 W. Fifth St., Dayton, Ohio. Help him if you can with money—to help him put his house in order.

It is estimated that the property and business loss in Dayton will reach as high as $25,000,000, and for the entire flooded district in Ohio and Indiana, as much as $300,000,000. That is only an estimate, but it will surprise me if it does not go beyond that sum. However, the people of Dayton are getting in good spirits and cleaning out and going into business again with a vim. They are planning to have the United States Government deepen and strengthen the Miami river and raise the levees, so as to guard against another such disaster in the future, but at best it will take years for Dayton to regain what it has lost. Do excuse me for writing so much, but there is much to tell, and what I have said in this long letter will be but a drop in the bucket of what might be said. We thank God for safety and for the love of friends who have so generously offered to come to our assistance.

J. Pressley Barrett.

OUR BRETHREN IN OHIO.

To the Editor of The Christian Sun:

I am just returned from Defiance College, where I spent Sunday, March 30th, and preached in the morning in the College and at night in the Presbyterian church at a Union service.

About one fourth of the students of the college were back from their Easter vacation, but the others were marooned either at home or *en route*. One young man was courageous enough to walk twenty-four miles to get back to his work.

The town of Defiance was hard hit by the flood and lost one bridge over the Maumee River, and several of the manufacturing establishments and commercial houses were sufferers from the flood. Some ninety houses were either wrecked or carried off down the river. On last Sunday two hundred families were under care of the Relief Committee. Even on Sunday, as the waters had gotten back into the bed of the river, many of the people were engaged in scrubbing walls and floors and treating them to antiseptics , so as to avoid disease.

Our college people were on high ground and so do not suffer directly. But they will suffer much indirectly in the losses of patrons and friends. Both in contributions and students the difference is sure to be noted next year. But the courage of President McReynolds and his helpers is undaunted.

All our friends at Defiance were much disturbed about the situation at Dayton, both as to the safety of our many friends there, and the amount of loss sustained by the Publishing House. There must have been very serious loss in stock and in injury to presses and the building, for the House was situated right in the flooded district. But word from Dayton was not to be had while I was in Defiance, but since my return I have word by the way of Fall River of the safety both of Mrs. J. J. Summerbell and of Dr. O. W. Powers. And our conclusion, from the lack of mention of others, is that the most of our friends have escaped bodily harm, even if some of them suffer financially.

It is needless to mention that the floods in Ohio and Indiana of 1913 have struck our Christian churches and communities in that region the worst blow that they ever have experienced. They will receive the heartfelt sympathy of all the people within the radius covered by The Christian Sun.

Martyn Summerbell.

Lakemont, N. Y., April 2, 1913.

"THE DAYTON FLOOD AND OUR PUBLISHING INTERESTS."

Inasmuch as many inquiries have come to me regarding our interests at Dayton, for the benefit of our people I wish to make the following statements regarding that very great disaster.

Last Monday I went to Dayton, in company with another one of the ministers here. The railroad company refused to sell tickets to Dayton, but we bought tickets from Springfield to Xenia, thence to Dayton, and in this way, secured transportation to Dayton. When we arrived there our first duty was to secure passes to get access to the city which, since the flood, has been under military rule. We went to the National Cash Register, and there, after bluffing some, and practically fighting our way through several lines of police force, we were able to see the Secretary of John H. Patterson; I had no trouble to convince this gentleman that my visit to Dayton was important, and he gave us an "Emergency Pass" which gave us the right of the city.

The Dayton flood is beyond description. It is one of those very strange freaks which it does not seem possible at first thought, to understand. But on investigations we find the reason for it to be obvious.

The first thing that appeared to us in the flooded districts were wrecked houses, with fine furniture, covered with mud and slime. I can not see how it can be anything but a total loss. On our way to the business district we counted eight dead horses in one place. Three fine touring cars were piled in one heap; the finest automobiles that money could buy are now lying in the rubbish and debris of Dayton with wheels upturned. Street cars that were overtaken by the flood in the business district, were covered with the waters and literally beaten to pieces by the currents. Hundreds of the finest pianos were washed out of the homes and stores, set afloat, covered with mud and slime, and now they lie on the street, hang on the porch roofs of homes, and are beaten to pieces.

The entire business district was flooded. Every thing on the first floor of every business house in this district was ruined,—covered with mud or washed away. Canned goods, groceries, meats, dry goods, office supplies, drugs, liquor, hats, suits, shoes, and many other things washed through the streets in one conglomerated mass. Horses swam between buildings in water ten to fourteen feet deep, trying to climb the buildings and telephone poles, whinneying for help, to finally sink and drown. Two horses were on the fifth street bridge when it was swept away, frantic with grief they were running from one end to the other, after it had broken loose at either end, and went down with it. The water striking corner department stores, swept through these stores diagonally, breaking out the plate glass windows, and covering the floor with from four to six inches of mud and slime.

No person will ever know the extent of property loss, or the number of lives lost. These facts are kept as secret as possible for the sake of the city's future. All of our people there connected in any way with the denominational work, were saved, but most of them had experiences that were severe tests of their faith and nerves. I wish I had space here, and time, to relate some of the harrowing and gruesome experiences related to me. Think what it must be to be driven by a flood to the second story of your house, in black darkness, with the water creeping up two feet per hour, with no sign of relenting, while you know that to try to escape from the house would be almost sudden death. But I must not try to describe these experiences, for no doubt the Dayton people will tell us about it.

The loss at our Publishing House will be $1,000 to $1,500 I am told. There were four feet of muddy water in our new Dayton First church, and it was about that deep in the pastor's home. I am told almost nine-tenths of the families of the First church there suffered almost total loss of property, and there were two deaths out of the congregation. Under such circumstances the Dayton First church must have help if it is to have a future. The people of the denomination ought to come loyally and heartily to their relief at once.

The response from all over the country to the relief of these stricken people is generous, but we must not leave our work to other people. As you sit at your comfortable fireside, or in the pleasant evening breeze, if you live in the South, when you read this I would like to have you remember that men and women in Dayton who are in good circumstances, who have bank accounts, and good homes, are standing out on the "bread-line" where trucks and wagons pass along, with a man standing in each one of them, to hand out sandwiches and coffee. What a helpless thing money is, sometimes!

What God intends to teach us by these lessons, we may not now understand, but surely one thing is, how useless it is for us to put our trust in things that floods beat upon and wash down. Many men in Dayton, whose business was washed away, had been trusting too much in this business of making money. It seems that God needs to resort to very forceful methods sometimes before man will remember that He is able to restore again any thing that He has caused to be. The same power by which men built up these businesses, will help them to build again, and through it all teach them, if they will be taught, that He is author and giver. And then, too, what fine demonstration of the tie of sympathy in human hearts that binds our race together! Surely God made of one blood all nations to dwell on the face of the earth! And now we forget all except our desire to help all these people who are in need.

H. R. Clem.

Springfield, Ohio.

SUFFOLK LETTER.

Readers of The Sun will no doubt rejoice that Soffolk voted "dry" for the third time, on March 31st, with a good clean majority of 88 in a total vote of 805. Those who believe in saloons secured an order for the election through a petition which was their right under law. Those who do not believe in saloons met the issue on the defensive line through the pulpit and the "Citizen's League." The emphasis was placed on the "moral issue" with much proof of improvement in business during the four years of "dry." The ministers kept the moral issue before their congregations in repeated sermons by exchange of pulpits, and addresses in union meetings on Wednesday nights. Public and private citizens made speeches in churches and on the streets, and individuals reasoned successfully with individuals in favor of local option. The "wets" conducted a quiet personal campaign, without the courage to accept any challenge to defend their cause in public speech or public print. The campaign was conducted by local men except Sunday night before the election on Monday, Rev. Dr. G. W. Perry-

Continued on Page 10.

The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

JACOB AT BETHEL—HIS DREAM.

Sunday School Lesson for April 13 with Suggestions for the Superintendent.

Time: B. C. 1700 (Ussher).
Places: Beersheba, Bethel.
Person: Jacob.
Golden Text: "I am with thee and will keep thee whithersoever thou goest."
Leading Thought: God is always near.

If you will turn a minute to last Sunday's lesson you will be reminded why it was necessary for Jacob to get away from Beersheba. Rebekah did not wish him to leave clandestinely—that would create scandal; neither did she want her husband to know why she wanted him to leave. So it was proposed that Jacob go in search of a wife. The dislike of the natives was natural—we see the same things today—it was racial and tribal prejudice. Isaac sympathized with the idea and consented to Jacob's going. Probably servants were sent also.

From this time Isaac drops out of sight, while Jacob at the head of the chosen family holds the center of the stage. Rebekah thought Esau's rage would soon die out; that Jacob would have a delightful time and soon return to her, the family would be reunited and all would be well. It is well to reflect in how great a respect her hopes were in vain, and to notice the sorrow that must naturally have followed her improper conduct of the last lesson.

Esau had already two Hittite wives, but ascertaining the feeling of his parents took a cousin for his wife.

Verse 10. In obedience to his father's commandment Jacob went. It is probable that servants went with him. Esau was hardly present when the adieus were spoken. No doubt father and mother wept. Haran was the city from which Abraham had journeyed. Ostensibly Jacob left home for a short time but in fact he was running away a sinner and in order to save his life.

Verses 11-12. It took three days to reach Bethel—it was fifty miles from Beersheba. Again he stopped for the night, just as Oriental travelers now do. It was very much like the travels of "Gypsies" in our own time.

Here it was the dream took place. Orientals have very strong beliefs in dreams. The ladder may have been a great structure like a temple, or it may have been the rocky slopes of the mountain side in the gloaming.

Verse 13-15. "The Lord stood." A personal vision of Jehovah, and then were repeated to Jacob the promises that had been made to Abraham and to Isaac. "I am with thee." Through all the tedious years that were to follow Jacob could look back to this time and receive energy and encouragement in his trials. There was the promise of God —to ever be with him and to bring him again to his own land. But as is often the case with God he was to have a great testing time in the 14 and more years in Pedan-aram. From this time Jacob was no doubt a changed man.

Verses 16-19. The awakening and the pondering sleeplessly over the wonderful dream. It was revealed to Jacob that God was not dealing with him harshly but in love. He was teaching Jacob that while he could deceive Esau and Isaac and escape he could not escape God nor get away from him. He was as near in the desert as in the home of his patriarchal father.

Fear came upon Jacob. He had been dreaming of a wife and his return home triumphantly, suddenly to be awakened to a knowledge of the fact that God was near him.

Verse 20-21. The effect of the dream. If God was to be with him then he would serve God. He made a vow to serve him and to give the tenth.

LESSON CONTRASTS.

In our last lesson, we saw Jacob in his home with father, mother and brother about him; in this lesson we see him a wanderer, far from home and all that he could need; in this lesson he has no one to spread his couch, and can find only a stone for a pillow. But for Jacob, as for many another, "Sweet are the uses of adversity."

In the safe and sheltered home, the spirit of evil lurked, and Jacob readily fell into the evil ways of lying and deceit. But around him as he pillows on the barren heath, holy angels hover, and the voice of God reaches the aching heart, whereas it could not reach the scheming one. Jacob had forsaken God, but God had not forsaken Jacob. Now, at the earliest opportunity the heavenly Father calls his wandering child, lifts his thoughts to higher things, fills his brains with heavenly visions, and melts his heart by forgiving love. And, best of all, Jacob hears and heeds. He repudiates the evil one and his works—whom our last lesson found him obeying—and he takes the holy God of his fathers to be his God and personal Friend and Guide.

LESSON ANNOUNCEMENT.

To-day's story is about the first part of Jacob's life alone and without money. Next Sunday's lesson tells of the very different circumstances of his home-coming. You remember what Esau threatened to do to Jacob for stealing his birthright and his blessing. Jacob remembered this threat, too, and when he got back to the neighborhood of Esau's home, he was exceedingly frightened. Next Sunday's lesson tells how Esau acted and how Jacob won a new name. The origin of our Mizpah verse which we use so often in Sunday-school and other meetings will also be found in studying next Sunday's lesson.—Hageman.

TRY THE "WISH BOX."

A Novel Plan For Getting Valuable Suggestions.

A plan which I have seen in use in a country school as a help in filling up the library shelves acceptably was called the "Wish Box." Any one—teacher or pupil—was welcome to drop in a slip saying, "I wish I had" (naming the book). As every "wish" was seriously considered, and as there was only just so much money to spend on all of them, they were not dropped in the box too recklessly. As the months went on, some really valuable additions were made to the library—valuable, mainly, because they were books that were bound to be read, being the choice and desire of one or more who wanted them enough to ask for them.

It would be a good idea to utilize this plan for helping to solve the annual problem of selecting papers and lesson helps. Establish a "Wish-box," and request that the "wishes" be signed, and reasons given. If a teacher prefers this or that Lesson Help, the reason should be illuminating. If a pupil likes one paper better than another, let him mention the particular thing in the paper, or the special department that interests him. These are points very well worth knowing. Of course, the final choice depends on a variety of reasons. These are helps toward wise choosing. —Rex Fernald.

AN HONORARY MEMBER'S MEETING.

Notes on C. E. Topic April 13. "I Can Do All Things." Phil. 4:4-13.

First of all, the prayer-meeting committee should carefully arrange a programme for the meeting somewhat similar, perhaps, to the programme suggested below. Then steps must be taken to make sure of the attendance of as many honorary members as possible. Make a list of their names and distribute the names among members of the prayer-meeting committee, with a request to invite the person assigned, personally, if possible, or in writing, to attend the meeting. When the prayer-meeting committee is arranging the programme, definite part to be taken in the meeting should be planned for each honorary member, and when the invitations are given the honorary members should be asked to take the parts planned for them. The suggested part should be handed to them in writing in order to prevent slips of memory. If any of the honorary members cannot be present they should be asked to send special written greetings. This applies also to out-of-town honorary members.

An honorary member should lead the meeting. Seat the other honorary members *facing* the audience.

NOTICE TO SUNDAY SCHOOLS AND CHURCHES OF THE WESTERN N. C. CONFERENCE.

It will be remembered by those who attended the Young People's Convention of the Western N. C. Christian conference held at Pleasant Hill last July that it was decided to hold the next session of the convention with the church at Ramseur on July 26, 27, 28, 1913. But owing to the fact that the annual conference is to meet with the Ramseur church in November, and by request of the pastor and some of the members of the Ramseur church it has been decided to hold our Y. P. Convention at some other church. Therefore if there is a church or school within the bounds of the Western N. C. Conference that wishes to entertain the Young People's Convention on July 26, 27, 28, you will please notify me at once, in order that plans may be made to make the convention a success.

Yours in the work,
J. F. MORGAN, Pres. Y. P. Conv.
of Western N. C. Conference.

A National Temperance Life Insurance Association has been chartered, and the work of securing charter members is now going forward. Its home office is at 95 William Street, New York City. It will not insure any except total abstainers from alcoholic liquors. Its basic principle is that a total abstainer from alcoholic liquor is a better life insurance risk than a drinker, and that he is justly entitled to a lower rate by reason of such abstinence. There are also other important features not generally given in the old line insurance companies. The principle we believe to be a correct one. If any dependence can be put in the recent conclusions of science upon this question, there can be no question but that even the moderate use of alcohol is hurtful to health; and why should those who abstain from it pay the price of those who drink?—*Ex.*

—Rev. J. W. Holt: I like THE SUN and improvements all right, if you can just keep it at this.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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IMPORTANT NOTICE! WOMAN'S MISSIONARY RALLY.

The women of the Christian church will hold a missionary rally at Elon College, beginning May the 27th, the morning and afternoon services to be given to business and the evening to addresses. Great good should come of this gathering of our forces. Delegates should arrive on the twenty-sixth or on the early morning trains of the twenty-seventh.

Every Woman's Missionary Society is urged to send a delegate and pay her travelling expenses, and every church not having such a society is urged to do likewise. Every pastor has been asked to see to it that his field of labor has full representation, and many have written that they will certainly do so. Will not all do so?

All delegates should report themselves to the undersigned at once, who will arrange for their free entertainment while at the rally. Please do not neglect this request.

MRS. W. A. HARPER.

Elon College, N. C.

NOTICE—LITERATURE FREE.

Notice is hereby given that I have on hand for free distribution upon request all the necessary blanks for all the reports of Women's Missionary Societies, and upon request I will send the same to any address.

I will thank all who write for the literature to send me the names and addresses of the officers of their Society.

MRS. W. A. HARPER,
Corresponding Secretary.

Elon College, N. C.

CHANGE OF DATE—NOTE CAREFULLY.

At the request of the President of the Women's Board the date of the rally has been changed from the fourteenth of May to the twenty-seventh. Let all take due notice hereof and govern themselves accordingly. The official program will be mailed out shortly.

MRS. W. A. HARPER,
Corresponding Secretary.

April 7, 1913.

The best of all prayers is to act with a pure intention and with a continual reference to the will of God. Unhappy are they whose prayers do not render them more humble, more submissive, more vigilant over their faults, and more willing to live in obscurity. The coldness of our love is the silence of our hearts toward God. Without this we may pronounce prayers, but we do not pray; for what shall lead us to meditate upon the laws of God if it be not the love of Him who has made these laws?—*Fenelon.*

After January, 1914, neither wine, beer, nor spirits may be purchased in the restaurants of the Swedish parliament, according to a bill just passed by both houses.

London mobs are now breaking up suffragette meetings and maltreating the women.

WHY TURKEY'S ARMS HAVE FAILED.

From an article by Dr. Clark in The Congregationalist.

The prestige of Turkey has received a deathblow. Her only asset, the sword, has proven a broken reed. Her generals outclassed, her commissary department broken down, cholera raging among the troops, her provinces dropping away from her one by one, no wonder that the Bairam feast of 1912 was the most sorrowful one in her history.

Strange tales are told in the East of the reasons for the utter collapse of all the Turkish military plans. The cheap ammunition bought in Germany proved cheap indeed; the powder half dirt, the cartridges ill made, the shells powerless. The army, when the war broke out, was changing rifles from a more to a less antiquated pattern. The cartridges for both patterns were served out without discrimination and became hopelessly mixed, with the result that the men in the ranks found themselves with ammunition that would not fit their guns, in the face of a well-armed enemy, and they had to allow themselves to be shot down without a chance for defense.

Large appropriations, I was told, had been made for the troops in the vicinity of Beirut, but all had been expended for gorgeous raiment and for swords for the officers, while the soldiers were left with poor old guns and worse ammunition.

When the battles began, some surgeons were hurried to the seat of war, but they had no equipment. The apothecary stores of Beirut were searched for supplies. A few rolls of bandages and a few scissors were all that could be found, and the surgeons were sent off without a single knife. When they reached the army, shattered legs and arms appealed to them in vain for amputation, and the poor fellows died in swarms for lack of the simplest appliances and remedies.

Such unutterable carelessness and lack of common precautions in face of a war which has been long expected seems incredible, but my information comes from one of the most honored residents of Beirut, who has long lived in the city and who has taken a peculiar interest in governmental affairs.

In an extended journey throughout Palestine and Syria, taken while the war was at its height, we saw many indications of the desperate straits to which Turkey had been driven. The best young men had been drafted for the war and the strongest horses and mules had been requisitioned by the government, leaving behind the lame, halt, and blind. Two drafts had recently been enforced and could only be escaped by paying $200 for each call. One of the most intelligent and best-educated Syrians whom I met, the general secretary of the Christian Endeavor societies of Syria, told me that he had recently been obliged to pay almost $400 in order to be allowed to stay at home and attend to his business interests.

We constantly met elderly peasants, armed with old flintlocks or other muzzle-loading rifles, or with large and murderous-looking clubs in their hands, who went armed day and night for fear of their fellow countrymen who had been drafted, and who, rather than go to the war or pay the fine, had taken to the woods (or rather to the wadies), and were highwaymen by necessity, living off of travellers who were only less unfortunate than themselves.

The whole of Syria, including Palestine, is in a pitiable condition. Business is at a standstill. Travellers, who usually bring in so much ready money, are afraid to come. Cholera has broken out in the north, and Antioch, Alexandretta, and other places are quarantined against the rest of the world. Jerusalem is in a state of much agitation. The few travellers are forbidden to go out after dark, and a provision famine is threatened, it is said.

THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to be saved at the cheapest rate possible; the Christian who intends to get all the world he can, and not meet the worlding's doom; the Christian who aims to have as little religion as he may, without lacking it altogether.

The minimum Christian goes to church in the morning, and in the evening also unless it rains, or is too warm, or too cold, or he is too sleepy, or has a headache from eating too much dinner. He listens most respectively to the preacher, and joins in the prayer and praise. He applies the truth very judiciously, sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sunday-school he looks upon as an admirable institution, especially for the neglected and the ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs Sunday as a day of rest; nor does he think himself qualified to act as a teacher; there are so many persons better prepared for this important duty that he must beg to be excused. He is very friendly to Home and Foreign Missions and colportage, and gives his "mite." He thinks there are too many appeals, but he gives, if not enough to save his reputation, pretty near it; at all events he aims to.

The minimum Christian is not clear on a number of points. The opera and dancing, the theater and card-playing, and large, fashionable parties give him much trouble. He "cannot see the harm" in this or that or the other popular amusement; there is nothing in the Bible against it. He does not see but that a man may be a Christian and dance or go to the opera. He knows several excellent persons who do—why should not he? He stands so close to the dividing-line between the people of God and the world that it is hard to say on which side he really stands.

Ah, my brother, you are making this attempt? Beware, lest you find at last that, in trying to get into heaven with a little religion, you miss it altogether; lest without "gaining the whole world," you "lose your own soul."—*Presbyterian at Work.*

Aim at a steady mind to do right, go whereever duty calls you, and believe firmly that God will forgive the faults that take our weaknesses by surprise in spite of our sincere desire to please Him.—*Jean Nicholas Grou.*

If a man while devoutly engaged in prayer, were called by some duty in the Providence of God to cease therefrom and cook a broth for some sick person, or any other service, he should do so willingly and with great joy.—*John Tauler.*

The truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when most burdened.—*Sir Philip Sidney.*

From Our Contributors

Continued from Page 7.

man, of Norfolk, spoke to a great congregation of men at the Academy of Music and Rev. Dr. T. A. Smoot, of Norfolk, addressed a great audience of women at the Christian church.

The campaign all the way through, was conducted on high moral and religious ground and no bitterness of feeling was generated and no fault was found with the result. The mistake is often made of pressing local option measures through, under high-pressure methods, before the locality is really convinced. It is quite plain that Suffolk people are convinced and yield to the conviction that local option is better than saloons. This verdict is a compliment to Suffolk's moral improvement and her confidence in that which is right. Some of the "wets" say they would vote "dry" on "State-wide" election and that Suffolk's proximity to Norfolk is their reason for voting "wet" in the local option fight. To what extent this position is entertained does not yet appear.

Our Easter Service was fine, the Junior choir and "Little People" rendering charming services at the morning hour, and the "Main Choir" rendering "The Conquering King," a grand Easter Cantata, by Wilson, at night. The congregations must have been a thousand at each service, and the reverent and devout spirit that seemed to sway the audience crowned the day with spiritual joy. The offering will meet the conference call and the church moves to other work. The 23rd of March will be remembered as one of our greatest Easter Days. The day itself was perfect and the people entered into the holy hours with a new sense of resurrection and life. Nine canary birds among the beautiful flowers and palms added their sweet songs to the voices of the children and the maturer songs of men and women. "Let every thing that hath breath praise the Lord," "Praise ye the Lord."

W. W. Staley.

NORFOLK LETTER.

To remark that now, more than ever, we should all be proud of The Sun is but stating a truism. Upon receiving last week's issue I was compelled to confess that, although I had expected something good, my expectations were entirely surpassed as I read, scrutinized and criticised the copy of the first edition from the new Publishing House. I congratulate the editor, the stockholders generally, and the entire mechanical staff upon their most auspicious beginning, together with the Christian church at large upon the possession of such an organ.

Dr. Staley came down this morning from Suffolk and gave to the members of the Tidewater Ministerial Association an able and interesting paper upon Church Federation, showing particularly the relation which the Federal Council of Churches in America sustains to this work. His address was cordially received and made a fine impression upon the members of the Association. We hope he can be with us again.

We are expecting to begin our revival services at the Third Church this coming Sunday. We are also hoping and believing that our gracious Lord will pour out the Holy Spirit upon us so that our own membership shall be built up and edified and many sinners converted from the error of their ways. Pray for us that a great work may be done in our midst.

For the present, at least, Norfolk is "closed" upon the Sabbath. That is to say, you cannot buy soda-water, tobacco, ice-cream, or fruits of any sort from any dealer. Of course, there is a great hue and cry being raised on account of this condition of affairs and strenuous efforts are being made to discredit the efforts of the Sabbath Law Observance League by those who wish to exploit the Sabbath only for their own profit. What the final end will be no one can forecast, though it is to be hoped that out of all the agitation there may come something permanently good and healthful, and that the members of the Sabbath Law Observance League will "stick by their guns" until a final victory has been won.

Henry Spencer Booth.

ALABAMA LETTER.

The writer's last appointment at Langdale gave evidence of an increased interest in the work. We have been preaching here almost a year and a half, and if we mistake not, the past fourth Sunday was, in several particulars, our best day with this people so far. It is safe to say that the attendance was above normal and the sermons were heard with earnest attention. The collections for the day surpassed any previous record. The pastor's salary is paid up to the present and several dollars ahead. Such loyalty and enthusiasm are deeply appreciated.

On our return from Langdale on Monday, it was indeed a privilege to stop off at Lanett and spend several hours with Rev. L. I. Cox who was holding a revival there. Bro. Cox's earnest manner, big heart, devout life and soul-stirring sermons wonderfully awakened and aroused many of the people there. On Sunday night during the meeting, great numbers came only to be turned away in disappointment, every available portion of space in the church having been taken at an early hour. The exact number of conversions and accessions we have not learned. Bro. Cox went from Lanett to Richland, Ga., to engage in evangelistic services there.

The Sunday-school convention which was in session at Pleasant Grove last Saturday and Sunday was not what we hoped for in every particular, especially in point of attendance, there being less than half the schools of the conference represented. Several pastors and speakers were absent also. Notwitstanding, we had a very helpful session.

Officers were elected as follows: Pres., J. F. Beard; Vice Pres., Rev. C. W Carter; Sec. Treas., Miss Delia Carter.

The time and place for the next convention are to be decided by the Executive Committee, whose names I do not recall at present.

We were delighted to have with us during the convention, Rev. E. M. Carter, Supt. of the Christian Orphanage, whose presence and forceful addresses added much to the sesssion. He brought the cheering intelligence that the work at the Orphanage moved steadily forward. Bro. Carter came to Wadley where he delivered a strong sermon Sunday night. He boarded the 9:17 p. m. train for Elon College. Our prayers go with him.

Brother Pastor of the Alabama Conference, we have not heard from you relative to the "Pastors' Institute" suggested in my last letter. Perhaps you have just been waiting to give yourself time to think this matter over. I trust you have thought yourself full of the institute idea. I feel the need of such meeting. Do you? If so, let's have it.

G. O. Lankford.

Wadley, Ala., April 2, 1913.

ELON COLLEGE NOTES.

Dr. W. S. Long writes that he has just completed his book on Systematic Theology and that he will be ready when suitable to the Faculty to deliver its substance in a course of institute lectures before the ministers of the College community and the thirty-five ministerial students studying here. The Faculty has set April 16th and 17th as the dates for the lectures. There will be three sessions daily of two and one-half hours each. After its presentation to the institute the book will be published by the Christian Publishing Association. The College is fortunate to be thus honored by its first president.

The reports from Mrs. T. C. Amick continue to be promising and favorable. She will be in the hospital about three weeks yet, but is now assured of restoration to health.

Dr. Martyn Summerbell, who is vice-president of Defiance College, writes that the recent floods in Ohio did serious damage to the town of Defiance and the constituency of the College, tho' no direct damage to the College plant itself. We sympathize with President McReynolds and his noble co-laborers in this great misfortune.

Dr. Herndon preached a fine temperance sermon Sunday and interestingly related his personal experiences for the temperance movement in the state, when it first began, and was very unpopular.

The Special Normal Term for teachers opens Tuesday and the prospect is for an increased attendance over any previous year. This is the fourth year of its operation.

The Elon Graded School closed Friday. It is rumored that a month's subscription term will now be taught, the regular term being shorter than usual by reason of the expense incurred in equipping the new graded school building.

The enlarged and improved condition of The Christian Sun is the occasion of much favorable and congratulatory comment among the College community. We are glad also to have the paper mailed from this office. If the Publishing House does nothing more than give us such a paper as The Sun now is, it has justified its being. But it has greater things yet in store for us, and we are even assured that the full standard of excellence for The Sun has not yet been attained, whereat we wait with pleasing expectancy.

W. A. H.

—Col. R. M. Phillips, Associate editor of The Greensboro *Daily News,* late clerk of the State Senate, and one of the most popular and lovable editors in this State, died very suddenly, and after a brief illness, at his home near Carthage, N. C., Wednesday, April 2. Brother Phillips belonged to the famous Methodist quartet and was, besides being himself a great singer, exceedingly fond of song. He was one of the most congenial and jovial men in all our acquaintance, and the one who has helped so efficiently in making *The News* one of the very brightest and most readable dailies in the State.

The mayor of Boston has told proprietors of moving-picture shows in the city that he will revoke their licenses if they display at the entrances pictures of robbery, safe-breaking, murder, and other crimes.

Hon. Huntington Wilson, assistant Secretary of State, resigned his position on March 20 owing to a difference of opinion with the administration regarding its Chinese policy.

The Supreme Court enjoined Postmaster-General Burleson, on March 17, from enforing the Newspaper-publicity law while the court has the question of its constitutionality under consideration.

HAPPIER TIMES FOR CHILDREN OF KOREA.

By Anna S. Doriss

Korea is a land where the sunny days are very hot and the cold days are very cold. The people have not many nice shade trees to protect them from the sun of the Summer or to supply enough fuel for the Winter.

The Korean people lived many, many years all alone in their small country and not knowing of the boys and girls of other lands, or how they lived. They did not know, even, that in their great hills was a treasure of coal which would keep them supplied with heat. They knew there were precious metals in the earth but were fearful that if they dug the gold and silver, the evil spirits which they were sure were in such places would cause them harm. They did not know about glass to keep out cold and to let the good sunshine into their little dark mud huts. They did not think it was good to let little girls learn to study.

It is about twenty-eight years since the missionaries first went to Korea. I wish you could see how much happier many of the children are to-day than children were twenty years ago.

It is said in Korea nowadays that if mothers and fathers show too much affection towards their little boys and girls the bad spirits will cause some evil thing to happen to them, perhaps even death. A little girl is not cared for or loved in the home as much as a little boy. It is sad to see so many of the really small tots with a younger brother or sister tied to their backs; this is done because the mother is busy or tired of hearing the baby cry.

One of the first little girls I knew in Korea was very sweet, and was laughing nearly all the time. She had five younger brothers, none of whom had names. I found a name which meant "smiling," Kyung Hee, and so named my little girl—the eldest of the family. Another child did have a name, but it meant "outer room" and one day she came to me crying, asking me to change her name.

Their games are very funny. The girls play seesaw, one standing on either end of the plank or board, which is not very long or raised very high. First one jumps, then the other, the jumps sending the other one higher and higher into the air each time, landing squarely with both feet on the end of the plank. It sounds like a circus trick, doesn't it? I know this is fun, for I have tried it!

The boys play "tug of war." The rope is made of many smaller ropes of rice straw which have been rolled and twisted together until the small hands can hardly grasp it. Forming on two sides, the boys line up one behind the other, and while they pull harder and harder all the time they sing out together, very loudly, some kind of a song. This game lasts late into the Summer nights.

If you were a young Korean you might be sorry when you were nine or ten years old that you had to stop most of these good times and be married, and wear clothes like big men and women wear. But since the Koreans have been learning what the Bible teaches those that become Christians are doing very differently, so there are happier days for our little friends in Korea.

The first time I visited the town of Mir Yang, where my Korean home is, a small child was playing in the road, and seeing me he turned and ran screaming to his mother, saying "Come look at this long thing! Come look at this long thing!"

One day I was returning home and my servant came to the station to meet me. I noticed he was very quiet and presently he asked me if I had some medicine to give his little sister who was going to die. When a Korean does not eat, he is sure he will die. Sometimes they force food down their throats, thus causing more serious trouble. I went at once to see the little girl, but she was too sick to know me. I did not tell them what I was going to do, because they do not believe in water either inside the body or outisde, when one is sick. So, with the aid of her big brother and some hot water, soap and towels, we soon had the little girl looking like a different child. We also gave her some good hot medicine to drink, and of course next day she was better, so we nursed her for several weeks until she became quite well.

How would you like to live in Korea and not have your face washed? Some mothers said to me: "It is too cold to wash my baby's face," or "My baby will cry, he does not want his face washed"; and one said "Oh! it is only such a little thing (baby)." So some of them look very, very dirty, and get sore eyes and other diseases.

Are you not glad that we have gone to Korea to help the mothers and babies?—*From Over Sea and Land.*

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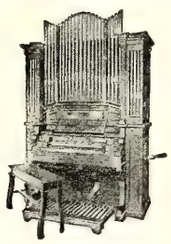

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Helpless As a Baby.

Valley Heights, Va.—Mrs. Jennie B. Kirby, in a letter from this place, says: "I was sick in bed for nine months, with womanly troubles. I was so weak and helpless, at times, that I could not raise my head off the pillow. I commenced to take Cardui, and I saw it was helping me at once. Now, I can work all day." As a tonic, for weak women, nothing has been found, for fifty years, that would take the place of Cardui. It will surely do you good. Cardui is prepared from vegetable ingredients, and has a specific, curative effect on the womanly organs. Try a bottle today. At your druggist's.

The railroads and express companies in Atchison, Kan., notified eight wholesale liquor companies in Winthrop, Mo., on March 19, that owing to the enforcement of the Webb law they would not accept shipments of liquor to any point in Kansas.

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

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MONTHLY S. S. OFFERING.		
Henderson	3.00	
3rd Ch., Norfolk	2.54	
New Lebanon	1.01	6.55
SPECIAL.		
Sale of Hogs	29.00	
Rev. G. O. Lankford	1.00	
Rev. G. D. Hunt	.50	
Robt. R. Hunt	.25	
Rev. C. W. Carter	.50	
J. F. Beard	.25	
C. S. McGee	1.00	
C. W. Stevens	.25	
J. T. Gibson	1.00	
J. F. Carter	.25	34.00
Total		$1021.22

No question about it, the water and sewerage is an actual necessity!

Last Saturday and Sunday this writer was attending the Sunday school convention of the Alabama conference. The weather was somewhat unfavorable, but many of the schools were represented and the convention was a success. One thing we are proud of, that is, the people of that section are becoming more interested in the Orphanage.

All the children are well and enjoying these fine spring days.

There seems to be a pretty fair prospect for a grain crop this time.

Mr. Woodard—our farmer—is making "hay while the sun shines." I don't think we could have found a better farmer nor one who would have shown greater interest in the work, anywhere. He fills the bill and does the work.

The fourth Sunday in March, Mr. and Mrs. Woodard took a few of the children out to Bethel (M. E.) church and rendered a short program to the delight of the congregation.

Our cooking stove has given almost completely out and Mrs. Woodard is working to replace it with a new one. It is very much needed. The results of the entertainment may be seen in the list of donations.

DONATIONS:

Buds of Promise, Burlington, S. S.: 1 pair shoes; Mrs. G. W. Upchurch, 3 cans tomatoes, 2 cans blackberries and 1 sack fruit; Mrs. H. U. Boyd, 1 dress; Miss Lula Upchurch, 1 skirt; Mrs. G. V. Massey, 3 cans tomatoes, 1 shirt waist, 2 pair pillow cases; Mrs. G. M. Parrish, 2 boys' suits and 1 dress; Mrs. J. H. Massey, 3 cans tomatoes, 1 can jelly, 1 can pickles.

Collected by Mrs. Woodard for Easter—Elon Friends as follows: C. A. Hughes, .25; Mrs. McNally, $1.00; Mr. Rippy, .10; Mrs. Ingle, 1 gallon of jelley, 5 pounds of dried fruit; Mrs. Mason, 1 can of berries; Mrs. W. C. Wicker, .10; Mrs. W. A. Harper, 1 can of cherries and two cans of beans; Mrs. Tate, 1 can of beans; Mrs. J. U. Newman, 4 eggs; Mrs. Pritchette, 4 eggs; Mrs. Clendenin, 6 eggs; Mrs. Duncan Loy, 7 eggs. Mrs. W. L. Smith 1½ dozen bananas; Mrs. W. P. Lawrence, 4 eggs and two cans fruit; Mrs McCauley, .30 and 1 can of fruit; Mrs. J. O. Atkinson, 1 box of mince meat; Mrs. G. S. Watson, .10; Mrs. Brannock, .10, and two cans of fruit; Dr. Ware, .05; Miss Nannie B. Farmer, .10; Miss Ada Cuthbertson, .25 and a pair of shoes; the Students also gave $8.00 to help buy for Easter. Mrs. Andrews of Burlington, N. C., and some of her friends gave 10 dozen eggs. With what others gave we had 25 dozen eggs for Easter. Mr. J. L. Faucette, .25.

Rev. W. J. Hackney, $5.00; collection at Bethel church, $16.03. The ladies gave six chickens, 3 dozen eggs, 2 cans of fruit, ½ bushel of beets, ½ gallon peas, and a kettle.

We thank you, dear friends, one and all, and pray God's blessings upon all who give to the orphans.

Holland, Va., March 26, 1913.
Dear Uncle Emory:

Harvey and I are ashamed because we haven't written you this year and if you will excuse us this time we will try to do better in the future.

Mamma gave us some chickens for the Orphanage and we sold them for five dollars and send you the money.

Your little friends,
HARVEY L. VINCENT.
ELIZABETH J. VINCENT,

Now, I call that business; I wonder if more of the cousins will go into the poultry business.

McRae, Ga., March 19, 1913.
Dear Uncle Emory:

Easter is almost here.

We are going to have an Easter program in our missionary society. The name of my speech is "How to Locate Easter." We send our dimes with love.

JOHN NEWMAN DENTON,
S. E. DENTON, JR.,
JOSEPH RABB DENTON.

I see you are learning to be an orator; and, for a good cause. Missionary society sounds mighty good to me.

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LIQUOR AND THE LAW.

Most of the friends of prohibition regard the enactment of the Kenyon-Webb liquor law as a triumph for the cause, but many able lawyers, both in and out of Congress, disagree with them, for they believe that the act is unconstitutional. Among those who hold that view are former President Taft, who vetoed the bill, and former Attorney-General Wickersham, who advised him to veto it. Nevertheless, the majority of Congress decided to allow the Supreme Court to settle the question, and so passed the bill again, over the President's veto.

The new law forbids the shipment from one state to another of beer, wine or spirituous liquors "to be received, possessed, sold, or in any manner used, either in the original package or otherwise, in violation of any law of such state." Those who believe that the law is unconstitutional, declare that in this clause Congress has surrendered to the states its power to regulate interstate commerce, for it permits one state to make laws to prevent the admission of a commodity from another state. They say that if a law against the shipment of liquor is valid, a law against the shipment of tobacco, wheat, flour, furniture, or beef would also be valid, since all are "commodities."

The temperance people, on the other hand, maintain that liquor is not a "commodity," but a dangerous poison that menaces public health, and that consequently it should be classified not as property, but as a plague and a pest. They regard it as just as reasonable for a state to outlaw liquor as to bar smallpox, or yellow fever, or any other menace to the public health; and that power, of course, all the states have.

There are already eight states that prohibit the manufacture and sale of liquor, and thirty-six others that under local option laws forbid it in all or a part of their territory. Those states, nevertheless, have been powerless to prevent liquor dealers in other states from shipping their goods across their borders. The new law is the latest attempt to put an end to that condition, but it remains for the courts to decide whether or not the attempt shall succeed.

The Supreme Court will pass, of course, on the validity of the law, not on the desirability of its aim. If it decides adversely it will say, in effect, "You have not found the right way." Certainly a community that wishes to prohibit liquor should not have its will thwarted by the contrary-minded in other states. With thought and care, the right way will ultimately be found.—*Youth's Companion.*

Washington, D. C.—President Finley, of the Southern Railway Company, has announced that the Company will soon let contracts for the construction of double track from Monroe, Va., the southern terminus of the Washington Division of the Southern Railway, to Amherst, Va. This improvement, when completed, will be materially helpful in the movement of trains on the Washington Division into and out of Monroe terminal. Contracts will also be let for the construction of double track from Twenty-seventh Street, Birmingham, Ala., to the east end of the North Birmingham Yard, which will facilitate the handling of traffic in connection with that important traffic center.

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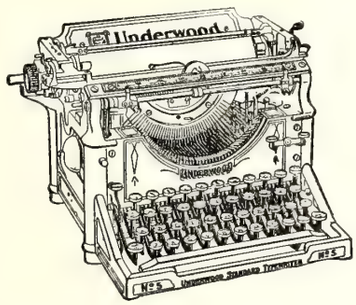

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DEATHS

Truitt.

The funeral services of Miss Lavinia Truitt, who died Friday afternoon, were conducted from the First Christian church yesterday afternoon at 4 o'clock. The auditorium was filled with friends of the deceased and the family. Rev. H. E. Rountree, the pastor, conducted the funeral, assisted by Dr. L. F. Johnson, who preached the sermon.

Miss Truitt was 44 years of age, and well known among a large circle in this city, especially in South Greensboro. Her piety, her interest in human needs and her loyalty to home and God distinguished her already lovely character as beautiful in service, helpfulness and alms deeds. She was a member of the well known Truitt family of South Greensboro, whose grief is unsurpassed because of their loss. Her sisters are Mrs. R. W. Williams and Mrs. J. R. Foster, and her brothers are James R. and W. B. Truitt.

During the last seven months of her life she was a great sufferer, and the anxiety of her loved ones was intensified from month to month, as she was helpless and death seemed inevitable. Death came as a great relief, having lived unto the Lord and died with most beautiful assurances left behind. Dr. Johnson, who was pastor while the church was under construction, said: "She had something to do with every piece put in the building."

The pallbearers were B. B. Phillips, C. C. Johnson, C. A. Hines, S. A. Caveness, J. L. Cogle, H. V. Simpson. The floral designs were numerous and beautiful. Interment was made in Green Hill Cemetery.

H. E. ROUNTREE, Pastor.

Boyd.

Deacon Murphy Boyd, E. Durham, N. C., died February 28, at the age of 81 years and 14 days. Deacon Boyd was a member and deacon of Christian Chapel Christian church for 40 years, and lived a consistent Christian life. He was twice married and reared two sets of children who mourn their loss. Our sympathy goes out for the family and his brother, Henry Poe, at Lillington, N. C. This writer was his pastor for seven years and found Bro. Boyd always cheerful in his Christian life and faithful in Christian service.

J. D. WICKER.

DOES YOUR HOME ATTRACT OR REPEL?

Have you ever stopped to ask yourself this important question? Do the members of your family, old and young alike, enjoy their home life, or do they look elsewhere for pleasure? Is your home a real home in the true sense of the word, or is it merely a house, a place to eat and sleep?

Remember that your home is what you make it. If you wish it to attract, you must put the attractions in it. And that is just where the Christian Sun Piano Club comes to the assistance of the home-maker. If you wish to make home most attractive to father and the boys, by all means join the Club and select the Ludden & Bates self-player piano, the greatest entertainer of the age. It will prove a source of never-ending pleasure and entertainment not only for the men folks, who could not perform on an ordinary piano, but also to mother and the daughters, who have studied music and who will play it as they would any other high grade piano.

A good mother and a Ludden & Bates Self-player piano will make any home attractive. You will have to supply the mother, but the Club will make it easy for you to obtain the self-player. Write for a copy of the Club's beautifully illustrated catalogue of pianos and self-player pianos, giving full particulars. Address the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

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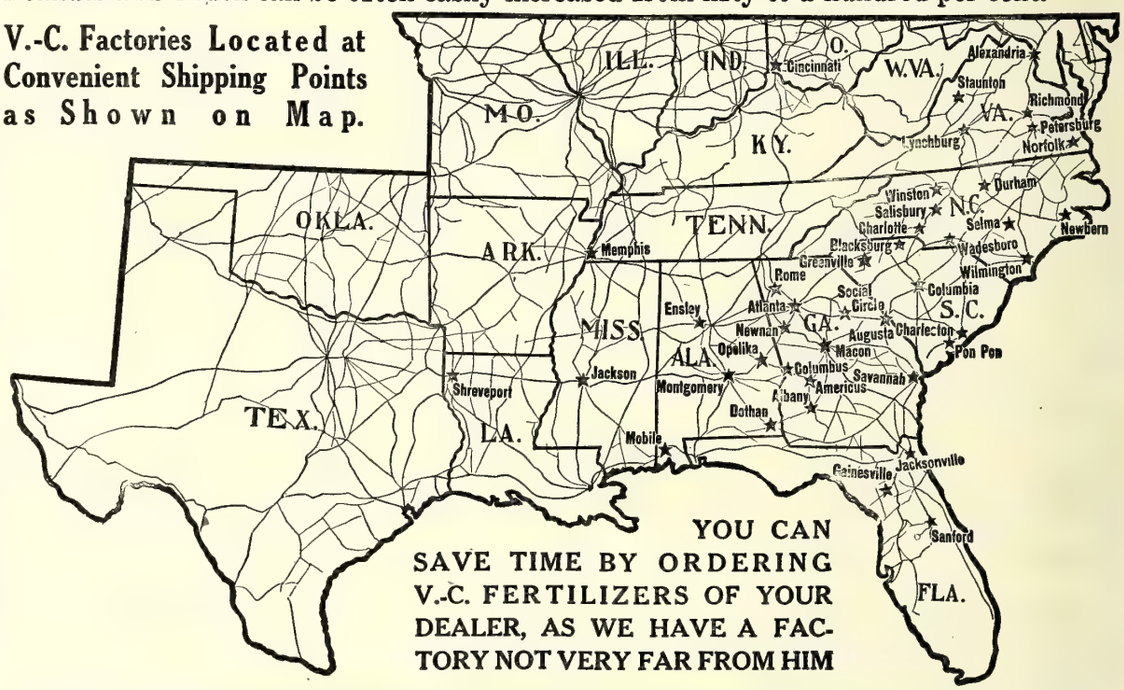

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OUR MEETING IN MAY.

It is hoped that many of the women of our church are planning to attend the missionary mass meeting at Elon College on May 27th. The Convention Board at that time will attend to the business that may claim their attention. Then it is planned to have some speeches on different phases of the work and Missions in general. We need to become informed, we need to know how to become missionary in spirit; we need to have our enthusiasm kindled. Let us come together with a determination to learn and to know more about Missions. It is a neglected field among us as a church and it is high time we were engaged in its cultivation.

The people in Elon will provide entertainment. Inform Mrs Harper of your intention to attend. They would be glad to see our interest in the work evinced by a large number in attendance. Let there be a large gathering.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia, or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

That was a broadminded clergyman who recently, in one of his sermons, asserted that God does not fix the death rate. There are many agencies that contribute to maintaining a high death rate, and chief among these are those persons who think that disease and death are sent by a Divine Providence as a punishment for our sins. Then come those who flout at all health laws and refuse even to be taught how to do the things that make for community health and safety.

Sit, stand and work erect. Practice deep breathing at regular intervals, and always breathe through your nose. Bathe frequently and use plenty of soap. Wash your hands very carefully before handling food. Don't put your fingers, your money, or your pencils in your mouth. Don't bite your finger nails. Clean your teeth night and morning. Careful attention to these suggestions will help to keep you clean and well.

Just Half In Bed.

Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

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of

AUSTIN CRAIG

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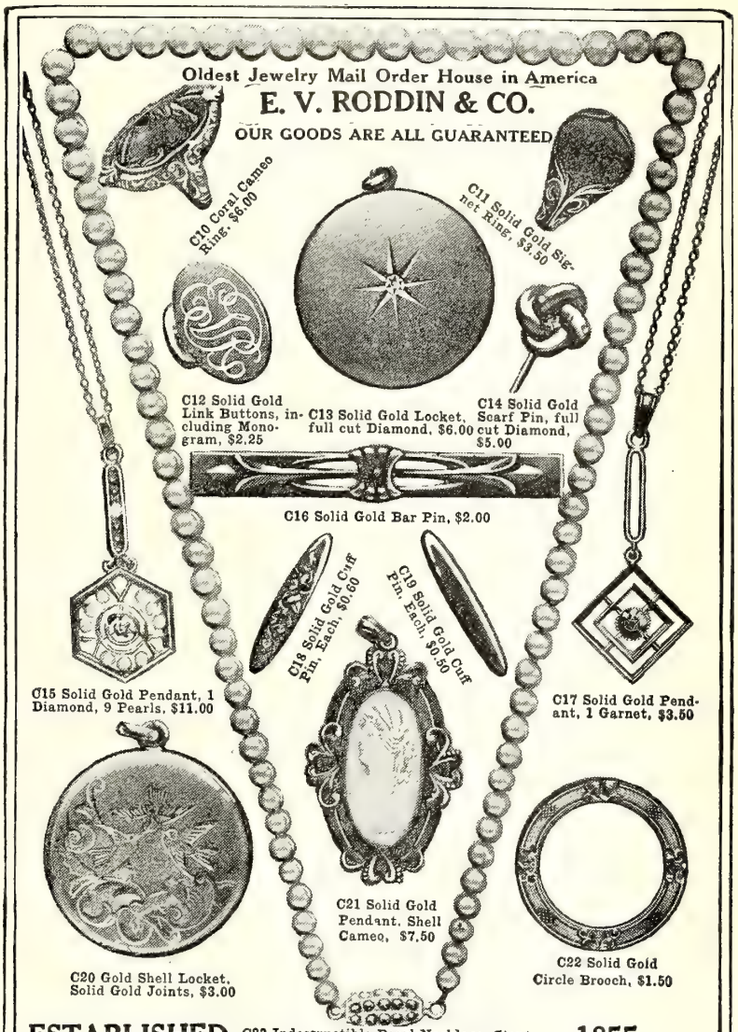

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J. O. ATKINSON, ... EDITOR

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No. 66 .....12:05 p. m.

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NORTH CAROLINA SUNDAY SCHOOL ASSOCIATION.

The program for the North Carolina Sunday School Convention to be held in Greensboro April 22-24, is nearing completion, and promises to be one of much interest and helpfulness.

Three speakers of international reputation have been booked for this Convention in addition to the splendid array of home talent to be used.

A large, new warehouse with a seating capacity of three thousand has been secured for the regular sessions and a large platform will be built to seat a chorus choir of three hundred voices.

Messrs. Tullar and Meredith, the well-known music composers and publishers of New York City, will have charge of the music, which insures life to this department.

Who are delegates? The counties can send two delegates for each township in the county, though they do not need to be elected by townships, but can come from any part of the county that seems most convenient.

Each Sunday school of all denominations can send two delegates. They can be pastors and superintendents, or two others volunteering, elected, or appointed, and should more desire to come from larger schools they will be taken care of as long as there is room.

Colleges and High Schools can send two for every fifty students.

All who expect to attend should send their names to the North Carolina Sunday School Association, or to C. C. McLean, Chairman of Committee of Entertainment, Greensboro, N. C., that homes may be provided as early as possible.

As a specialty is to be made of the Secondary Division, there should be a number of delegates sent from classes of teen ages, so send some bright boys and girls.

DR. FREIDMANN'S "CURE."

Is there a "cure" for consumption? Has Dr. Friedmann found it? These are live questions these days. Many people are found who do not hesitate to answer, "Oh, yes, I think there is a cure for consumption and I think Dr. Friedmann has found it." But have such people any right to an opinion? Are they not predicting a long way outside of their territory? Is it not probable that their opinions are tempered to a large extent with their strong desire that such a cure may be found? Many eminent doctors and health officers have expressed their opinion that a cure for tuberculosis would be found in this generation. We hope Dr. Friedmann has found it. He has been working along the right line. But in the meantime, it will certainly be the part of wisdom for the average citizen, if not for the average doctor and health officer, to possess himself with patience until some more authoritative body than Dr. Friedmann and his own medical staff can pass on this matter.

Many treatments have already been made by Dr. Friedmann in New York, and the United States Government authorities are busy testing the remedy to ascertain for certain, first, if it is harmless, and second, if it will really cure consumption. It will probably take six or eight weeks before much of an opinion can be given, even by these experts.

In the meantime, those of us who are so unfortunate as to have the disease should not lose any time, or falter one step in the well beaten, time-trodden path of cure that we now know so well, namely, rest, fresh air and pure food. If Dr. Freidmann has discovered a cure, so much the better, but until that fact has been well demonstrated and until his cure can be generally obtained, let us not waste any *valuable time.*

Bad air kills more people every year than are killed by bullets.—*N. C. State Board of Health.*

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., APRIL 16, 1913 NO. 16

BRIEFS

The Bible and Flies.

Flies are a pest. They are here, not to keep, but to kill. Like deadly diseases, we destroy them, or they destroy us. They haunt our guests, throng our houses, swarm our tables to tell the story of filth and uncleanness. Swat the fly as you would any other pest or plague. Even "dead flies cause the ointment of the apothecary to send forth a stinking savour." (Prov. 10:1).

When Men Are Great.

It was a sage who said, "Those are the greatest men who are oftenest in men's good thoughts." And men are greatest, not when others are compelled to do for them, but when they do for others. Every man is measured, in this world, by the service he renders, not by what is rendered him. Yet there are would-be great men who are seeking positions of comparative idleness in which they may make others serve them.

The Sins of Fathers.

In a lucid moment Charles Dickens wrote "I think it must be some where written that the virtues of the mothers shall occasionally, be visited on the children, as well as the sins of the fathers." But the original puts it stronger than that, for whereas the iniquity of the father is visited to the third and fourth generation of them that hate, mercy is shown unto thousands of them that love God and keep His commandments. The virtues of mothers, visited unto the children of the tenth and twelfth and hundredth generation have been the saving of the race. Napoleon was right when he said "What France needs is better mothers."

Keeping Sin Secret.

Hatred, expressed or unexpressed, is sin. He that hateth his brother is a murderer. The thought does not have to be expressed for God to know it; and sin is the attitude, not of man to man, but of man to God. Malice, envy, strife, vanity carried in the heart God seeth just as if they were proclaimed from the house-top. "Curse not the king, no not in thy thought; and curse not the rich in thy bed chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." (Prov. 10:20). Sin cannot be kept secret. Birds and winged things of the air will make it known. So it hath been decreed of almighty God.

Weighed in the Balances.

For a thousand years, far more than that, the saloon has been on trial, and in all that time it is said that no man has ever lived who could say truthfully that the saloon had made him a better man. Over against this put the millions who could say, and all too truthfully, the saloon has been my ruin. If not once in a thousand years the saloon has made even one individual better, is it not high time sensible and sane people were putting it out of business? The greatest curse ever sent to man was not war, nor famine, nor pestilence, nor tempest, nor flood, nor disease, but the saloon. It is the scourge of the human family, and the sooner all sensible people learn this the [illegible] for the race.

Holding a Grudge.

A grudge is like a passion, has its [illegible] in the feelings, and grows by feeding. Feed an appetite and you satisfy it; feed a passion and you multiply it. A grudge soon passes beyond an appetite and becomes a passion. Beware! Your grudge will grow beyond you, and, being intensely personal, like the toothache, will cling close to you and result in hurting you worse than it does any one else. Yet "How we do love to nurse a grudge, and hug it close to us, making sure that it is alive and growing," recently wrote one. One would far better run the risk of carrying a snake in one's bosom than carry a grudge in one's heart for the snake is neither so poisonous, nor so apt to strike at the unexpected moment.

The Full Meaning.

Sometimes changes wrought in a word give an added conception of what the word means. For short we say "good-bye," the real meaning of which, though seldom thought of at the time, is, God-be-with-you. Another change is even more significant. When our Saxon forbears, being recently converted to Christianity, wanted a word for God, having no fit word in their language, they condensed their virtues, kindness, mercy, patience, forgiveness, love, all into the one word, Good, and then the word good was shortened into God. There is no higher conception of God than this—He is good, contains in himself all the noble and exalted virtues known of. God is good; good is God. Wherever there is goodness there is God; wherever God is there is goodness.

A Wider Field.

One of President Woodrow Wilson's daughters, Miss Jessie, has discovered that there is a wider field of usefulness for the daughters of the White House than to play cards, preside at pink teas, and lead the gay social whirl. Miss Jessie Wilson is enjoying social life in Washington, and doing a great work beside, namely, helping to build up the Young Woman's Christian Association. The throngs were so great who wanted to hear her in Richmond last Saturday that doors had to be closed much before the hour of speaking began. The door of usefulness, privilege, enjoyment, opportunity, always swings wide open to one when one wishes to seek peace and pursue righteousness. Sin bars the door to activity and usefulness; righteousness swings it wide open. The only reason why there are people "with nothing to do" is because there are people trying to live and to walk and to do without God in their lives.

Parental Respect.

The child will respect, and honor, and love both parents as long as parents will respect and honor and love each other, and their children. Children begin to disrespect their parents only when parents begin to disrespect each other. An anonymous writer penned some where the following:

"Parents should bear this in mind, that children lose respect very soon upon hearing them disagree, using bitter, cutting words to each other. This is inflicting the first actual pain the baby hearts have been called upon to bear. The child experiences conflicting emotions, which end in pity for one parent and contempt for the other. O parent, pause; consider before you lose this hold on the little being who has heretofore considered you perfect! Let there be unanimity of purpose in act, word, and deed, before these little creatures, who are susceptible to every new impression, if you would preserve their love and respect."

The Ministry and Evangelism.

The world regards the ministry in a different light from that of any other calling. The vocation itself has a sacredness about it which people respect—as long as those who are in the calling will allow respect. Now this respect is maintained only as long as the minister will make it understood that he represents not himself, but his Maker. President Wilson relates this incident of his father, which is striking and worth while:

"I remember—for I have had the unspeakable joy of having been born and bred in a minister's family—I remember one occasion which made a very profound impression upon me when I was a lad, in a company of gentlemen where my father was present, and where I happened to be, unobserved. One of the gentlemen in a moment of excitement uttered an oath, and then, his eyes resting upon my father, he said with evident sincerity: "Dr. Wilson, I beg your pardon; I did not notice that you were present." "Oh," said my father, "you mistake sir; it is not to me you owe the apology." I doubt if any other remark ever entered quite so straight to the quick in me as that did, the consciousness that my father, taken by surprise, was at once so conscious that he was not the person offended that he should naturally call the attention of the man who had uttered the oath to what was the simple fact, that the offense was not to him, but to his Maker. It was exactly as if a disrespectful word had been spoken of the President of the United States in the presence of an Ambassador of the United States, the apology would be due not to him, but to his Government. And if ministers could always so contrive it that in their presence the presence of God was manifest, the whole problem of the ministry would be solved and evangelization would be irresistible."

—The program for the World's Sunday School Convention to be held in Zurich, Switzerland, July 8-15, will have for its general theme "The Sunday School and the Great Commission," and for eight days Sunday school specialists from all parts of the world will give their thought to the consideration of the problems of "The Sunday School Conquest of the World."

State Library

EDITORIAL

TITHING.

Our age strains at the burden of its immense wealth; and staggers beneath the heavier burden of trying to get more wealth. Thomas Carlyle said that the hell of the England of his day was in not getting rich. The curse of the America of our day is in trying too hard to get rich. We are not satisfied; there is no contentment.

Pick out in your mind right now a man who, fifteen years ago, was worth five thousand dollars. He is now worth fifty thousand; and he works harder, worries more, and sleeps less than he did then. His health is not as good, his happiness is not as abundant, his life not as free and wholesome now as then. The men of the present who are pulling hardest, working most, and resting least are the men with fortunes to their credit. The church owes these men, and all men, a debt. That debt has been long, all too long, neglected.

The church is under the obligation to teach men and women everywhere that they are only stewards; that all they possess really belongs to God; and that at least one tenth of all their holdings, a tithe of their income as stewards, is to be rendered to God for His service in the sanctuary, for the spread of His gospel, for carrying on His work in the world. God could have sent angels to carry on His work here below. But he did not. He loved man so that He exalted him into the position of co-laborer with Himself. I Cor. 3:9, "We are laborers together with God."

Now since we are exalted into co-partnership with Him, He requires, by divine law, that we give at least one tenth of our income for promoting His work in the world.

When Jacob was at Bethel, where he had the vision of the ladder that reached from earth to heaven, he vowed a vow unto the Lord, "And of all that thou shalt give me I will surely give the tenth unto thee." Standing in the light of recent revelation, and carried up to high ground by what he had seen and heard, Jacob would not have made such a vow, but for heaven's law, and the discernment of God's will concerning him.

And so, at a later date, the law was laid down in plain terms. Leviticus 29:30, "And all the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord." That law has never been abolished, and is even better for the world's happiness and joy today than when it was given.

Again in Scriptures, the tenth of all that was made by the Israelites was set aside for use and service in the sanctuary. The law was pointed and powerful in this particular. Num. 18:21, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." So by divine law a tenth was taken from all the Israelites to be used for service in the sanctuary. The Israelites had to contribute that much.

We find this striking scripture in II Chron. 31:5, "And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and all the increase of the field, and the tithe of all things brought they abundantly." Then still more striking is verse 10, "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people."

In Nehemiah 13:12 are recorded these words, "Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." So well was this fixed in the Jewish mind, and so thoroughly established was the law, that it was considered robbery not to contribute the tenth; all of the tenth that a man withheld was deemed so much theft. Mal. 3:8-9, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation."

Failing to give the Lord a tenth of the income was deemed robbery; and that law has not been revoked or abolished. Old Testament law has been fulfilled, but not wiped out. That is, we are to fill the law full, and then go beyond that, for we are more favored than they for whom the law was made. In Proverbs 3:9 we are admonished, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Our Lord flung wide the door, and instead of abolishing the law, He bade men, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall man give unto your bosom." And then the greatest of all lessons was taught by our Lord, and one universally known to be true, "It is more blessed to give than to receive."

There is a man of our acquaintance in this State who gives a tenth to the Lord, and more besides. The Lord has greatly blessed him. In addition to dozens of other benevolences in which he invests his gifts, he supports fourteen missionaries on the foreign field. We haven't the first doubt but that this man will tell you that he gets far more joy, receives more real life, and happiness, out of what he gives than out of what he gets. The Lord always makes His word good.

If we would be a happy people, as well as wealthy people, and know life at its fullest and best, we have got to learn the lesson and the law of giving. We who are engaged in religious vocations, in furthering directly the work of the Master, owe it as a duty to the business world about us to teach men the art, the joy, the law, and the satisfaction of giving. The Lord is not going to make one any poorer for giving, but richer. God does not want to rob anybody by requiring gifts; God always wants to benefit and to bless. These burdens at which we tug and strain will be easier and lighter when we shall have learned, and put into practice, the divine law of giving. The man who is not giving at least a tenth of what he makes, is not living up to God's requirements, and is missing much of the joy that the divine Hand holds out to him. It is for man's good, not God's enrichment, that man is required to give. Let any man try giving a tenth for one year, and then say if one ever got so much joy, and happiness, and satisfaction out of that much of his holdings, or investments before. God never would have required it had it not been for His love of man.

The Church owes it to the world of men and women, who want and need light, to teach this truth, and so lead them into the light.

EDITORS AND OFFICE.

The Greensboro *Daily News* inquires: "Are the editors about to lose their rabbit-foot? Congressman Steadman has overlooked them in making recommendations for the post-offices at Burlington and Madison." Did the *News* want all the editors of the State to quit the tripod and join the office seeking brigade? If any profession, or vocation, has fared well in the matter of office getting in North Carolina under the present administration it certainly is the newspaper tribe. Fact is, we acknowledge to a feeling of shame that so many of our editorial brethren have fallen over one another trying to get office of late About the only great papers in the State whose editor or staff have not been in the mix-up at the pie-counter are those of our contemporary, the *News* and the Charlotte *Observer*. This is rather a reflection upon our craft, for if there is a field, other than the Christian ministry, in which a man may better serve his day and generation, and help up-lift his fellows, than that of the editor and the newspaper man, we don't know what, or where it is. We congratulate the editors at Burlington and Madison that Major Steadman had, and reserved for them, a larger field of service than that of postmaster, namely, to edit their papers and help upbuild their country.

The editorial life is hard. We know full well its ups, downs, plights and pitfalls. But men of the right make-up are not out looking for an easy place and idle occupation. The editorial life is a life of service, and he who serves best lives most, and attains most nearly the end of his creation.

When man was first created and placed in the Garden he was told to "dress it and keep it." That was service. When man was driven from the Garden he was told to get his living by the sweat of his brow. That was service.

When the Savior wanted to make it known as to who would be the greatest he said "He that would be greatest, let him be servant of all."

The man who tries to escape honest toil, efficient service, willing work in this world is trying to escape all that is best, noblest and truest in life.

HELP FOR REV. J. G. BISHOP AND WIFE.

In last week's CHRISTIAN SUN, April 9, Dr. J. P. Barrett, writing of the terrible situation from the recent floods in Dayton, Ohio, said: "I am told that Dr. Bishop is hurt worse than most of our people. He and his wife are aged, and their house suffered more from the flood than did most of the houses in that community. I do not wish my friends to send me any financial aid, as I did not suffer losses, but if any of our people in the South feel like helping Brother and Sister Bishop, I am sure it would be help worthy and nobly given and just as truly deserved. I am making this suggestion without the knowledge of Dr. Bishop. He is now almost eighty years old and his wife is not very far behind him. He has always worked on a small salary and lived economically, and I am sure needs help just now as he stands face to face with such a calamity."

We offered our services to accept such donations as SUN readers might see fit to make, and to put them together and forward to Bro. Bishop as fast as amounts worth while accumulate. Bro. Bishop's loss is estimated at $1,000.00 or more.

The following have been received:

Rev. W. G. Clements, Morrisville, N. C.	$1.00
Rev. J. L. Foster, Waverly, Va.	5.00
Rev. P. H. Fleming, High Point, N. C.	1.00
A. G. Bergeron, Elon College, N. C.	.50
W. T. Lewis, Elon College, N. C.	.50
H. S. Smith, Elon College, N. C.	.50
I. W. Pritchard, Chapel Hill, N. C.	1.00
Miss Essie Houchins, Elon College, N. C.	.50
J. O. Atkinson, Elon College	1.00
Prof. W. P. Lawrence, Elon College,	1.00
Rev. J. W. Wellons, Elon College,	1.00
Mrs. M. C. Watkins, Windsor, Va.	1.00
Mrs. T. W. Parks, Hallison, N. C.	1.00
	$15.00

If others wish to help let them send in the

amounts at once. We will acknowledge same in THE SUN and forward to Bro. Bishop without any charge. There is no more beloved or worthy minister in all our brotherhood than dear Bro. Bishop, who has literally worn himself out for his church and for the Kingdom. He has been for years Treasurer of our Foreign Mission Board, and because of his great love for the cause, has worked for barely a living salary. He needs help now. We have heard of some churches who will take collection for this purpose next Sunday. Sums will be gladly received, acknowledged and forwarded. Norfolk Memorial took collection last Sunday amounting to $25.00. We presume this was forwarded direct.

SEARCH, SEIZURE AND TEMPERANCE.

"Sixty gallons of corn liquor, in bottles, brown jugs, barrels, kegs and every other imaginable vessel was taken today at noon by Constable Raymond Hall, and Deputies Lonnie Morgan, Cat Belvin and Ed Couch. This is really the first time that the search and seizure law has had any effect in Durham." The above altogether illuminating paragraph is from the Durham *Sun,* April 12. So if the search and seizure act passed by our recent Legislature shall be of no service elsewhere, it has proven its wisdom for being in Durham.

The simple fact of the matter is that if liquor is bought, sold, traded, bargained away, or consumed, to excess, in North Carolina now, the fault is with the officers of the law. Sentiment in this Commonwealth is against liquor. The State by an overwhelming majority at the polls voted it out. Two years ago when the "near-beer" saloons were in vogue everywhere, an appeal went to our law-makers to abolish these nuisances. Such a law passed without opposition. This year, when the temperance people asked for an act whereby houses and places suspected of keeping liquor might be searched on suspicion, and if liquor were found, that the same might be seized forthwith, their request had only to be made known and the law went on the statute books without let or hindrance. When the popular and bright young Congressman, E. Y. Webb, from the eighth North Carolina district, introduced at Washington a bill to regulate interstate shipment of liquor, all North Carolina felt that this good man was their own Congressman. And it is a known fact that, throughout the State, prohibition is far more popular now than when it was adopted. And it is well known that those officers, municipal or other, who seek to enforce the prohibition law are certainly held in higher esteem and are more popular than those who wink at the blind tiger, or fail to do their duty.

With these, and similiar facts in mind, we are certainly within the bounds of strict veracity and verified fact in saying that the temperance sentiment in this good State is in a wholesome condition, and the cause of temperance grows stronger as the months go by. North Carolina believes in sobriety and sanity and, unless a revolution comes, has closed the saloon, and barred it from her borders forever.

CHRISTIAN SUN DAY.

THE CHRISTIAN SUN is now the standard size of religious papers. It is printed every week with new, bold, and pleasing type. Machine finish book paper only is used. It is the only denominational weekly paper in this State we believe that is stitched together, and we think the only one that is cut to size and trimmed by hand. All this means that the paper is being produced at great expense. Beloved brethren, we are doing our best at this end of the line to send out a paper each week worthy of the great cause, the great principles and the great Church the paper represents. Now we ask in return that patronage which the paper deserves, and must have, if it is to continue at its present high standard of cost, mechanism, and excellence.

We want our pastors to appoint CHRISTIAN SUN day at their churches. On that day, let there be a talk by the pastor about the worth of good literature in the home, the need of reading pure and good books, and the necessity of having in the home the church paper. Then let sample copies of THE SUN be handed out—we will gladly supply them free of charge to pastors—and let the congregation be canvassed thoroughly and every member urged to take his church paper. Then let the pastor follow that Sunday work up with some personal work the following week. Brother Pastor, if you will join us in this, we predict that the next sixty days will add a thousand new subscribers to THE CHRISTIAN SUN subscription list. What say you, Bro. Pastor? Do you appreciate your church paper, or are you willing for it to go back to the cheaper and smaller form?

NOTES AND PERSONALS.

—R. D. Thompson, Jr., News Ferry, Va.: "The new CHRISTIAN SUN is a beauty. The whole church ought to be proud of it."

—Hon. I. W. Pritchard, Chapel Hill: "I am much pleased with THE SUN as it now is, and wish you much success with it, and with our new Publishing House."

—Bro. F. M. Farrell, Pittsboro, N. C.: "THE SUN of last week is fine. I am more than pleased with it. It shows progress of the first order. We certainly ought to feel proud of it as our church organ now."

—We appreciate the many kind words about the new CHRISTIAN SUN. What we are still more anxious for, however, is to double THE SUN'S circulation, which is a necessity, if we are to keep THE SUN at its present high standard.

—Dr. P. H. Fleming, High Point: "THE CHRISTIAN SUN in its new dress received, and I congratulate you most heartily on its improvement. I wish for you and the paper much success. When I can help in any way, command me."

—Rev. W. T. Walters, Winchester, Va.: "I want to congratulate you on the first issue of THE SUN from our new Publishing House. I am highly pleased with it and feel that it will easily compare with the average church and religious weekly."

—The way of the militant suffragette is not all sunshine. Miss Florence Ward who had completed her four months sentence in an English prison for smashing windows in London, was debarred from landing on our shores by the immigration agent.

—Brother W. E. Lindsay, Post Master, Chapel Hill, N. C.: "I want to congratulate you on improvements in THE SUN in many respects. It has been a splendid paper all along, but the subscriber now who doesn't feel that he is getting his money's worth, is awfully hard to please."

—Rev. W. G. Clements, Morrisville: "I am enclosing a dollar to help our dear Brother Bishop. I wish I could make it more." This was the first dollar received in answer to the meritorious appeal in last week's SUN, the paper going by one mail, this remittance coming by the next.

—The Raleigh *Christian Advocate* reports eight charges in its Conference in which every official member is a subscriber to that paper. Brother Pastors of Christian churches, how many official members in your church or churches are there who do not take your church paper, THE CHRISTIAN SUN?

—The Executive Committee of the Christian Orphanage was in session Wednesday p. m. of this week. The work at the Orphanage moves along in a satisfactory manner. A water-system has become a necessity and the Committee decided to install and contract was let. The work to be done at once.

—Rev. H. E. Rountree, Greensboro,: "Next Sunday is CHRISTIAN SUN day with us. Please send me enough copies to distribute through the congregation, 50 or more." Thank you, Bro. Rountree. We earnestly beg every pastor in the Southern Christian Convention to follow your good lead in this meritorious matter.

—Our neighbor and esteemeed contemporary, *The North Carolina Christian Advocate,* reports seven hundred and ninety-nine new subscriptions secured this year. THE CHRISTIAN SUN can report that many two months from now, *if our pastors will take the matter up with their congregations as the Methodist pastors have.*

—Rev. D. E. Millard, D. D., Portland, Mich., April 9: "Yes, Brother Editor, I do like THE SUN'S new apparel and enlarged form. THE SUN, of which I have been a stated reader for 26 years, was always bright and luminous, but will be more so now. God bless THE CHRISTIAN SUN, its editor, and The Southern Christian Publishing Company."

—We express appreciation for the following invitation which it will be our pleasure to gratefully accept:

"Mr. and Mrs. Reps Williamson request the honor of your presence at the marriage of their daughter, Mary Regina, to Mr. William B. Warrington on the afternoon of Wednesday, April 23rd, at 3 o'clock, Berea Christian Church, Driver, Virginia."

—Rev. W. S. Long, D. D., Chapel Hill: "I must congratulate you on the splendid appearance of THE CHRISTIAN SUN. Its form and general make up is a most decided improvement. I have been a subscriber since Bro. H. B. Hayes was editor and I am sure it never appeared so well as it does now. May its prosperity be even as its material growth and literary improvement."

—Rev. Warren H. Dnison: "I am hoping that the new SUN will be all that you can wish. I am much pleased with it and when it gets used to the new press and learns its environment, it will be still better. I have just closed a meeting at Portsmouth with Brother Harrell. There were twenty-four additions to the church and some other professions. The church appears to be thoroughly revived."

—North Carolina Christian Advocate: "We congratulate our neighbor, Rev. Dr. J. O. Atkinson, editor of THE CRISTIAN SUN, on the appearance of his paper this week in new dress, printed in their new shop at the college. The paper is enlarged and improved in many respects, and we trust the church which it represents officially will fully appreciate Dr. Atkinson's effort to furnish them a first class paper."

—*Alamance Gleaner,* Graham, N. C.: "THE CHRISTIAN SUN, which has been published in Greensboro for several years, has been moved to Elon College, and was printed last week by the Southern Christian Publishing Company, which has erected a handsome publishing house and installed a new printing outfit. The paper has been enlarged and very much improved in appearance and is a credit to the publishers and to the church."

(Continued on Page 7.)

FROM OUR CONTRIBUTORS

PRAYER AND MISSIONS.

By Rev. J. O. Cox.

Throughout the whole missionary world there is at present a very deep sense of need. In every report of every society, this finds expression; in every letter of every missionary, this is revealed. Opposed as our missionaries are by the gigantic masses of heathenism, they feel overwhelmingly thei_ own helplessness. The power of evil is so terrific and the forces of evil are so active, that they are apt to despair. So, from every mission land, the cry of the missionaries comes to our ears. And for what do they cry? Not men, not money, as much as for prayer. Even above the urgent cry, "Come and help us," we hear the words, "Brethren, pray for us?"

In this deepened sense of the need of prayer which is noticeable on every side, we have the token that the church is entering into fuller sympathy with her Lord. For the Lord Jesus has all along told us that the supreme need of missionary work is prayer. In his first utterance on the subject, He makes this plain. "When He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered about as sheep having no shepherd. Then said He unto His disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore." Before "Go," before "Give" comes "Pray." This is the divine order. Any attempt to alter it will end in disaster. Prayer is to the missionary what air is to the body—the element in which it lives. Missions were born in prayer, and can only live in the atmosphere of prayer. The very first duty of the church in organizing its missionary work is to awaken, maintain, anl sustain, the spirit of prayer.

Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's, and that he is aiding in the *Divine* enterprise of missions. Prayer puts God first. It reminds us that He is the supreme worker. It reminds us also that only so far as we follow the line of His will can we have true success, and it inclines us to wait on God that He may reveal his will to us. How important all this is! We are often tempted to take the management of the work into our own hands. The carrying on of missions involves so many business details that unless the church is full of prayer, men will be tempted to forget God, and will attempt to do God's work in their own way. Prayer, therefore, keeps the eye toward God, and the ear open to His voice, and brings the heart more and more into sympathy with His purpose.

Prayer supplies the means by which the needs of our missionary work may be met. It was so in the early church, whose development for years was almost wholly a story of missionary progress, with every step christened and crowned by prayer. The first and last recorded apostolic acts after the Ascension were prayers—the gathering in the upper chamber at Jerusalem and John's cry from Patmos. The disciples did not at first take up the pen to preserve the memories of that priceless Life, nor was the voice of the world's great need strong enough to call away their thoughts. First of all they sought the Lord's feet in prayer, and in the still Pentecostal hour the first mighty flood of missionary power rolled over the missionary band, manifesting its character, its meaning, and its might in the converted thousands of that day. And not only did prayer secure the promised power, but it converted and equipped the workers in the mission cause. It was in the days that they all continued with one accord in prayer and supplication, and after direct request for guidance, that Matthias was chosen to fill the place of him who was guide to them that took Jesus. The seven deacons, Barnibas and Saul, after their separation to foreign service by the Holy Ghost, the elders chosen at the close of their first missionary journey—none of these ventured over the threshold of their work without the preparation of prayer. And it was in prayer that new departures were taken. Corneljus at Caesarea, and Simon Peter on the house-top at Joppa, caught in prayer the commands that opened the door of faith to the Gentiles. Prayer formeraly marked the inception of the first missionary tour, as it had brought the impulse of his life to the first great missionary. Hear His own words as recorded in Acts: "And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance . . . . . and He said unto me, depart, for I will send thee far hence unto the Gentiles." And it was to prayer that, in time of need those early workers resorted. Peter kneels down by the death-bed of Dorcas, when he would have the knowledge of the Gospel power revealed at Joppa by a manifest resurrection of the dead. Prayer made without ceasing of the church unto God opens Herod's dungeon doors and sets the apostle free. The Philippian prison shakes, the doors hang ajar, the prisoner's bonds burst asunder amid the midnight prayers of Paul and Silas. And on the last page of the record, Publius' father's bloody flux departed in prayer. With everything thus begun, continued and ended in prayer; marking every emergency, guiding every progressive step, animating every act of wider obedience, is it any wonder that when the flames of missionary zeal and success sank away, it was because the fires of prayer had died low on the altars of devotion? Is there any other reason than this for the reiterated plea in the epistles of Paul, that the churches he had founded would labor together with him in prayer, for the prosperity of the gospel with them, and with him, in all the world?

The first two things in the early church were prayer and missions, and the deepest alliance in the early Church was between missions and prayer. Moreover, when in subsequent centuries the Church has caught something of the spirit of those early days it has been manifest in a new devotion to missions and a revival of praper. It must necessarily be so, for His Spirit is a spirit of service and communion, of missions and prayer.

The first great need of missions is men. If the harvest field is to be reaped, we must have laborers. But how are these laborers to be secured? Surely by prayer. Is not this what the Lord told us? "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest." The surest way to get missionaries is by the throne of God. In the evangelization of the world, the missionary prayer meeting is a greater force than the public missionary meeting. A praying church never lacks missionaries.

The second great need of missions is money. The apostle Paul puts the two together when he says, "How shall they hear without a preacher? And how shall they preach except they be sent?" Money is needed. How is it to be obtained? By prayer. Teach your people to pray for missions, and you have already taught them to give to missions. People will always give for the support of a work which has real place in their prayers. Prayer meets needs in Missionary work which can be met in no other way. Have we never realized how much has to be done in connection with our missionary work that can only be done by prayer?

We appoint a committee or board to manage our missionary work. How can we be sure that the committee will act wisely, and will judiciously employ the means put at its disposal? Only by prayer. Nothing else will secure that. The men we appoint are kept in touch with God so that in the work, the Spirit of God, as the spirit of wisdom, shall rest on them.

We invite men to be our missionaries. How shall we secure the right men to go forward? What provision shall we make that they may be men full of the Holy Ghost? We send these men out into the heathen world. How shall we preserve them against discouragement, against faintheartedness, against unbelief and even against laziness? Only by prayer. The best men that can be obtained for this service need to be continually upheld, and a church has no right to send out any man unless she is prepared to uphold him by prayer. We gather out from among the heathen, through the work of our missionaries, groups of men and women and bring them into the fellowship of the Christian church. But how are we to encourage them, and to keep them true? Only by prayer. This is the absolute necessity for the proper carrying on of missionary work. If our mission cause is to prosper it must be steeped in prayer.

Durham, N. C.

KEEPING THE CHURCH ROLL REASONABLY CLEAN.

Nearly six years ago during my pastorate at Troy, Ohio, I recommended to the church there the following plan of steady revision of church roll. It was adopted and has been in use since then. In 1908 I recommended the same plan to the Huntington, Indiana, church where I was pastor. It was adopted and has worked splendidly ever since. Several conferences have suggested the plan to their churches and a goodly number of churches have accepted the method as suitable for their needs. It is offered here for what it may be worth to any who have difficulties along the particular line.

Church membership means something worth while. To be a member of church is something more than simply having a name on the membership roll. A church's membership should mean a working force of Christian men and women.

Every church member is expected to do something; to be a consecrated Christian; to have a share in the work of the kingdom; to attend the church services; to lead a Christian life; to lend a helping hand; to give something for the support of the church.

Do you think that a person who will not attend church at all, even when he is able to do so; who will not give anything for the support of the church, if he can; who will not testify to the goodness of God; who places burdens on the shoulders of others and will not himself help to lift the burden; who will not speak a good strong word for the kingdom of God and His church ought to have his name on the church roll? If you are that sort of a person do you think your name ought to be there? We think no church member ought to be such a person. We appeal earnestly to any such church member to turn from indifference to activity and service in the church. Each member has solemnly promised to be true

to Christ and to the church; to support it by his help, influence and presence, and help maintain its righteous enterprises.

The church faithfully endeavors to keep in touch with all its members. Pastors, officials and committees try to be of service to every member within reach of the church. It communicates with its non-resident members, sending all its communications, special programs or notices, announcements, special appeals, etc., to all its members, resident and non-residents, and tries in every possible way to keep in close touch with all its members, and their response should be readily given.

We believe: (a) that when a church member will not attend his church services at all when he is able to do so, and maintains such an attitude for years; or

(b) When by open life so inconsistent with what is reasonably expected of one who belongs to a church, and of such a character as to become matter for public discussion, and persists in so doing after kind admonition by brethren or officials in the church; the church may consider either (a) or (b) as equivalent to a request to take such name from the church record.

These reveal the mind of the member and places the responsibility of membership or non-membership upon himself—where it belongs, and not upon the church, thus relieving it of the possibility of reasonable censure.

When a majority of the Board of Deacons regard any name on the church roll as clearly coming under the head of (a) or (b), and report such name to the Official Board, it shall notify such person that such action is being considered, giving full opportunity to be heard, or renew his allegiance to the church. When three-fourths of the members of the Official Board present at any regular meeting shall then so vote, the name shall be stricken from the roll when the church has approved the action of the Official Board.

I think the following should be kept in mind in revising church rolls:

1. The roll of the church should be corrected frequently, discontinuing such names as by reason of conduct and neglect are unworthy of being continued. This should be done gradually, without display, and in a Christian spirit for the good of the local church, and not merely because some statistical report is to be made to conference or other body. No reward or appearance of selfish interest should be a motive to remove names from the roll. The good of the church and the individual are the supreme considerations.

2. The church must have done its reasonable duty to reclaim the indifferent and sinful ones, and to keep in touch with the non-resident member. The church has a duty to the absent member as well as the absent mem ber a duty to his church.

3. There should be no difference as to resident or non-resident members. A member is a member and distance does not materially change the relationship. The church should correspond with him, send him all printed matter, notify him of special occasions etc., and should expect occasional communications and his help on the support and benevolences of the church. He should be solicited for these as any member of the church is, and be expected to respond.

4. In almost every case a member should place his membership where his residence is. There should be but few exceptions where there is a church of the same order. It is unworthy and should be condemned when ministers and church members urge other church members to keep their membership in a local church when they live in another community where there is a church of their own people. If a member persists in holding his membership locally he should be expected to do financially the same as though he lived there and enjoyed all the privileges of fellowship and worship. Sentiment and selfishness should not be set over against the general interest of the kingdom and of the spiritual life of the person himself.

5. We should put the burden of responsibility of church membership upon the member himself. Let the church and pastor do their full duty and more, and then if he insists on cutting himself off by conduct or neglect discontinue the name from the roll.

6. Let all these corrections be made in a prayerful Christian way at times during the year when no matters of report or reward are to be considered rather than in a hurried spasmodic effort just before conference when it might be charged that secondary reasons are the motive.

WARREN H. DENISON.

Norfolk, Va.

CONSERVING OUR FORCES.

It is very essential that we look well to the interests of our young people, for it is to them that we must look for our future laborers and leaders in this Christian church of ours. The fact is deplorable, but nevertheless true, that we have shown by far too little concern in this direction. That we have been and are still derelict in duty towards the young talent of our church is very evident when we view the situation as it really is. So many young lives radiant with hope and full of promise have been allowed to remain amongst us in the undeveloped state. Our ranks have again and again been increased by those who desired in their very hearts to render valuable service, but for the lack of the proper counsel and encouragement, the lack of being assigned some work to do, their coming has been a disappointment to themselves and of little real worth to the cause. Not all who have given themselves to the church have ended this way, of course. While this is true, multitudes have joined the church only after a short while to be placed on the "inactive list," or reproachfully numbered as "dead heads" for the church to carry as a "burden." The fact is the church is usually responsible in a large measure for its own inactive members, for the reason that these inactive ones were allowed to join an inactive church, take an inactive seat, and remain as inactive members. It is very strange, as well as a great pity, that so much wanton waste has been allowed for a hundred years and more.

We can not afford to stand and see this waste of our forces continue. The need is too great and the business of our King too urgent to allow even one young life to remain idle in the market-place when there is work in the vineyard that ought to be done. Our efforts should be directed not towards enlisting the first young person of the church in service, but the last; not just a few, but all. There is need for every single life and a single service for every life. This service should not be rendered singly, but in a cooperative way.

Any church that fails to conserve its young life, need not look towards a larger future. On the other hand, that church that keeps its eye on its children and young people, providing the proper means for their development in spiritual things, is sure of success in helping advance the interest of the Kingdom of God. Only by conserving what we have and taking care of those who join us later, can we hope to do our part in giving the gospel to those who have it not.

We feel grateful for the little that has been done towards the care and training of our young people, but we are not awake to the needs and opportunities of this phase of our work as we should be. Our hearts are not stirred by the cry of the thousands of young people in our homes and at our door who are calling for, and deserve, the very best of service and our depest concern.

In this connection, let it not be forgotten that our own Young People's General Convention has not received the patronage and support that it deserves. Now I am no officer of this convention and have no ax to grind. I only see that a great host of us expect the Convention to run by itself as if perpetual motion had been discovered and applied to this department of our work. The Y. P. G. C. has as one of its prime objects the enlistment of a larger number of our people in definite, aggressive, Christian service. An institution with that aim in view deserves the cooperation and support of the whole church.

G. O. LANKFORD.

AMONG THE CHURCHES.

I left home on Saturday before the fourth Sunday in March, reached the home of Rev. J. W. Holt about 11 a. m., found him busy getting ready to go to Union Ridge that p. m. I was to go with him. Sister Holt has long been an invalid and has borne much suffering. She has been a good, faithful Christian from early life, and amidst all her affliction has continued, Job like, to trust in God. May God bless her and her faithful husband.

The following Sunday was a beautiful day, and the people turned out in large numbers at Union Ridge. I in a few words spoke of the work at Chapel Hill, and then took a free will offering. Their donations showed their earnest desire for a church at Chapel Hill; for they were liberal, and I believe others that were not at church will send in donations.

I had never seen their beautiful new church before. The membership and pastor, Rev. J. W. Holt, deserve great credit for erecting this nice house. I heard and saw enough to cause me to think church and pastor were knit together with heart strings of love. They all have the thanks of the Chapel Hill Church for the offering made.

Saturday before the fifth Sunday in March found me at the bountiful table of H. C. Simpson, at Palm Street church, Greensboro, N. C., and he was so kind hearted as to give me an excellent dinner and a nice donation for Chapel Hill. He is an energetic merchant at Revolution cotton mills. Rev. W. C. Wicker is the beloved pastor of this church. It being Saturday I had no chance to see the church together. Sunday was a very rainy day, but a few faithful members and their esteemed pastor, Bro. Rountree, kindly gave me an opportunity to tell them about the Chapel Hill work. A free will offering was taken. It amounted to more than double what I was expecting. If all the churches were as liberal to the mission work as Walker Avenue, Greensboro church is, it would be no trouble to build churches. Bro. Rountree likes his work and the church likes him.

While on my journey, I passed through Haw River, Graham, Burlington and Elon College, where I collected several dollars from those who had made previous pledges. At every home I visited I was received with kindness and good will.

We are now standing on the mountain top of success in the Chapel Hill church work and looking over in the valley where we expect to see soon the sweet flowers of a finished house of worship. Let prayers go up and money come in, and soon you will hear songs of praise floating on the breezes from the Chapel Hill Christian Church.

W. G. CLEMENTS,
Pastor and Financial Agent.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

The last three days have been red letter days in Suffolk. The second congressional district school fair filled the city with teachers and children and many patrons and distinguished men. The exhibit of literary, scientific, and manual work in the Armory was extensive and showed talent well improved for contestants so young. Teachers and officials came from Isle of Wight, Southampton, Princess Ann, Norfolk, and Nansemond counties, a street parade of a thousand children, and luncheon served at the Jefferson High School and hundreds of teachers filled a perfect day with great delight. The field contests in ball park attracted a throng that filled the air with shouts at every successful leap or run. Yet some people object to shouting when a newborn soul tells the story of his spiritual success in a religious meeting.

The music and addresses in the Methodist church were a feast for teachers and all who are interested in progressive school work. The principal address on Thursday night was made by N. C. Stearns, State Superintendent of Public Instruction. Two excellent addresses were made forenoon and night, on Friday, by J. Henry Highsmith, Prof. of Education in Wake Forest College, N. C. These addresses were received with great profit and high praise. The school Fair and Conference of the Association brought good things to Suffolk and carried good impressions away. The progress in education is manifest in four great brick school buildings in Suffolk up to date in design and equipment and the quality of their work. Three of these for white children and one for colored children.

Prof. De Jarnette of the Driver High School was the prime mover, the inspiration, and the leader in this great and successful school Fair. He had the hearty co-operation of most of the school Boards, Principals, and teachers in the second congressional district.

Saturday was Farmer's Day. A great "Farmer's Congress" had been planned, promoted and realized through the persistent and indomitable enterprise of M. W. Joyner, a gripsack citizen of Suffolk. The business men contributed money, the women and men assisted in hospitable service at the High School building, and a thousand people or more enjoyed a free luncheon—yea, a real dinner. Farmers within a radius of twenty miles came as the guests of Suffolk and were not only feasted by friendly hospitality, but the committee provided a great meeting of four hours in the Academy of Music with addresses bearing upon agriculture and human culture by eminent experts in health, soil crops, manures, stock, and domestic life.

Governor Wm. Hodges Mann made the chief address to an audience of five hundred and few men can fill an hour with more real inspiration and aspiration. When the Governor of a great commonwealth comes face to face with farmers, with a sincere and sympathetic desire to help the tillers of the soil, and the boys and girls of the State, it looks as if government was ready to give the people a fair chance. More and more real information is being gathered by the State and given to the people. The function of government is being realized as never before. It is really helping the people in practical life; but this is no gratuity on the part of the State. The people pay for all they receive. The farmer does more for the State than the army. The men behind the plow are the largest army in the nation. They fight grass and weeds, insects and weather, and sleep on their arms. "They draw no rations, no clothes, no pay from the State"; but they contribute of their blood to support the navies, the armies, the schools, the experiment stations, the surveys, and the institutions through which the government acts. This congress was composed of farmers, railroad men, state representatives and citizens, all seeking to promote scientific agriculture, the education of the young, cooperation among all interests and classes, and the highest possible welfare of all. The plow and the steam engine, the experiment station and the machinery of state all have a common origin and mutual ends to serve.

W. W. Staley.

FROM REV. M. L. BRYANT.

Dear Editor and Friends:

It is not often that I try to write for The Sun partly from medical advice and partly from a sense of desire not to say much about my trouble to the world. I suppose I have the right to beg the disposition realized by about 99 per cent. of those afflicted as I, that is, to long to keep in seclusion until I can think and act as my normal fellows. I have been praying for that time to come speedily in my case. I believe it will. A something I cannot describe to you tells me so. Of course the Doctor encourages me and at my last examination, February 11, of this year he said he could find no active trouble at all but that I must be patient and take the cure until fall.

We patients are all exceedingly anxious to see the results of the famous Friedmann treatment. Some how there is a general feeling that this treatment will prove successful. A successful treatment must come, for God will not turn a deaf ear to the prayers of millions begging for a revelation.

We expect to go home on a visit in June if our plans mature. We are glad to see our "Sun" shining forth in new glory and we pray for a prosperous Publishing House.

Sincerely,

M. L. Bryant.

14 Blake St., Asheville, N. C.

PORTSMOUTH LETTER.

Our church has just passed through one of the most successful series of meetings that we have had in many a day. The meeting lasted for two weeks, closing April 6th. The attendance was large throughout the entire meeting, and the interest deep. There were about thirty confessions, and twenty-four additions to the church roll. Rev. Warren H. Denison, D. D., of Norfolk, Va., was with us and did excellent work. His sermons were strong, forceful, and telling in effect. They were well received by the entire congregation, and did much good. The church was greatly revived and we believe brought to realize her responsibility more fully. The place and power of prayer in the life and work of the church was emphasized by Dr. Denison throughout the meeting. He places prayer before everything else. The church can be no stronger than the prayer-life of her people.

The weakness of the average church today is due to the fact that the membership has transferred to the pastor, and placed in his hands, and upon his shoulders, the burden of responsibility that they ought to carry. The minister is expected to do the praying and the work that his whole congregation ought to do. He is expected to make the church a living power in the community, while his members are like great sponges, absorbing all that comes their way, and never giving out anything to help men and turn them to Jesus Christ. The minister can do telling work in a community only as his members become channels through which he can work.

Members must get the work of the church upon their hearts, and shoulder with the pastor the responsibilities that belong to discipleship. The church can be no greater than the life of the individual members that compose it. If every member knows the art of prayer and uses it faithfully, it is impossible to estimate its power in any community and to calculate the work it will do for the extension of the Kingdom in the earth. The church that shoulders the responsibilities of discipleship in earnest will become an evangelizing power, and her interest in men will reach to the farthest corners of the earth.

The average church today is an evangelizing power, only about two or three weeks during each year. This is about the only time that pastor and people put forth a real definite effort to turn men to Jesus Christ. The great business of the church is neglected all the balance of the year. Is the church doing its duty when it fails to stress the great business of the church for fifty weeks in the year? What do you think about this? Is there anything wrong with our method? Are such methods calculated to develop strong churches? Will such methods develop a strong prayer-life in the membership of the church and send them out to be workers for Christ? Will such methods keep the burden of lost souls upon the hearts of our people? Is the great Head of the church fully satisfied with such methods? Let us think, meditate and pray over these things.

J. W. Harrell.

FALL RIVER LETTER.

Perhaps some of the southern brethren might enjoy a letter from the city which is devoted mainly to the manufacture of cotton cloth, and whose raw material must all be raised outside of the immediate vicinity, and most of it in the South. It always strikes a newcomer as somewhat strange that a Yankee town works with cotton. Yet such is the fact. Our churches in Fall River are all doing regular work, and I think, advance work. The First Church, Franklin St., will take up the experiment, for it, of the duplex missionary envelope plan of church finance. This is a great innovation for this old parish, but we hope it will be successful. It certainly is worth trying. Bogle St. Christian church is going right ahead with its new pastor, Rev. I. T. Headley. They called him, without seeing him, or he seeing them. And both seem to be more than satisfied. The great number of young people and children in this interesting field makes the long pastorate highly desirable for the permanent good of the church. Bro. Headley is a southern man, who originally came from our Methodist brethren. He has made a very good impression already in his new and important field. The North Christian church (Steep Brook) has recently been frightened by the resignation of its pastor, Rev. Lester Howard, D. D. But everybody insists that Bro. Howard withdraw his resignation. And Bro. Howard naturally likes to oblige folks, and when every man woman and child in the parish insists that Bro. and Sister Howard remain where they are, it is hard to go away. During the week preceding Easter, Passion week services were held by the Christian churches of the Fall River district, composed of the First church, North Fall River, Bogle St., and Pottersville, which is a surburb of Fall River. Good interest was shown in these meetings, and it is hoped that they will

long continue to be the preparation for the Easter Time. There must be a closer bond of friendship and acquaintances among our Christian church people in this city. There is need of standing together, indeed by all loyal Protestants. In round numbers, in this city of looms, there are 15,000 of American parentage, 15,000 of English, 25,000 of Irish, 35,000 of French, 7,000 Portugese, 1,000 Jews, and 12,000 of Armenian, Russian, and Italian birth. Not all the Americans are Protestant, and not all the Portugese are Catholic, but the racial lines are an index of the church communions. And we count about 85 per cent. Catholic, we see that these support about 20 churches (figures of 1910) and the Protestant support 47 churches. The children of this world are wiser than the children of light. Why? CARLYLE SUMMERBELL.

NORFOLK LETTER.

The liberty, which every genuinely democratic institution accords the individual to do his own thinking and the freedom which it gives him to form and hold his own opinions, would appear to be based upon the assumption that in the doing of these things he will make an earnest effort to be honest and sincere in them. Otherwise, his liberty will benefit neither himself nor the society to which he belongs.

If, after two or more individuals have each made an honest and painstaking effort to reach the truth with regard to some given proposition, and if, having done their best, they reach different conclusions and find themselves unable to agree, each should still hold his opinion in charitable regard for that of the other, remembering always that when greater light is given they may find that either they are both right or both wrong. At best, human opinions are always frail, and subject to constant revision.

Honest difference of views between individuals of uprightness and integrity need never be the occasion for harshness or ill-feeling between them. If one is positively sure that the other is wrong, and though his error be so patent that there can be no question about it, still, he who holds the truth can afford to wait patiently, since his final vindication is only a matter of time. The maxim that "truth, though crushed to the earth will rise again" is not yet obselete.

But the search for truth is sometimes a very laborious one, and clearness of mental vision is a much rarer attainment than many may imagine. We are often unable to afford the time necessary to proper investigation of the matters upon which we may feel called to spend our opinion, or else we lack the mental inclination for the painstaking deliberation involved in the reaching of calm and mature judgments. Hence, we adopt a sort of hit or miss method, with the chances nearly all in favor of our missing. Fortunately, many of our mistakes are trivial and lead to no serious consequences, but now and then lasting and far-reaching damage is the result of ohr haste.

But, reverting to the matter involving individual difference of opinion, it may be trite, but still well to say that criticism of those who cannot see things as we see them should always be given with a desire to help and not to hurt, provided we would make it effective. When offered in this way and where we feel ourselves competent to criticise, it is legitimate.

However, there is much criticism offered in a nagging way which deprives it of much of its value. The right sort of criticism should aim to be constructive, but this sort is more nearly the opposite. People are then apt to suspect that it is based upon prejudice rather than reason, and the receptive attitude which they might otherwise feel is changed, either to one of discouragement or indifferences. Many persons, with the best motives in the world, are very timid and easily depressed by harsh comment upon their efforts or conduct.

Then there is an incompetent sort of criticism which also fails in effectiveness. Unfortunately, there are still many in the world who express their opinion with sometimes great heat and warmth about matters with which they refuse to acquaint themselves when opportunity is given. They condemn books which they have not, and will not read; they censure, in terms of the most caustic criticism, men and measures which they do not care to understand, and are unwilling to study. These are not always bad folk, either but a little more charity, and a disposition to think before they speak would make their strictures of far more value and use.

HENRY SPENCER BOOTH.

CHURCH REUNION.

On the first Saturday in May, 1913, we shall have a home gathering of the members of Salem Chapel. A song and praise service will begin at 10:30 A. M. There will be preaching at 11:00 o'clock, after which we shall feast our bodies on temporal food. The entire afternoon will be spent in a reconsecration service and business meeting. We are anxious to have every member of Salem Chapel enjoy this reunion with us. We would not be so selfish as to restrict this invitation to the members, but everybody has cordial invitation. Family reunions are seasons of joy and precious memories of loved ones, and the many happy days we have spent together. The church is a Christian family. Shall we not enjoy a reunion of social and spiritual fellowship? Come and help us make this day a Christian love feast—a day every member of Salem Chapel shall love to recall—a day of reconsecration to God and to the service of our fellowmen.

If you are a member at Salem Chapel and can not be with us, will you not write us a letter and let us know something of your spiritual welfare? The church is interested in you and is looking forward to that final reunion in heaven of all who have been members of our church family on earth.

Yours in His serviec,
B. F. BROWN, Pastor.

—Long, and still longer life, great and still greater prosperity and success to the *Youth's Companion* which has now passed into its eighty-seventh volume. Hoarey with age, as the calendar reckons time, it is the most vigorous, virile and wholesome publication of its kind in this country. It grows younger with increasing years, and its accumulated wisdom of more than four score years makes itself manifest in every issue. The *Youth's Companion* is a valuable publication and worthy of a place by any and every fireside.

There are always those whose eyes are holden so that they cannot see the beauty and holiness that wait in any place where men live, but must go to the ends of the earth in a vain search for that which stands at their doors. Sir Launfal leaves the Christ at his gates when he goes on the long and idle quest, and finds his Master only when he has learned that the divine is always close at hand. The illusion of the remote, complex, and obscure is the thinnest of veils to those who have once seen life face to face and passed through the process of the reality.—*The Outlook.*

NOTES AND PERSONALS.

(Continued from Page 3.)

—Brother minister, we are sending you sample copies of THE CHRISTIAN SUN in its new and enlarged form. Will you tell your people that we need their subscriptions and need them now; that we are doing our best to merit their approval and their patronage and to give to the church a paper of real worth, and attractivness, and one that will be read. Help us out, brethren and friends, and the same will be appreciated.

—Rev. G. O. Lankford, Wadley, Ala., April 10: "I wish to congratulate you and your corps of helpers on the first issue of THE SUN from the new Publishing House. This paper in its new form is a real pleasure to the eye, and a delight to the heart, and this is from my heart and not merely on paper. What I've said doesn't look like what I feel. The Lord bless you and yours, and prosper this new enterprise to His glory first, and to our good second."

—The date of the Woman's Missionary rally, of the women of the Southern Christian Convention, has been changed from May 14 to May 27. Pastors should take notice and see to it that one woman is elected from each church, or Missionary Society, to attend this meeting. If ever our women could get together and talk the situation over and understand what to do, there would soon be a Woman's Missionary Society in every church in the Convention.

—Rev. P. S. Sailer, Boston, Mass.: "THE SUN's new dress may not have been fashioned after the latest Paris Model, but I want to tell you it is very becoming and suitable. All hail to the new Publishing House! Your first number from the new presses had some excellent things in it, too. I was particularly pleased with Brother Booth's observations concerning the "big preacher"—the big preacher who can't find a hole big enough to creep into without digging one."

—We are wondering what has become of our beloved Brother Lightbourne, Dover, Delaware. His health was reported in a critical condition some weeks ago, but we have the notion that he is pushing forward in his great work of building up the Delmarvia Christian Conference. The *State Sentinel* of Dover had this paragraph last week: "Sunday, April 13th, at 2:30 P. M., Dr. R. S. Stephens will preach at Magnolia. We wish every one interested in the Christian Church to be present. Dr. Stephens has a special sermon for those who will hear him, and his presence on that day is to mark a definite step in the progress of the work at that point." SUN readers would greatly appreciate a line from Dr. Lightbourne as to how the work goes in his field.

—The following related in Harper's Monthly has pith and point in it, but must have stung the mother's heart:

"One day in the spring the orphans from the asylum were taken in motor-cars out to the park. A society woman, accompanied by her stylish little daughter, was driving through the park in a big limousine car. They stopped and watched the procession of little orphans, and the mother explained that the little boys and girls had no homes and no fathers or mothers.

After she had finished, she discovered that her little daughter was almost crying; her eyes were filled with tears

"Why, what's the matter, dearest?" she asked.

"O mother," was the sobbing reply, "I want to be an orphan Can I?"—

(Continued on Page 10.)

The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

SUGGESTIONS FOR THE SUPERINTENDENT.

Next Sunday's Lesson, "Jacob's Meeting With Esau."

Scripture.—Genesis 33:1-15.

Time.—Twenty years (Gen. 11:38. 41) after Jacob left home (Lesson 2), which was, according to Ussher, B. C. 1760.

Places.—River Jabbok, Peniel, where Jacob and Esau met, Mount Seir, Succoth.

Persons.—Jacob, family and servants, Esau and 400 men.

Golden Text.—Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Eph. 4:32.

Leading Thought.—Blessed are the peacemakers.

After the Bethel experience, of which we studied last week, Jacob continued his journey, was given a hearty welcome by his mother's relatives, fell in love with Rachel, and made a contract with her father, his Uncle Laban, by which she was to become his wife. In this uncle he found pretty nearly a match as a crafty deceiver, although in the long run Jacob outwitted even him.

Jacob got trapped into marrying two wives in order to get the one he wanted, and became the happy father of eleven sons and a daughter. As superintendent of his father-in-law's business he prospered, anl became so rich that he was envied by Laban's sons, and there was a prospect that he might figure prominently in anothr family quarrel. But about this time God told him to return to his father Isaac in Canaan. While Laban was busy with the work and the usual festivities of sheep shearing, Jacob got togther his family and effects, and "stole away." After three days Leban heard the news, hastily organized a force and, at the end of seven days, caught Jacob in the region of Mount Gilead. A sharp controversy, coming near being tragic because of Rachel's devotion to her father's idols, was finally settled by a covenant that included Galeed and Mizpah, characteristically representing the Oriental blending of a hateful warning and a loving benediction.

Jacob's circumstances—a bare escape from a furiously angry father-in-law and the approach to a brother who was furiously angry the last time he saw him—circumstances induced by not a little sin on his part, brought Jacob to a keen sense of his need of a Divine Friend, brought him into condition of mind to become penitent, repentant, seeking, trusting. Then, at just the right time, at Mahanaim, God sent angels to give him courage, to assure him of his care, and to prepare him for the mental, moral, spiritual crisis that was at hand.

The hope of this man Jacob, the deceiver, the shrewd, at times unscrupulous, schemer, was that now and then he permitted his nobler self to have the right of way, and put himself into God's hands to be dealt with according to divine wisdom that he might be a better man. He had terrific struggles, fought long and hard, but at last he yielded to be helped, to be saved.

LESSON CONTRASTS.

In last week's lesson we saw Jacob journeying, perhaps alone. In this lesson he is journeying, but with a great company. At the date of that lesson he was a youth; at the date of this lesson he is a matured man. At that time he was unmarried; at the time of this lesson he has four wives, eleven sons, and a daughter. When he was at Bethel he was practically penniless; now he is a man of great wealth in flocks and herds. On the occasion of that lesson Jacob was fleeing from his brother Esau. On the occasion of this lesson he is fearful of meeting Esau who is attended by four hundred men. But when Jacob was at Bethel God made him some rich promises. In this lesson we see he is fulfilling them. In that lesson Jacob had a vision of God in heaven; in this lesson he has a vision of God in the face of a reconciled brother.

QUESTION REVIEW.

1. What two men in this lesson had a "love feast"?
2. What! The same Esau and Jacob who were going to be enemies all their lives?
3. How many years had it been since Jacob left home because Esau vowed to kill him?
4. Where did this happy meeting occur? (Near the River Jabbok.)
5. Who came with Esau to meet his brother?
6. Who were with Jacob?
7. How had Jacob tried to make it right with Esau?
8. How did Esau show that he forgot and forgave the injury?—Leonard.

HELPS FOR THE C. E. MEETING.

Topic for April 20: "Verses in the Psalms." Psalms 19:1-14.

This meeting is the first of a series of five "favorite verse" meetings. The selections this time come from the Psalms.

A good idea would be to have a number of references written on slips of paper and have them read in the meeting, with a few comments. Let each member be handed a reference as he comes into the room. Have everybody to bring Bibles.

Adopt the rule that each member must quote a verse and add an equal number of words of his own.

The following will illustrate the plan:

Great Psalm Sentences.

"The angel of the Lord encampeth round about them that fear him." If we realize this encircling host we shall not fear any human opposition.

"Depart from evil, and do good; and dwell for evermore." It is no more possible to hold to evil and do good than it is possible to dwell in two houses at once.

"I waited patiently for the Lord, and he inclined unto me." When we wait for the Lord, it is not because he is too slow but because we are too fast.

"I will not trust in my bow." It will break. The string is frayed. The arrows are crooked. I will use God's weapons only.

"Why art thou cast down, O my soul?" If I learn the precise reason for my gloom, I shall probably be ashamed of it.

"Blessed is he that considereth the poor." This means more than investigating; it means helping.

"All thy waves and thy billows are gone over me." Yet in the depths of trouble I will remember that they are *Thy* waves and *Thy* billows.

"Let me know how frail I am." Often the longest-lived are those that realize the danger that they may be short-lived, and take good care of themselves.

For Daily Reading.

Mon., Apr. 14.—Meditation .....Ps. 1:1-6
Tues., Apr. 15.—Shepherd of live .....Ps. 23:1-6
Wed., Apr. 16.—Penitence .....Ps. 51:1-12
Thurs., Apr. 17.—Affliction .....Ps. 69:1-14
Fri., Apr. 18.—Confidence .....Ps. 91:1-16
Sat., Apr. 19.—Gratitude .....Ps. 103:1-12
Sun., Apr. 20.—Topic—Favorite Verses. 1. In the Psalms. Ps. 19:1-14.

IMPORTANT NOTICES.

To Secretaries of Conference Sunday School and Young People's Conventions:

You are urged to furnish the following information to me at once in order for us to prepare for proper reports to the Yiung People's Convention soon to be held at Burlington:

How many Christian Endeavor Societies in your conference and what is the membership? (give names of societies).

How many Sunday schools, and the enrollment?

How many teacher training classes and enrollment?

How many organized classes and the enrollment?

Please attend to this at once.

CHAS A. HINES, Greensboro, N. C.

To Secretaries, Corresponding Secretaries and Press Reporters:

This page in THE SUN is designed for dissemination of news about classes and societies. It is a part of your duty to see that your class is advertised.

Will you not frequently send news to the department's editor of your class?

To Societies, Classes and Individuals:

It is important that all who are interested in the work of the Young People's Convention should contribute something to the work between now and the Convention at Burlington. Will you not do your part? Send a contribution or take a collection for the work to Rev. L. I. Cox, Treas., Elon College, N. C.

Is This the Way You Spend Your Money?

A pacific coast rector publishes this as a bona-fide account of a week's expenditure by a wealthy woman of his congregation. It is disappointingly eloquent on the wrong side. Just stop and carefully examine the use she made of her plenty, as follows:

Received on income ac'ct	$40.00
Received allowance for week from Jack,	60.00
Total	$100.00
Deposited for house expenses	$45.00
Paid dressmaker on ac'ct.	10.00
Paid hat-shop on acc't.	10.00
Lace for green dress	3.75
Pair party slippers	6.00
Silk stockings	7.00
Taxicab and return	1.60
Tip to chauffeur	.25
Luncheon at Emerson's with Mrs. D.,	2.75
Theatre	3.00
Two boxes chocolates	1.60
Manicure and supplies	1.20
Picture-shows	.30
Carfare	.60
One box face-powder	.75
Sundries	2.35
Weekly envelope for church	.25
Woman's Auxiliary	.10
Total	$96.75
Unaccounted for	2.40
Cash in purse	.85

The income tax bill as agreed upon by the House Ways and Means Committee provides for a tax of one per cent. on incomes from $4,000 to $25,000, two per cent. on incomes from $25,000 to $50,000, three per cent. on incomes from $50,000 to $100,000, and four per cent on incomes above $100,000.

The American Chamber of Commerce in Paris, France, sends $8,000 for the relief of flood sufferers in the United States.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President.
Mrs. W. H. Carroll, Burlington, N. C., Secretary.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Miss Bettie Stephenson, Boone, N. C., Superintendent Young People's Societies and Cradle Roll.
Mrs. H. W. Elder, Richland, Ga.

WHY A MISSIONARY MASS MEETING FOR OUR WOMEN?

1st. *For Information.* "Information is the key to interest." It is the aim of our Woman's Boards to arouse sufficient interest among our women so that there shall be some form of missionary work inaugurated in every church of our denomination. None of us are interested in anything which we know nothing or very little about. One aim of this meeting is to give out information concerning our women's work specifically and missions in general.

2nd. *For Inspiration.* Very often it is not lack of interest in missions that hinders our work but that interest is not adequately distributed. Some are deeply interested, others only moderately so and others have no interest at all or are wholly hostile. The remedy will be found in information and enthusiasm. One woman who may have only a little interest, attending such a meeting may get such an amount of inspiration and enthusiasm as to be able to go home and arouse the whole church of which she is a part to heretofore unheard of activity. Our people must be informed and enthused. We must touch their minds and hearts, their imaginations and feelings if we would secure their cooperation and just such meetings as this is where such inspiration may be secured.

3rd. *For an Exchange of Ideas.* It will be a gathering of women interested in a common object comparing notes as to the best means of attaining that object. Tried and proven plans can be discussed, new phases of work brought out, methods of securing a wider reading of missionary literature discussed and the like. We expect every person who comes to that meeting to come not only for the good she will get out of it personally but for the help she can give as well.

4th. *For the Deepening of the Spiritual Life.* Every woman who reads these words is urged here and now to begin to pray daily for the success of this meeting. Each one who does this will realize the awakening of a new zeal in her own soul. One cannot go to a meeting of this kind and come in touch with the leaders of such work without being made to feel a responsibility for her share of such work. Then we are brought to know that we cannot do missionary work without God's help and we are made to recognize anew our dependence upon Him. To hear stories of the conditions in heathen lands, to get a world wide vision, to be told of the degradation and superstition of our sisters across the sea will be the means of bringing us to our knees before God in thankfulness to Him for the blessed salvation which we enjoy.

Pray much for the success of this meeting, my sisters, and plan to be there even at the expense of valuable time and money. It will pay.

ABBIE B. DENISON, Norfolk, Va.

A FINE PROGRAM.

The Missionary Society at Elon College rendered its first Literary Program Sunday P. M. at 3:30 o'clock in Y. M. C. A. Hall. Scripture lesson was read from the 13 chapter of Matthew. Songs 108 and 113 in the Alexander Song Book were sung. Three splendid and instructive essays were read "Education, Suffrage, and Abolition," by Mrs. Charles Montgomery. "Forerunners in Early part of Century," by Mrs. J. W. Patton; "Pioneer Society in the Decade Following the Civil War," by Mrs. Rose J. Machen. Miss Pearl Fogleman sang a beautiful solo, Misses Annie Bagwell and Grace Rollings rendered a splendid duet. The program was enjoyed very much by all the members.

MRS. W. A. HARPER, Cor. Sec.
Elon College, N. C.

PASTORS PLEASE NOTE.

The following letter was on April 2nd sent to every pastor in the Southern Christian Convention, tho' the date has since been changed from May the 14th to the 27th as printed below.

The President of the Woman's Home and Foreign Missionary Society for the Convention has asked me to publish this letter in THE SUN and ask each pastor to read it to his congregation. Will each pastor do so? Thank you. The letter is as folows:

"I suppose that you have noticed in The Christian Sun of March 26, that on May 27th at 10 A. M. the women of the Christian Church will meet here in a missionary rally. To this meeting every Woman's Missionary Society is requested to send a delegate and so is every Church which has no such Society.

I am writing to ask you to lend us your very necessary and valuable assistance in this matter and to request of you four definite things:

1st. Have every Woman's Missionary Society in your field of labor elect a delegate.

2nd. Have every Church in your field not having such a Society to elect or appoint a delegate.

3rd. In each instance see to it that the Society or Church pays the delegate's traveling expenses.

4th. Have the delegate's name reported to me at once so that I may provide for her entertainment while here.

I believe you will gladly help in this worthy enterprise, for you know what it will mean for missions in our Church and in your field to have delegates from every Church present. Please attend to this at once. It is the Lord's business and it demands haste.

Thanking you with every good wish for your work, I am,

Yours very sincerely,
MRS. W. A. HARPER, Cor. Sec'ty."

CHRISTIAN ZEAL

Zeal to do the best work must have knowledge. We have often seen enthusiastic, zealous persons whose misdirected efforts were often ridiculous and as often pitiful. Other Christian virtues, such as faith, courage, fidelity, unselfishness, and perseverance must be combined with zeal in order to obtain results.

Take Daniel, a true servant of God. He had that faith, zeal, and courage to stand for Christ amid persecutions. Though a captive in the Banquet Hall of King Belshazzar he was directed by the spirit of God to explain the meaning of the hand-writing on the wall which showed to the people present that they were not zealous of good works.

Paul, an apostle of God, was an ever zealous man. While persecuting the church of Christ he was earnest in his work, but when his soul was touched with the saving power of God he exercised his zeal with greater power and became more enthusiastic in the work of saving souls, than ever in the persecution of souls.

Men to-day are zealous, and they exercise their zeal in many ways, though sometimes in the wrong spirit.

We have that Christian Zeal exercised in our own church, among the young people especially. See them as they work earnestly in the Sunday school and the Christian Endeavor. They are wide awake and ever ready to render any service they can for the cause of Christ. It is through faith and courage that this Christian organization was ever established in this church to show to the world that we are endeavoring to do the will of God.

As a model of Christian zeal take Jesus Christ the Savior of the world. In his youth we see him before Priests, and Elders, teaching them truths they had never before heard. And when his parents sought him, asking him why he left them, his answer was, "Why seek ye me? Know ye not that I must be about my Father's business?"

On one occasion when the disciples begged him to eat, for he was wearied from a long journey, he said unto them, my meat is to do the will of Him that sent me and to finish His work.

So you can plainly see that, during Christ's ministry on earth, he was ever zealous in his work and always ready to help fallen humanity.

ELSIE ATKINS.

* Read by Miss Elsie Atkins at anniversary of Durham Christian Endeavor Society and published by request.

PRAYER MEETING HELPS FOR APRIL 27.

Topic: "Mission Work at Home and Abroad. IV. Bible Work." Acts 17:1-12.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Illustrations that Illustrate.

A grat missionary to Japan, got his first Bible class as the result of finding by some Japanese of a little Dutch Testament floating on the waters of Nagasaki harbor. The Bible is transforming nations of men.

During times of fierce persecution in Madagascar the native converts divided their Bibles for safe keeping, and some of them buried the Book, and dug it up occasionally to read it.

A noted Chinese bought a Bible and took it to his village. Within three years, solely by the reading of that Bible, a church was established, and the astonished missionaries were summoned to dedicate it.

After you begin reading missionary biography, you will learn the great fact that even the most fascinating fiction is not so interesting. These Godly men and women who taught and lived the Bible to and among the darkened lands will always inspire.

The Bible is the window through which the marvelous light of the Sun of Righteousness shines upon the heathen world; the Light that shines in darkness, comes by the Bible. You should take up the study of some mission, or mission station and note the results of the Gospel.

NOTES AND PERSONALS.

(Continued from Page 7.)

—The Ministerial Council of the North Carolina and Virginia Conference was in session at Elon College Tuesday, April 8, and was of interest to those in attendance. Rev. J. W. Holt presided. Rev. J. O. Cox is Secretary and Treasurer. The subject considered was Missions. The address by Rev. A. B. Kendall on the Bible and Missions, and a paper by Rev. J. O. Cox on Prayer and Missions were of especial interest and merit. The Council is to meet again Tuesday after the first Sunday in July.

—Mrs. Abbie Denison sends a readable article for our Woman's Missionary Department. Brother pastor, get a good woman from your church to attend the Woman's Missionary meeting of the Southern Christian Convention to be held at Elon College May the 27th and 28th. If you do this, in all probability you will soon see in your church a Woman's Missionary Society. Get the church to elect a delegate and then pay her traveling expenses. She will come and your church will get the benefit of it.

—The Daily Charlotte Observer, April 7:

"THE CHRISTIAN SUN, published at Elon College, comes this week in an enlarged form and printed on new type of excellent face. THE SUN is edited by Dr. J. O. Atkinson, and is the official paper of the Christian Church in North Carolina. It has been always conducted on broad and charitable lines, and has been a Church paper in the truest sense of the word. It is now in its sixty-fifth volume and there is every reason to hope for a long tenure of usefulness in store for it."

—The following from the *Tidewater News*, Franklin, Va., speaks well of the thoughtfulness of Rev. C. H. Rowland of his invalid mother and may give a gentle hint to others:

"Those attending the revival services have doubtless noticed an ordinary desk telephone suspended in midair directly in front of the speaker's stand, and thereby hangs a little story illustrating the thoughtfulness of a son to an aged mother, as well as the wonderful versatility of uses to which a modern invention may be put. Rev. C. H. Rowland, Pastor of the Christian church, had the instrument installed in order that his mother, Mrs. Margaret Rowland, who is in her eightieth year and is very feeble, might hear the sermons in her own room at the Christian parsonage. She is able to hear clearly and distinctly, by means of the telephone receiver in her room every word of the sermon, as well as the singing by the audience, etc."

THE PASSING THRONG.

—Pope Pius of Rome has suffered a relapse and is considered quite ill.

—"Only a cheap person will try to make another person feel cheap." And you can usually measure a person by that standard.

—The 171st anniversary of Thomas Jefferson's birth was celebrated at Monticello, Charlottsville, Va., April 13. President Wilson sent a wreath for the Jefferson tomb, and a special train brought a delegation of Daughters of the Revolution from Illinois. A good and great man doesn't die when he seems to die.

—The Boy Scouts come in all right some time, and show the worth of their teaching. On a street car, in some city the other day a woman offered a boy a counterfeit nickle, telling him that he could pass it on to some one very likely. "I thank you," said the boy, "but I can't accept it. I am a Scout." We wish more boys were Scouts if being so instilled such a spirit as that always.

—The noted American deaf, dumb, and blind girl, Miss Helen Keller, the wonderful woman who "has conquered darkness and silence" and is now one of our best educated women, is likely to be called upon to go to Spain to teach the second son of King Alphonso and Queen Eva, who is himself deaf and dumb.

—An anarchist attempted to assassinate King Alphonso of Spain April 13, three shots being fired at the monarch in the streets of Madrid. This is the third attempt to assassinate Alphonoso during his brief reign, not that he is a dangerous or a despised ruler, for he seems to be harmless enough; but because he is king. The anarchist despises a ruling sovereign.

—Every time the Pope of Rome sneezes, the papers put his picture before the people, and when he doesn't sneeze, they fear he is going to be ill, and put it in again. We certainly wish the Pope well, long life, and great happiness, but we cannot understand why our dailies have to fall over each other in getting his name and picture on the front page every day or so. Roman Catholocism has certainly learned the benefit and advantage of advertising and believes that it pays to advertise.

—The North Carolina State Baraca-Philathea Convention, which was held in Charlotte last week, was attended by more than a thousand delegates, and on Sunday formed a line of march and paraded the streets with banners floating to the breezes, there being 1,100 young people in the line of march. The Charlotte papers say that the like of that was never before seen in that good town—one thousand and one hundred young people in line of march on the Sabbath in the name and under the banner of their King.

—The thirteenth annual State Convention of the North Carolina Sunday-school Association will convene in Greensboro Tuesday night, April 22, and will have sessions for three successive days. Among the distinguished speakers put down on the various topics are Dr. Fraulin McElfresh, Chicago, and President W. A. Harper, of Elon College, on the topic, "The Important and Rapidly Developing Work of Teacher Training." President Harper is also chairman of the Executive Committee of the State Association.

—It is given out that Post Master General Burleson has determined upon a radical reorganization of the postal service, the plan being to put all Postmasters under Civil Service and require them to pass an examination for admission, retention, or promotion, and Postmasters are to be appointed and transferred without regard to locality so that the New York Postmaster for instance may be transferrd to Chicago, or a Greensboro Postmaster to Norfolk, etc. Precedents are not cutting much ice in Washington these days.

—Our good friend, the Farmer's Bank of Nansemond, Suffolk, Va., makes a showing at the close of business, April the 4th, 1913, to the State Corporation Commission, which reveales the enormity of the business handled by this remarkable institution. On a capital of $20,000.00, there are deposits of more than $2,000,000.00, surplus and undivided profits of over $800,000.00, and a footing on the date named of more than $3,000,000.00. This bank still holds the place of highest honor of all banks in the United States upon capital invested, which makes it the strongest institution of its kind anywhere in the country.

—One of the most creditable, and altogether praiseworthy publications in this State is *The Uplift*, a monthly journal published by the Stonewall Jackson Training School, Concord. The type-setting is by the boys of the training school, and the print is neat and attractive. The articles are all of the uplift character and breathe spirit of inspiration and good cheer. If this publication is an evidence of the kind of work that institution is doing then about the best appropriation this State has made to any institution or enterprise in many a decade was that made to build and equip this manual and industrial training school.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

They make a book 5 x 7 inches in size, 128 pages, red cloth binding—a handsome, attractive volume. Price 35c per copy postpaid.

BUY THIS BOOK FOR THE CHILDREN

The Christian Publishing Association
Dayton, Ohio.

SOUTHERN RAILWAY AND LIVE STOCK.

To provide improved facilities for properly handling the growing movement of live stock to Eastern and Virginia markets from the Southeastern states, the Southern Railway is now completing a modern plant for resting and feeding stock on property adjoining the Spencer, N. C. yards.

The plant consists of 33 pens, 20 of which are covered. All pens and alleys are paved with one foot of cinders and are located on a gentle slope, providing natural drainage. Each pen is provided with water trough and feed rack, and the entire plant is electrically lighted. Nine pens are set apart for cattle from the quarantined area and are separated from the others by a solid board wall ten feet high. As all cattle are unloaded at Spencer for feed and rest, this convenient plant will prove an important facliity for stock growers.

The construction of this plant is in line with the Southern Railway Company's policy of making every possible effort to aid the live stock industry in the territory along its lines, in accordance with which it has provided special train service for live stock from points where sufficient business is offered and through its Live Stock Department is endeavoring to interest farmers, to disseminate helpful information, and to contribute in every proper manner to the upbuilding of the industry.

—The dictionaries of ten different languages contain the proverb "God helps those who help themselves." It is good and true enough to be in all the dictionaries of all languages.

For where your treasure is, there will your heart be also.

THE CHRISTIAN SUN PIANO CLUB PREVENTS WASTE.

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. Careless buying is one way of wasting money. The founders of the Club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The Club claims to save its members one hundred dollars or more on their pianos and ask you to give it an opportunity to prove this fact to your entire satisfaction by thoroughly testing the piano in your own home before paying one cent or in any way obligating yourself to join the Club. It will cost you only a postal card to investigate, and if the testimony of Club members who have already joined is to be relied upon you will undoubtedly save a hundred dollars or more on the price of your piano. We have a copy of the Club's catalogue for you. Write for it today before you waste that one hundred dollars through careless buying. Address the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

GIVE!

The mid-Western floods still stand as one of the great calamities of a century. Whole cities are in ruins, hundreds of their people have perished, property beyond reckoning has been destroyed. The flood-swept region is still in want of many things—food, clothing, shelter, work. If you feel for the sufferers,—if you can put yourself in their place, show the sorrow in your heart by giving generously with your hand. It is not too late even now to find the nearest relief station—and to give.—*Youth's Companion.*

EFFECT OF ONE BOTTLE

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failel, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

—Officials of the Southern Railway Company and the Queen and Crescent Route expect to handle the great crowds that will visit Chattanooga for the reunion of the United Confederate Veterans, May 27-29, with the same dispatch that the normal travel through Chattanooga Terminal station is handled as the result of arrangements made at a conference of transportation, mechanical and passenger representatives of these lines at which it was decided to form for this occasion a special organization similar to that which accomplished such splendid results for the Southern Railway at Macon during the reunion of 1912.

Three hundred Chinese troops recently went from Amoy to Tungan, to force the Chinese farmers to destroy their poppy plants. In the last six years the loss of revenue to the Chinese government resulting from the anti-opium crusade amounts to more than double the sum that the British opium-dealers say they have at stake.

Alcoholism and tuberculosis have so ravaged the strength of France that a college of athletics is to be established in Paris, with branches throughout the nation.

Now you can play the Piano as well as any one

SIMPLY join The Christian Sun Piano Club and let the Club send you one of the superb Ludden & Bates Player-pianos. You no longer have to understand music in order to produce it any more than you do in order to enjoy it. Club members tell us that they are simply delighted and astonished to find how quickly the Player-piano develops their knowledge and taste for music and what splendid entertainment and recreation it brings to their families and friends.

The Player-piano has come to stay—for it is really two instruments in one—a regular piano for those who can play and a Self-player for those who have never studied music. It enables all the members of the family to produce for themselves the sweetest and the best music of the world's great Masters. Even a child of six short years learns to perform on the Player in a few minutes. To those who did not have the opportunity to study music it opens the door that was locked—the door to the greatest of all arts—and reveals to them a new and beautiful world of which they had only dreamed.

Pianos of Quality

Ludden & Bates, Managers of the Club, were the pioneers in the Piano Business in the South. For nearly half a century they have studied the requirements of the Southern Trade. During this time they have placed over seventy-five thousand pianos in Southern Homes. Your parents and grand-parents, in all probability, secured their pianos from this old and reliable House.

Ludden & Bates Pianos are their own best advertisement for they are honestly made of the best materials, by skilled workmen whose greatest pride is the "Quality" of their work.

The Club brings these superb instruments within easy reach of practically every home. Investigate its many privileges and advantages.

The Ludden & Bates Player-Piano

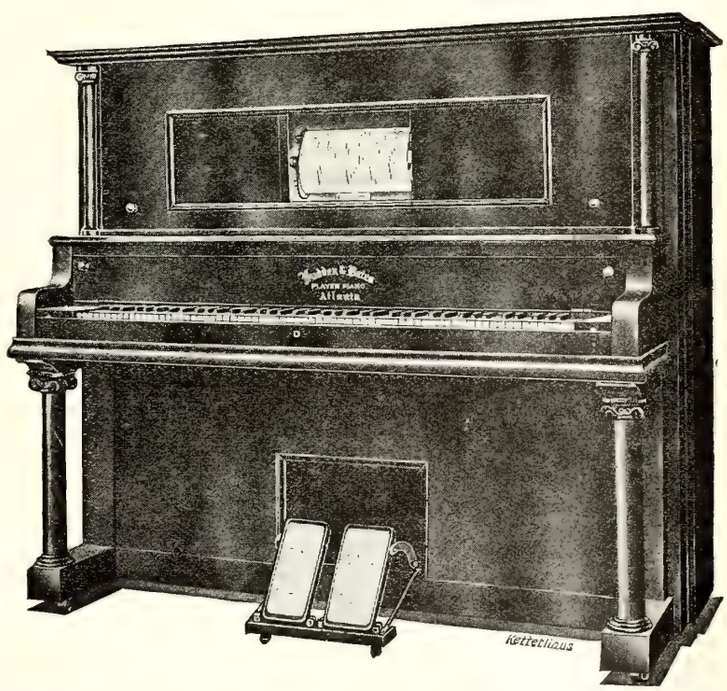
The Ludden & Bates Player-piano was one of the first instruments of its kind ever offered to the Southern Trade. It is, therefore, not an experiment, but has demonstrated its practicability and superiority by years of successful service. For the home that has no musician and for the home with a "silent piano" the Club performs a splendid service, for it not only provides a piano of the sweetest tone but also confers upon *every* member of the family the *ability to play* the choicest selections of the world's great composers. The Club also provides a means by which you can exchange your old piano for a Player-piano.

Write For Your Copy of the Club Catalogue

We have a copy for every reader of this announcement. It will tell you all about the saving, the terms, the privileges and advantages which are made possible by clubbing our interests in a wholesale transaction, instead of each one ordering from a different factory.

The Christian Sun Piano Club

Brings this most wonderful musical instrument within the reach of practically every subscriber of this paper. It is a pleasure which you can easily afford to enjoy, but one that you cannot afford to deny yourself and family. The Player-piano fills the home with new life and interest. It helps to make home what it was intended to be—a little paradise on earth. It provides the delightful entertainment and the pure, elevating pleasure which attracts the young people to the family hearth and prevents or corrects their inclination to roam.



The above picture shows the Ludden & Bates Player-piano, with a music roll in position ready to play.

Address, **LUDDEN & BATES CHRISTIAN SUN PIANO CLUB DEPARTMENT, Atlanta, Ga.**

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

Officers of the Orphanage.

E. M. Carter, Supt., Elon College, N. C.
J. O. Atkinson Chairman Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
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Amt. brought forward		$1,021.22
DUES.		
Pearl Way	.10	.10
MONTHLY S. S. OFFERING.		
Oak Level	1.22	
Lanett, Ala.	5.00	
Antioch, Va.	1.30	
Franklin, Va.	5.26	
Timber Ridge	.93	
Mt. Zion, Ala.	6.05	
Memorial C. Temple	25.00	
Catawba Springs	2.57	47.33
SPECIAL.		
Sale of Colt	50.00	
Mrs. Bettie Cates, (on support of children)	6.00	
G. E. Clem, Rosewood, O.	.73	
Mrs. N. L. Hawkins	1.00	
M. J. Mucherson	1.00	
A. E. Fox	1.00	
W. G. Teague	1.00	
Paul Coble	1.00	
T. E. Fogleman	1.00	
Owen Cotten	1.00	
Wayland McPherson	1.00	
Mrs. A. E. Fox	.25	
Mrs. Bettie Mucherson	.50	
Lizzie Fox	.25	
M. F. Fogleman	1.00	
C. F. Fox	1.00	
Franklin, O.	4.57	
J. L. Blassingham, (support of child.)	10.00	
Rhoda Stewart	.25	
J. T. Stewart	.25	82.80
Total this week		130.23
Grand total		$1,151.45

My Dear Children:

I will not answer the letters any more in order to use the space for something else. Just as quickly as I can get the mite boxes we will try to get something new, which I hope will be better.

At the meeting of the Board, the 9th, bids were presented for installing the water and sewerage system. That of Hunt Bros., Greensboro, N. C., was accepted. Now, that looks a little more like business, but we need $500.00 more to pay for this work—we have some on hand. I don't see why, since everyone will recognize the great need, we can't have this money right away. The people want to help this cause, all they lack is an opportunity. Let's do what we can to get this off our hands.

Some of the schools have left off the monthly offering, as you have noticed in the reports. Can we depend on you?

Eight applications for children to our home were accepted and two released. When these eight come in there will be sixty-two children here to be fed, clothed and cared for.

We have a fine Jersey for sale. He is of the best breed and is entitled to registration. A bargain for a lover of fine cattle, who applies early. Correspondence solicited. E. M. C.

Sanford, N. C., April, 1913.

Dear Uncle Emory:

I will write my letter and send my dime for April. School will soon be out. We are going to have a good commencement I think. I am in a play. Well I close with much love for the cousins.

Your neice,
PEARL WAY.

NEEDED AT THE ORPHANAGE.

I have just made a visit to the Orphanage. I find that the institution badly needs a new cooking outfit. The old stove is about completely burned out, so nearly so that it is with great difficulty that fuel is kept in place to get a meal. Besides, this old stove is too small. I am sure the sympathy, and also the pride we, as a people, have in an institution we profess to equip and support, will not allow such need to continue longer than for us to learn of it. Now, Superintendent Carter is in a hard place endeavoring to meet current expenses and at the same time trying to pay off a previous indebtedness of about $500.

As treasurer of the Orphanage, I am in position to see the need of a little special help just now in buying a good range. I appeal to the ladies who may read this to send a contribution as early as possible for this purpose. It will take at least $125.00 to buy a good two ovened range, one large enough to do the cooking even for the 65 persons who are in the Orphanage now. Let the ladies send a dollar, two dollars, or five dollars to Rev. E. M. Carter, Supt., to aid in buying a range.

W. P. LAWRENCE, Treas.,
Christian Orphanage.
Elon College, N. C.

NEIGHBORS.

Bobby made the snow-man. He had made snow-men in the country, and he knew how. He always made them by the gate, next to the big syringa-bush. He used to cut a stick from a tree for the snow-man to hold, and he generally placed a long chicken feather in its cap. Bobby was only nine, but he could make as fine a snow-man as any one.

But in a city yard that was not even all your own yard, it was different. Recently Bobby's father had come into town to live. Bobby liked the city and the big school, but he did not like the apartment-houses, for the yards were small and there were few places to play.

In the same street lived Joey Rodman, who was about Bobby's age. The afternoon that Bobby made the snow-man Joey kept throwing stones. Bobby tried not to mind. There was lots of snow in the yard, and he made the snow-man unusually large. The other children helped him, but Joey kept calling out and throwing things, and at last he knocked off the head of the snow-man just as Bobby had put in two bits of coal for the eyes.

Bobby could not stand that. He ran after Joey, and Joey dodged, and began to call him names. Joey's sister, Sadie, who cared for the six motherless children, heard the noise in the yard below.

"Do you think it's your yard?" she called out to Bobby. "It is just as much Joey's yard as it is yours!"

Then Bobby's mother opened her window. "Come in, Bobby!" she said; and when Bobby left the snow-man and climbed upstairs, she said, "Son, we musn't quarrel with our neighbors, you know."

"But Joey threw stones —"

"Never mind," said mother. "We won't talk about that. Perhaps we'll get to be friends with Joey after a while. He hasn't any mother, Bobby. And you remember about coals of fire."

That was mother's rule. Bobby knew that text about coals of fire so well!

"But I don't see how you could ever make coals of fire out of a snow-man, mother!" he said. And then mother laughed, and he laughed, too. When you heard his mother laugh, you had to laugh, too, because her laugh was so catching; her eyes wrinkled up, and she hugged you. Joey had not any mother, and Sadie never laughed. Poor Joey!

After a while Joey and the other children ran out into the street to play. Bobby went down, and finished the snow-man with no one to trouble him. He put on the head again, and placed an old broom under its arm. He put it in very tight, so that no one could take it out easily.

Joey's sister, Sadie, was bringing things out to the roof of the two-story extension. It was a tin roof, and sloped a bit. Back and forth her tired feet were going, and the cold air numbed her fingers. Suddenly her foot slipped, and she lost her balance. She clutched at a clothes-line, but it snapped, for it was old and weak. Down she came, hurtling twenty feet through the air. Bobby stood speechless with fright.

But the snow-man—the heroic snow-man—was there to save her. Standing firm and erect, he received the shock of Sadie's fall. It was too much for his head. He lost that first, and then, as he went all to pieces, he made a pillow for Sadie, who lay in a dazed heap. Bobby ran forward.

"Oh, oh, I never will say a word against that boy!" she said, sitting up in the snow. "His snow-man has saved me!" Bobby's mother came running down-stairs and out into the yard; she lifted Sadie up and began to feel of her arms and legs. There were tears in her eyes—mothers are like that, when any one is hurt.

"You poor child!" she said.

Your Office Stationery

IS an index to the character of your business. If you write your business correspondence on stationery that is poorly printed on cheap looking paper, your reputation as a business man suffers. You know that. Then why not get first-class stationery printed in a first-class way? Our printing department is equipped in both workmen and material to turn out the very best class of printing, and at no higher price than the common kind. We print everything, such as

Letter Heads, Bill Heads, Statements, Envelopes, Cards, Etc.

When needing printing of any kind or description send us your order; or if it is something that requires a special estimate write the Manager of our Printing Department, submitting copy and a description of just what you want, and he will gladly give you a price.

Address

PRINTING DEPARTMENT

The Southern Christian Publishing Company,

ELON COLLEGE, N. C.

Keep Your Chickens Free From Disease

Cure the sick fowls and prevent the spread of Cholera, Diarrhea, Gapes, Sorehead, Chicken Pox, and other deadly diseases fron one bird to another by placing

Ideal POULTRY TABLETS

IN THEIR DRINKING WATER

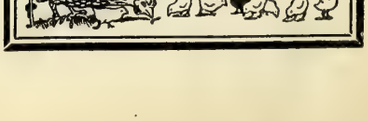
The ingredients of these tablets are known by poultrymen to be the finest medicines ever used for such diseases. Will not fail. Convenient—economical. DROP TABLET IN THE DRINKING WATER. IT WILL DO THE REST.

A Prominent Breeder says:—"It is not only one of the finest things known for Roup and Cholera, but will also prove a sure cure for Sorehead or Chicken Pox."

At dealers or direct from us. 50 tablets, 25c; 125 tablets, 50c; 300 tablets, $1, *Your money back if not satisfactory.*

Pocket book and booklet free on request.

BLACKMAN STOCK REMEDY COMPANY
Chattanooga, Tenn.



"But I don't believe there's a bone broken. Come right in and I'll give you a hot cup of tea."

Sadie came, and Bobby followed. Behind him came Joey, and the two boys lingered round while the tea was made. Sadie drank it, and smiled at Bobby's mother.

"Nobody has ever cared enough about me to give me a cup of anything since I can remember," she said. "You needn't be afraid that I'll be cross with Bobby again."

"I'm not afraid," said Bobby's mother. "We're neighbors. I always like my neighbors, and I want to help them if I can."

"Well, you can count me as a neighbor who likes you," said Sadie. "Come along, Joey—and mind you behave to Bobby like a good neighbor, too."

Bobby climbed into his mother's lap after they had gone up-stairs. "Coals of snow are all right," he whispered in her ear.—Priscilla Leonard, in Youth's Companion.

KEEP YOUR MOUTH CLEAN.

The mouth is the most neglected and ill-kept organ of the human body. Some authorities assert that our neglected and misused mouths are responsible for more human ills and loss of working efficiency than any other one organ in the body. Care of the teeth can not be taught too soon. Children in school should be taught the care and proper use of the "human grinding machine." This is particularly true where children are not taught a few simple, regular habits about cleaning and brushing the teeth at home. Tooth brush drills are a regular course in some of our larger city schools. They should be in every school.

PUBLIC WILL NOT TOLERATE NEEDLESS EPIDEMICS.

Health authorities have easy times these days. The reason is the public has no way of knowing when it gets a square deal. Epidemics come, spread, kill a lot of people, make others sick, and disappear frequently largely because of natural causes and no one gets "laid out" for it. Health authorities sometimes learn about certain outbreaks, and sometimes they do not. Even when they do learn about outbreaks of epidemic diseases they are sometimes slow about establishing quarantine and give the families quarantined but little or no instructions as to what to do.

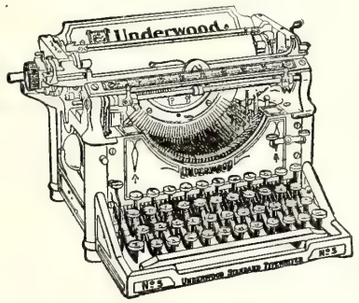
In these days it matters little how many of our friends and neighbors die of consumption or typhoid—no one says much about it. We seem to think it inevitable. In a few of our larger cities and towns we are getting over this. Our chambers of commerce and a few of our progressive citizens are talking about a lower death rate, or they are regretting that a certain contagion continues spreading in their community. Next year they will grumble still more about such things and begin to look around for some one responsible for a continued high death rate or for permitting an outbreak to spread to secondary cases, and lo! there will be the health department. The next year they will get "hopping mad" over increased death rate, neglected quarantine, frequent outbreaks, etc., and then real health work will begin.

But neither the public nor any one else will ever be able to know just where they stand as regards community health, preventable deaths, or the work of the health department until we get state-wide registration of vital statistics.

Dirty air is far more deadly than dirty water or dirty food. Dirty air killed at least 6,000 North Carolinians last year. It will probably kill about the same number this year. Will you be one? It is largely a case of take your chances or ventilate.

Speed and Accuracy

THAT MEANS THE



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AGENTS WANTED.

To handle our line of High-Grade Nursery Stock. Liberal proposition. Complete Outfit Free. Write at once for our offer.

W. T. HOOD & CO., RICHMOND, VA.
Old Dominion Nurseries.

MRS. DR. J. J. SUMMERBELL WRITES OF HARROWING EXPERIENCES AT DAYTON.

(Fall River, Mass. News, April 2.)

Mrs. Isabella Vickery Summerbell, of Dayton, Ohio, has written a letter to her sister and brother, Miss Irene E. and Benjamin D. Briggs, of 307 Grove street, this city, telling of her experiences during the floods. The letter was written Saturday morning, and was received here on Tuesday. Mrs. Summerbell was an eyewitness to the horrors which accompanied the floods, and her letter is a vivid account of her harrowing experiences. Mrs. Summerbell's home is at 215 4th avenue, between Conover and Summitt streets, three houses from Conover street. The letter read as follows:

Dear Reine:—Have just heard that we could send out mail some time to-day. I am safe and able to be on my feet. No city water, no gas, no electric light, but we have cistern water and are very thankful, the flood water did not get into the cistern. We boil it and drink it. Dr. Powers' (Rev. O. W. Powers, D. D.,) family, who were watersoaked, have come to live with me till they can get back home, which will probably be weeks ahead.

Water came into the cellar half way to our knees, but Thursday it was out enough for the furnace fire, and we all came in. We have a small gasoline stove and can make coffee and cook a littl on top of stove.

Twenty-four of our church people were at Hess' for two days and nights. Boats passed my house in the street; but Ben, you wouldn't know Dayton. The 5th street bridge and railroad bridge are gone; can get to town only on 3rd street bridge. And no one came over on this side till yesterday. The water was 12 feet deep in Main street. It was over the top of the big street lights. The loss of life has been great. People taken out of second stories in boats which would capsize, the current was so strong, and drown. Ben, people were drowned in front of our church. Can you believe it? Soldiers on duty all along Summit street. The water did not get beyond there on the west of us.

The first relief train came in yesterday, and we can buy bread now all we need. We have been making coffee for some of the guard for the two days we have had this gasoline stove. In fact it is hot coffee about all time. The Gobys (next door neighbors) have no stove, and come in here to cook eggs, potatoes, and coffee. It is confusion confounded, but our lives are spared. Men came in and moved my furniture all upon the second floor. The water rose so fast we were afraid to leave it, but it only came into the cellar. The current was so swift down Conover street, three houses to the next cross street, that boats would upset at the corner of Conover and 4th avenue.

I saw them take a man, wife and baby out of the boat at the corner and five men held the boat while these people got out, standing in water above their waists. Oh! The horrors of it all is beyond imagination! Fences, sheds, chicken houses and everything you can think of pushing past in the swift current, and worse than all dead bodies. The church opposite Hess' (within a block) is now a hospital full of sick people. Five babies were born there last Tuesday night. That church was full of people who slept on the pews and floor. All churches were opened where there was no water, and packed full of folks. They are waiting me now, so I'll stop; but this gives a little idea of what we are passing through. Ben, take this to Carl to read, and tell him to phone my friends as I have no time to write any more now. So grateful that our lives are spared, and are trying to help the suffering ones all we can.

I have slept on the couch and given up my beds to those who have none. Did not undress after Monday night till Thursday night, but excitement kept me going, although I did not sleep for those dreadful two nights at Hess' fearing that our own house might be filled with the horrible flood. The water rose almost to Summit street, and was up almost to the top of our steps. I hope you can get this letter. Sent two telegrams to Carl for him to notify all, and hope he got them. Haven't had a newspaper all the week, but heard that Ohio and Indiana were the only states flooded. Don't worry any more for we are all now safe. Water gone down so people can get to their homes and begin to repair damages, but in some homes only the roof was out of the water. Ben Weimer, where you left the book that night, his house was covered entirely and they have lost everything. The river was over two miles wide. They want me down stairs so I must go.

Your grateful sister, BELLE.

Fires broke out and many buildings were burned in town, also over here on the west side. No one could get to them, and they burned themselves out. It was a dreadful sight, both flood and fire.

DISTRACTED BELLE.

Order Your Lindley Fruit Trees At Once

Spring planting season is drawing to a close. Don't let the first of April slip by without planting those Apple, Peach, Pear, Plum or Cherry trees. You've always intended to have fruit on your place, and now is the time to begin. Don't put it off—you need this year's growth in your home planting or orchard.

Write for Our Illustrated Catalog and Orchard Book

"My orchard of 125 trees are looking fine. I had bushels of peaches last year in my 3 year old orchard."—W.N. BOZEMAN, Benton, Ala.

"I have some Apple trees that came from your nursery that have done so well that I want to get some more. Please send me your catalog."—G. H. TRUMBO, Linden, Va.

Lindley Trees have been the recognized standard of the South for over 47 years. We sell varieties which succeed specially well in Southern climate and grow all our stock the very best possible way. Get our catalog immediately—select your trees and mail us your order. We will rush shipment, guarantee stock to reach you in good growing condition and in time for Spring planting. We can also supply hardy Blackberry, Raspberry, Grapes and other small fruits as well as nut and shade trees, ornamental evergreens, shrubs and roses. **Write us this evening—you have no time to lose.**

J. VAN LINDLEY NURSERY CO., Box 207, Pomona, N. C.

Reliable Salesmen Wanted.

MALARIA DRIVEN OUT

Chills and Fever quickly cured and the entire system built up, restored appetite, clear brain, good digestion, renewed energy if you take

JOHNSON'S TONIC

The warranted remedy, contains no alcohol or harmful ingredients. Liquid 25c and 50c, Chocolate Coated Tablets 25c at dealers or direct. Address "Johnson's Tonic." Savannah, Ga.

Trade THE TEXAS CURE Mark

SEEDS

Plant the best that grow. Get all the Catalogues you want, but don't fail to get Willet's for 1913, it's a beauty. Rock bottom prices on all farm and garden seed, fresh and true to name Send postal today. **WILLET SEED COMPANY, AUGUSTA, GA.**

PILLOWS FREE

Mail us $10 for 36-pound Feather Bed and receive 6-pound pair pillows *free*. Freight prepaid. New feathers, best ticking, satisfaction guaranteed.

AGENTS WANTED

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Feather Dealers. Dept. A. Charlotte, N. C.
Reference: Commercial National Bank.

YUM FOR HEADACHE
"HASN'T FAILED YET"

Catarrh DR. BLOSSER'S REMEDY

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to **DR. J. W. BLOSSER, 100 Walton St., ATLANTA, GA**

FEATHER BED BARGAINS

Send us this ad. with $10.00 Money Order and we will ship you one first-class, New 40-pound Feather Bed; one pair 6-pound New Feather Pillows, worth $2.50; one 6-pound New Feather Bolster, worth $2.50; and one pair Full Size Blankets, worth $3.50, all for $10.00. All new goods and no trash. Biggest bargain ever offered. Satisfaction guaranteed. This offer is good for a short time only. Reference, American Exchange National Bank. Address:

SOUTHERN FEATHER AND PILLOW CO.,
Dept. 329, Greensboro, N. C.

DROPSY cured with a vegetable remedy. Relieves shortness of breath in 36 to 48 hours. Reduces swelling 15 to 20 days. Write for symptom blank and testimonials, etc. **Collum Dropsy Remedy Co., 512 Austell Bld., Atlanta, Ga.**

Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.

NOTE.—Safety lies in buying always the Royal Baking Powder, which is the only baking powder made from Royal grape cream of tartar.

THE CHURCH AND OUR YOUNG PEOPLE.

We have often heard the *false* accusation that there is no room in our Church for ambitious young men and women. This statement has lodged in hundreds of hearts throughout our land and among all denominations. False it is, for those who have made such statements have failed to get room in other churches and among other denominations, which proves, that it is in the man and not in the institution.

But never have we seen the opportunity so great and the door of service open so wide as it is now. Last week's SUN bedecked in her new gown and coping with any religious paper in the State, new, clear, and fresh from the press of our people, marks another mile post in our progress. Elon's recent addition in room by the erection of a handsome three-story building opens up a new vision to our success as a Church and points the on-looker to a continued progress and prosperity. The enrollment of over 350 students at the College this year is a convincing fact that the people know the worth of a good institution. The enrollment of almost twice the number in the Teachers' Normal Course, which opens today, is a living testimony of the success of this recent addition to the College curriculum. The Elon College Weekly with a circulation surpassing any other College publication in the State, carrying news of intellectual progress every week from the College, and portraying the congenial spirit of the institution, points one to the living administration of Elon and lends a clear vision to its future.

Not only is this heart-satisfying success seen in this community, but throughout our entire brotherhood the hands of willing workers and the efforts of sincere hearts seen and the final outcome cannot be estimated in this generation, though great success is crowning the efforts made in our day and making visible to all the value of true service.

Churches in the Southern Christian Convention have enjoyed marvelous growth during the last ten years. Last year an annual with 120 pages held the proceedings of the Conferences and the church statistics in the Convention; this year 160 pages of *condensed* form was necessary to record the happenings and workings of the churches in the Southern Christian Convention. Everywhere the prospects are brightening and the impossibilities are being removed by united hearts in the cause of Christian service. There is much being done and much to be done. The young man or young woman who has a desire to serve the church can find a place of usefulness amid great activity and among willing hearts. There is a call to the young men and the young women of the Christian Church, there is a challenge for them, there is eminent success that awaits them. May the call be heeded, the challenge met, and the fulness of success be found in surrendering of lives to the cause of the Kingdom.

C. B. RIDDLE.

Elon College, N. C.

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

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You don't get pneumonia in the open air. It gets you in the closed room. Fresh air and good ventilation are the best means of warding off pneumonia.—*N. C. State Board of Health.*

DEATHS

Allison.

D. S. Allison was born February 29, 1832, and died March 18, 1913, at the age of 81 years and 17 days. He professed faith in Christ in his boy-hood days and joined the Presbyterian church, in which he soon became an elder, and held this position until death. He died in the faith. He was a soldier for four years, '61 to '65, being a member of Company D, 56th N. C. volunteers. He was married June 5, 1859, to Miss Martha Montgomery, and to their union God gave ten children, six boys and four girls. There are twenty nine grand children, and his dear wife whom he lived with 54 years. A host of friends and relatives to mourn their loss. A good man has fallen on sleep. May God's blessings comfort the bereaved ones.

J. S. CARDEN.
906 Sheppherd St., Durham, N. C.

Huffines.

Sister Mary A. E. Huffines was born June 15, 1829, and died March 16, 1913, at the age of 83 years, 9 months and 1 day. In the year 1864 she became the wife of David Huffines. To this union God gave fourteen children, nine of whom are living. She was a member of Pleasant Ridge Christian Church and was always glad to have the preachers come to their home. She was a good woman. May the blessings of God rest and abide with the loved ones. Funeral by the writer.

J. S. CARDEN.

Barrett.

Mrs. Etta May Barrett, born 19th of November, 1883, departed this life April 2, 1913. She had been a great sufferer, yet patient and ever trusting in the Lord. She was a member of Dendron Christian Church up till she and her husband moved to Petersburg, where she united with the Disciple Church. She was a good Christian woman, and will be much missed in the home, the church, and the community. Funeral service was conducted by the writer, and interment made in Wakefield cemetery. She leaves to mourn their loss a husband and a host of friends. May the Lord bless the bereaved ones.

C. C. JONES.

Price.

Mr. Joseph Thomas Price, a well known and highly respected gentleman of Elberon, Va., passel out to the spirit world very unexpectedly April 9th, 1913. Brother Price was seventy-five years of age, served the four years war in the sixties as a brave solider and a loyal citizen. He was a faithful member of the M. E. Church, yet he loved all Christians and helped any and every where he could to advance the Lord's cause. He leaves to mourn their loss his dear wife, five children, and a host of friends. A good man has gone, a helpful neighbor is missed, a kind and loving husband and father is now in the realms of the dead. The funeral services were conducted by Rev. Mr. Heath, of the M. E. Church, his pastor, assisted by the writer. Interment made in the Price cemetery near by his home.

C. C. JONES.

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., APRIL 23, 1913 NO. 17

BRIEFS

Not Wealth, But Willingness.

Church work is carried forward not by those who possess the most wealth every time, but by those who are willing. It takes devotion, consecration, a willingness to sacrifice, to push forward the work of the kingdom. The New York *Christian Advocate* declares that "Five hundred consecrated servant girls could build almost any church Methodism might desire to erect. They would require a longer time than a millionaire would ask for the same purpose, but when their work was finished it would have a much larger significance." What wealth needs is consecration; willingness, unselfishness. Then it becomes significant.

An Idle Brain.

An ex-prize fighter, known as "Kid Carter," but whose real name is Willliam B. Jennings, apprehended, and incarcerated in a Boston jail, awaiting trial for murder, after having admitted the murder and confessing to other crimes, said: "I have played my cards in luck till to-day. Now I have played my last one. *I never did a day's work in my life.*" The blame of that criminal's shocking and bloodthirsty career must be attributed to those who allowed him to grow up in idleness. It is a fearful indictment. The curse of youth is not wholesome toil but unwholesome idleness. Parents owe it to their children to let them share the joy and satisfaction of service, labor, occupation. "An idle soul shall suffer hunger." Prov. 19:15.

Search and Seizure.

By repeated acts of its General Assembly the people of North Carolina have shown that they want to give the cause of temperance a fair show, and a square deal. On this account the officers who wink at violations of the law may expect, sooner or later, to share the infamy that their failure to perform their plain duty deserves. We sanction most heartily this editorial utterance from the Raleigh *News and Observer:*

"The officers of North Carolina who will not get busy in enforcing the search and seizure act ought to resign. And if they do not they should be summarily dismissed from office."

The people have spoken repeatedly, and these officers who are derelict to this public duty have read awrong the temper of the people if they think to tamper with the expressed will of the people and themselves go unrebuked.

Religious Reading.

That is a poor home indeed into which some religious periodical, some church paper, does not go, week after week, reminding the household of the duty, and the pleasure, of reading something every week about religion and the better life. The church paper seeks to remind, to enjoin, to admonish, to instruct, to edify, to teach, to help. Pity the person who does not stop long enough once at least each week to read a religious paper. The Methodist Book Concern, which not only supplies books but publishes The *Christian Advocate* (N. Y.), persistently remarks:

"The Book Concern is a servant of the whole Church. It must not do less than serve the whole—young and old and middle aged; the wise, the unwise, the cultured and the ignorant; the indolent, the short-visioned people and the people who struggle with doubts and fears; and, not least, those who are broken-hearted by the pain and sorrow of the world."

Cigarettes and Youth.

When you see a boy under seventeen years of age, in North Carolina, smoking a cigarette, bear in mind that he is not only violating the laws of safety for his own mind and body, but also the laws of the State. Wise men have set in council on this matter, and through legislation have said that cigarettes shall not be sold in this State to boys under seventeen. The deadly cigarette is sapping the very vitals of many a youth, and impairing their strength for the race of life. All other things being equal, the boy who smokes cigarettes has not hope to cope in life with the boy who does not, and is doomed to see the non-smoker outstrip and out-do him in the years ahead. The State would bounce forward in material and moral prosperity if the law against minors smoking cigarettes were every where strictly enforced. Parents should, in the light of love and reason, appeal to their children, and officers should, in respect to their sworn duty, appeal to the law and its enforcement.

Why Not Reason.

A wicked man who had shot to death a fellowman the other day cried out from the anguish of his soul when the eletric chair loomed up before him, "Oh! why did I not consider? Had I but just stopped for one moment and reasoned with myself as to what my rash act would lead me to! But it is too late now." Such conduct on the part of men who will not stop and consider made the great prophet cry out (Isa. 1:18): Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." The prophetic emphasis is on the word *now*. It is only when men can come, and go, or stay, that they may reason in time. Come now and reason; when prejudice and passion and hate have done their deadly work one can neither come nor reason. Oh! that men would consider! Stop and think before the baneful act, the sinful deed is done.

Each One A Part.

No man liveth to himself. Each one is a part of a greater whole. All Christians help to make up that which our Savior said He was —the way. He is the way; each follower of His is a part of the way. He identifies Himself with His own. The *Sunday School Times* very pithily puts it after this manner:

Christians are in the world to make it easier for other people to get to heaven. The ladder that Jacob saw at Bethel, reaching from earth to heaven, is fulfilled in Christ. As suggesting our part in that ladder, Dr. Jesse Lyman Hurlbut has well said: "We should be stepping-stones to heaven, not stumbling-blocks. Christ revealed himself as the way, and we, as members of Christ, are part of that way." For we are members of the body of Christ; members of him whose life was poured out and whose life is now lived to connect heaven and earth, God and men. In this marvelous mission of Christ's he would use every member of his body, and use us all the time. Do all our actions, words, looks, and thoughts, suggest heaven to those about us? Have we realized that Christ is equal to even this miracle-use of our lives?

The Way of the Hazers.

Hon. Josephus Daniels, Secretary of the Navy, has issued this sane and sensible mandate: "Your hazer is a bully and must necessarily have a streak of innate cruelty. The United States Navy has no place for youths of this kind. I take this opportunity of saying that this senseless and dangerous practice will not be tolerated at any educational institution founded and supported by the government. Future manifestations of such character at the Naval Academy will meet with vigorous action."

Mr. Daniels is a member of the Executive Committee of the Board of Trustees of the University of North Carolina and as such had experience in helping to handle the grave and deplorable situation which was precipitated at the University last Fall when student Billy Rand me his death at the hands of the hazers. So, if this terrible tragedy shall have the effect of eliminating hazing from the United States Navy, this noble life will not have been offered in vain. God not infrequently overrules the wicked inclinations of a few to the furtherance of a great reform and the saving of many. Many a single life has been lost in a cause which did not mean half as much to the world as it would mean for the nefarious practice of hazing to be eliminated from our higher institutions of learning. We doubt if God ever permits a noble life to be offered, in a sacrifice of blood and death, but that untold good comes, in some way, to the world to honor and requite it. Young Billy Rand is not dead, and the cause in which his young life was, though cruelly and forcefully, offered up, is not a "lost cause."

The way of the hazer, like that of other transgressors, is hard, and, on that account, good people will fight it till its cowardice and abomination have ceased.

Prosperity is a painted window, which shuts out much of the clear light of God, and only when the blue and the crimson, and the golden tinge are removed, is the glass restored to its full transparency. Adversity thus takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light.—Spurgeon.

Hold fast Christ, but take His cross and Himself cheerfully. Christ and His cross are not separate in this life, however they part at heaven's door.—Samuel Rutherford.

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EDITORIAL

FEEDING THE HUNGRY.

Sometimes men hunger, but remain silent. They have Scripture for this: "If I were hungry I would not tell thee," (Psa. 50:12). Deep in their bodies the pain of hunger bites; but they remain silent. You must interpret their silence, or their need will never appear to you. The restless movement, the mark of pain, the expression of despair, are sufficient signs. Unless you interpret these your opportunity for service in their behalf is gone.

This age of ours suffers spiritual hunger. We are surfeited with material gain and worldly prosperity. Even rich men are poor, and they know they are. Their wealth has not brought them health or happiness. Poor men are rich; their poverty has not deprived them of health or happiness. Neither riches nor poverty can possibly purchase, nor produce that which is best and biggest and most desirable in this world. Hear the inspired writer. "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." Now mark the lesson we so much need to know: "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. (Psa. 19:9, 10.) The world of men and women about us hunger today for this sweetness. The restlessness, the nervous hurry and worry, the signs of pain and of anguish tell the story of this world's hunger as never before.

There is the hunger, First, *For a spiritual vision.*

We cannot be satisfied with things of the flesh. The heart of man teaches him that he is more than a thing of clay. In his soul he knows that beyond the stars there is a life that will never end. His heart-hunger, while here in the flesh, is to catch glimpses, now and then at least, of that celestial home; of the associations and the surroundings there; of the conditions and manners of life and being there. There is today a deep heart-hunger for the things that are above and beyond. Your man of poverty, likewise your man of wealth, wants to lift the veil, or have some one lift it for him, and see and know what is there within. His mind whispers to him that he is not as large as he should be, if he is to enjoy the fulness of what is before, and that he is poorly prepared for the association and fellowship that he expects beyond the skies. There is somewhat that tells us we are not as large as we may be, that we are not as well prepared as we should be, to try consequences in the life that awaits us, and the house that is being prepared.

All the wealth in this world cannot feed this heart-hunger. All the gain beneath the sun cannot satisfy this worthy and holy desire.

Men know well enough that "Life is more than meat, and the body is more than raiment" (Luke 12:23). And men understand, when they stop to consider, that "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. (Rom. 14:17.)

Men hunger today, they declare it in silence, and in the signs of pain and anguish upon their faces, to know more and more about the kingdom of God.

There is a spiritual hunger that ravishes the hearts of men.

It is high time they were being fed.

Not long since when a preacher of righteousness, just a private citizen, was leaving England to take up his duties in this country, he was honored of royalty and sought of kings and princes. It was and is understood that this preacher of righteousness, Dr. J. H. Jowett, was first of all a spiritually minded man, and walked close with God and was trying, with all his heart, to feed hungry souls on the real bread of life.

Brethren and beloved, the real cry of the present is, as of yore, "Give ye them to eat."

There is, Secondly, *A hunger for the Pagan world to turn to Christ.*

Christianity has passed the experimental stage. Wherever it goes it uplifts mankind, elevates the race, redeems the souls of men.

Some of the best talent of the age is being given to send, carry, teach, or preach the gospel to the non-Christian world.

Some of the best books now being penned, or published, are those dealing with the great missionary problem.

Some of the greatest heroes of the past or present are those whose lives have been dedicated to saving the pagan world from sin.

Some of the most talented and forceful speakers on the platform of the day are those who are raising their voices to help save the millions who need, and who have not, the gospel of our Lord.

Some of the noblest gifts of our time, some of the most unselfish sacrifices of the day, are those designed to help those in pagan darkness. The great heart of the Christian world is hungering, as never before, to have a part in helping to evangelize the world.

Feeding the hungry, certainly in these two particulars, is the work of the church. Never before in the world's history did the church have so much to do; and never such an opportunity of doing it. The hungry world looks, longs, in silence cries out, for the bread of life, real spiritual food.

WORTH KNOWING.

Our Motto: In essentials unity; in non-essentials liberty; in all things charity.

Our Leader: The Lord Jesus Christ is the only Head of the church.

Our Name: Christian is a sufficient name for the church.

Our Rule of Practice: The Holy Bible is a sufficient rule of faith and practice.

Our Test of Fellowship: Christian character is a sufficient test of fellowship, and of church membership

Our Claim: The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Our Plea: The church should avoid all debates and disputations, especially of a public character, which tend to create strife, enmity or division among the followers of Christ, and should not employ means of doubtful propriety, but should use those spiritual weapons which are mighty through God, to the pulling down of strongholds.

Our Purpose: The purpose of the Christian church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all the religious teachers in pointing the wicked to the Lamb of God who taketh away the sin of the world.

Our Requirements: This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denominational distinctions cease to exist and Christian love finds the brotherhood together.

It is the belief of the unseen things that makes possible the right use and enjoyment of the seen.

HELP FOR REV. J. G. BISHOP AND WIFE.

In THE CHRISJIAN SUN of April 9, Dr. J. P. Barrett, writing of the terrible situation from the recent floods in Dayton, Ohio, said: "I am told that Dr. Bishop is hurt worse than most of our people. He and his wife are aged, and their house suffered more from the flood than did most of the houses in that community. I do not wish my friends to send me any financial aid, as I did not suffer losses, but if any of our people in the South feel like helping Brother and Sister Bishop, I am sure it would be help worthy and nobly given and just as truly deserved. I am making this suggestion without the knowledge of Dr. Bishop. He is now almost eighty years old and his wife is not very far behind him. He has always worked on a small salary and lived economically, and I am sure needs help just now as he stands face to face with such a calamity."

We offered our services to accept such donations as SUN readers might see fit to make, and to put them together and forward to Bro. Bishop as fast as amounts worth while accumulate. Bro. Bishop's loss is estimated at $1,000.00 or more.

The following have been received:

Last week's total		$15.00
Received this week:		
W. N. Gunter, Atlanta, Ga.	1.50	
Mrs. E. J. Gunter, Atlanta, Ga.	1.50	
Mrs. Henry Rosser, Atlanta, Ga.	2.00	
Dr. W. S. Long, Chapel Hill, N. C.	1.00	
C. W. Montgomery, Elon College, N. C.	1.00	
Rev. T. W. Stroud, Chapel Hill, N. C.	1.00	
D. C. Brown, Asheboro, N. C.	.25	
Holland, Va., Christian S. S.	25.33	
Mrs. Rebecca Pearce, Franklinton, N. C.	2.00	
Mrs. W. W. Staley, Franklinton, N. C.	2.00	
Burlington, N. C. Christian Church	22.34	
Mr. and Mrs. E. L. Moffitt, Asheboro,	2.00	61.92
		$76.92

NOTES AND PERSONALS.

—Miss Anne Crews, Danville, Va.: "In its new dress THE SUN is a beauty and splendidly gotten up in every respect."

—The American Baptist Foreign Mission Society with sixty-three now in China is calling for fifty others to go, and also for $242,000 for additional property.

—Rev. Henry Spencer Booth, of Third Church, Norfolk, is engaged in a series of meetings with his church, himself doing all the preaching. There is considerable interest in the meetings.

—W. H. Etheredge, Selma, N. C.: "Enclosed find check for $1.50 for my renewal of THE SUN for one year. Looks like I can't get along without it. It is better now than ever. Let her shine."

—The editor is away this week assisting Pastor J. M. Roberts in a meeting at Main St. Christian church, Berkley Ward, Norfolk. He spoke at the Norfolk Y. M. C. A. last Sunday at 3:30 p. m.; also to a Bible Study Class of the business men of Norfolk at 1 p. m. Tuesday at the Y. M. C. A. lunch rooms.

—Mrs. Henry Rosser, Atlanta, Ga., sending a contribution of $2.00 for herself and $3.00 for two others, says: "I hope all readers of THE CHRISTIAN SUN will aid in giving Brother and Sister Bishop a good, full, purse." If others feel the same way will they send us a check today that the same may be forwarded.

—Pastor Foster of our Waverly church keeps on getting pounded. But the idea of an editor getting jealous! Perish the thought! He could have had a pounding from Dr. Staley and his people at Suffolk, if he had been willing to remit ten per cent. of all receipts to Dr. Staley—a contract which no self-respect-

ing editor would be a party to. Ours is the all-sufficient joy to see others happily and copiously pounded.

—The Christian Sun has, for several years, been equal to our best religious journals in matter. It is now equal to the best in form and mechanical execution. The Sun deserves a large increase of readers. Let every friend now see if he cannot add one new subscriber. W. P. Lawrence.

Elon College, N. C.

—Rev. W. S. Long, D. D., has written an able work on Systematic Theology. Before an institute of ministers, young and others, at Elon College last week the author read many of the chapters, and they were worthy of the man and the cause. This manuscript is likely to be given to the public in book form at some date in the near future.

—Mrs. C. H. Rowland, Franklin, Va., April 18: "I have never been in such a meeting as we are now having here. Our town is moved as never before, and Christians are going out and bringing the lost to Christ. It is wonderful. I hope a number of women are writing Mrs. Harper that they will attend our Woman's Missionary Mass-meeting at Elon College May 26-27."

—A good friend and brother, a layman, a man of many offices and responsibilities, took the time the other day to stop and write the editor a good, wholesome, happy, long love letter. It is too good to keep, and yet he wrote in bold letters at the head "not for publication is this friendly love letter." But, my, it made us happy! I wonder why we do not stop more often in the mad rush and seek to do some act to make others happy. Life would be sweeter to all if we would.

—We sanction with all our heart this fine fact stated by the Greensboro *News:*

The "blind tiger" in North Carolina is fast being backed up against the wall under the search and seizure law. He has come to the parting of the ways. He must either become a law-abiding citizen or go to the chain gang. One path leads to respect for the law, peace and happiness; the other to the convict garb, misery and woe. Which will ye choose, "blind tiger?"

—Dear Brother Atkinson: I have read with much interest and pleasure all that has been said concerning The Sun's new dress. I am delighted with the improvement, especially the Department head lines. It is just what I have been wanting to see for years. I am also very grateful for the substantial way in which it is fastened together. I am proud of our church organ and shall do what I can to promote its interest. Gratefully yours,

J. O. Cox.

Durham, N. C., April 21, 1913.

—Henry Spencer Booth, Norfolk, Va.: "I shall soon set apart a Christian Sun day, at which time I will present the claims of the paper and secure all the subscriptions possible. Again, I must congratulate you. I know that back of the establishment of the Publishing House, and the improved get-up of The Sun, there has been an immense amount of hard, faithful, self-sacrificing work. It now becomes our duty as pastor to show our appreciation of your service by helping out all we can. I shall try to do my part, at least. May all success be yours."

—E. L. Moffitt, Asheboro, N. C.: "I have been "intending" for some time to write you my congratulations anent the "New Sun," but you know how I am about such things—just like *you* are, keep putting off till a more convenient season. But, really, I am very much pleased with the form and general get-up of the paper. It certainly now compares favorably with any of the other church papers, in every respect; and you deserve not only the congratulations, but the thanks of our people for the great work you have done in the improvement of our church paper, and in the establishment of such an up-to-date "print shop." "

THE MISSIONARY SITUATION.

Dear Brother Atkinson:—I have been interested in your editorials on the Missionary situation and also in the various articles that have appeared in The Christian Sun and *Herald of Gospel Liberty* on the same subject.

The Christian church, with the Bible as its only guide, ought to be more interested in Missions than other denominations, but from published statistics, we have let many others surpass us in this great work. Two causes have contributed to this result. The first was the looseness of our early organizations. In cutting loose from creeds and obligations imposed by the existing church governments, the founders of the Christian church swung to the other extreme and started a movement almost without organization, teaching every local church that it owed no responsibility or obligation beyond its own membership. With no central organized head, with vested authority, we were naturally slow in entering upon any Missionary enterprise that called forth a concerted action on the part of the whole church.

Our church does not seem to have altogether outgrown this influence.

The second cause that has contributed to no little extent to our lack of Missionary interest, and one that is still making its influence felt, is that we are largely a rural church. Not that the members of the country church are not just as loyal to the church and religious work as the members of the city and town church, but the location does not bring them in touch with large gatherings, great conventions and wide-spread movements, like the Laymen's Missionary Movement, and The Men and Religion Forward Movement, which have proven such a stimulus to other denominations. Where our people have been fortunate enough to come in contact with these forces, there has been a marked increase in zeal and liberality on their part.

We seem to be facing a crisis in our Missionary work, but one that should be easily overcome. A debt of ten cents per member should not alarm us but should arouse us to a greater activity in Missionary giving. The continued increase in Missionary offerings shows that our church is becoming more interested in this important work. And yet we are doing but little in comparison to what we are able to do. I want to emphasize the following needs, some of which have been mentioned by others:

1. More emphasis laid on Missions in our conference sessions.
2. More study of Missions and more preaching Missions by our pastors.
3. More praying for the Missionaries and the people among whom they labor, and for ourselves, that the Lord will direct just what to do.
4. More study as to what the Bible teaches about our duty in the evangelization of the world; and also more study of the work being done and the needs of the various home and foreign fields.
5. A more thorough consecration of our lives.

When the above needs have been met, we will not only take care of the work we have but with the deeper consecration of ourselves and with the broader knowledge of the work, will come the more thorough consecration of our means and the Lord will open our eyes to the larger vision of opportunity and service, and there will follow an expansion of our church work along all lines.

W. T. Walters.

DR. W. S. LONG DELIVERS GREAT LECTURES!

Dr. W. S. Long has been a busy man for the past few years,—at least that is the verdict of those who were so fortunate as to hear his scholarly course of lectures here last week.

These lectures were clustered around that often dry-as-dust theme. Systematic Theology, but which now has a new meaning because of his lectures on the matters involved in it. The lectures were five in number, or rather there were five sessions of two and one-half hours each, during which the great doctrines of the faith, by one who has large faith, were unfolded in elegant diction and with masterly grasp.

Dr. Long has no sympathy with higher criticism. He is thoroughly orthodox and his views, as set forth in these lectures, when good in showing the position of the Christian placed in permanent book-form will do great Church in theological belief and practice. The book will also be useful as a text for our ministerial classes. It is a work such as we have been needing for many years,—an authoritative statement of the faith of our people, and as such it will have a wide reading and serve a large purpose.

The book will consist, besides its preface and index, of twenty six chapters as follows:

Existence of God.
Can God Be Known
Divine Revelation.
Inspiration of the Bible.
Completeness of the Bible.
Nature and Attributes of God.
Divinity of Christ.
Personality of the Holy Ghost.
Creation.
Origin of Man.
Man's Original State and Fall.
The Covenants.
Different Dispensations.
The Atonement.
The Extent of the Atonement.
Salvation.
Regeneration.
Adoption.
Sanctification.
The Sacraments.
The Lord's Supper and Baptism.
The Second Advent.
Resurrection of the Dead.
General Judgment.
Duration of Future Punishment.
Heaven.

It goes without saying that whatever Dr. Long might have to say on any of the above subjects would be interesting to his brethren, among whom he has labored so long and so faithfully, and in this book, the result of a lifetime of study and research and thought, he has measured up fully to the opportunity before him. The Church will await this book with peculiar interest and will read it with great profit and uplift. W. A. Harper.

SOME DECISIONS WHICH BOYS HAVE MADE.

1. To accept Jesus Christ as Master of their lives.
2. To unite with the Church.
3. To stand firmly for clean living, clean speech and clean athletics.
4. To give up some stated habit.
5. To read the Bible and pray daily.
6. To give money systematically for Christian work.
7. To urge some friend to take a forward step.
8. To accept and perform faithfully some definite duty in church, Sunday school, or other religious or social organization.
9. To consider carefully as a lifework the claims of Christian service.—*N. Y. Advocate.*

FROM OUR CONTRIBUTORS

DEVASTATION OF DAYTON AS SEEN BY AN EYE WITNESS.

Judge Walter D. Jones Tells Thrilling Story of Dayton Flood.

(Sent to THE SUN and published by request of Rev. Warren H. Denison, who is personally acquainted with Judge Jones from whose pen the vivid description comes. It is the most thrilling narrative of the Dayton flood we have yet seen and was first printed in the Piqua *Daily Call* and then reprinted in the Troy *Daily News.*)

Out of the jaws of Death.
Out of the mouth of Hell.

In the last few days many people here have faced, and some have met death in a cruel form. In a neighboring city the writer was at same time in a company whose actual physical suffering was small in comparison, I should be ashamed to mention it. But to have stood helpless for two whole days in the menace of a dreadful death in not less than four different forms, is a story perhaps worth telling.

It nears 8 o'clock in the morning on the busy streets of Dayton and the movement of people is increasing. They are going their ways gayly or quietly; there is no thought of danger, all is serene and secure.

Ten minutes! A fragment of time. Ten minutes later and the careless stream of people has changed to a white faced, frightened, bewildered throng, frantically seeking refuge from an awful fate that has stolen on them unaware.

I reached Dayton Monday night on my way home, to find traffic suspended on the cars "till morning" it was said. Remaining at the Beckel Hotel, overnight, I went over to the D. & T. office about 7:30. I waited a little while. "Nothing doing yet," said some one pleasantly. I thought I would go back to the hotel lobby. It must have been nearly 8 o'clock.

As I stepped on the sidewalk a rush of water came down the center of Jefferson street. At the first sight it looked as though a fire hydrant might have been opened.

For the moment I was more curious than alarmed. I walked on to the hotel, and the water covered the street and began to lap over the curb on the sidewalk. I went in, and told the clerk I would retain my room a while longer. The elevator was not running and I hurried up the stairs intending to leave my satchel and coat in the room, and return to see the strange sight. I began to think there might be some serious inconvenience coming.

I entered the room, dropped my coat and bag, and looked out of the window. It had been as in Jean Ingelow's poem,

"The heart had hardly time to beat
Before a shallow, seething wave
Sobbed on the ground beneath our feet.
The feet had hardly time to flee
Before it broke against the knee,
And all the world was in the sea."

A seething, foaming torrent was rolling down Jefferson street.

Before the mind could grasp what had happened, a horrible crash sounded, apparently beneath me, the floor vibrated beneath my feet, and plastering commenced to drop from the ceiling. Women's screams sounded from the next room. I sprang to my door. It would not open. But I heard men's voices outside and I shouted to them to throw their weight against the door and they did so promptly and by doing so saved me the horror of being entrapped on the fourth floor of a sinking building. The occupants of several adjoining rooms were released in the same manner. Walls were cracking and trembling and plastering falling. Some one shouted, "Fire" but was sternly silenced. We fled down the stairs, joined on every floor by ashen faced men and women. It was the only time there was the semblance of a panic, and that was over in a moment. I think all must have realized as I did something awful but unexplained had happened and our lives might depend on keeping cool and quiet.

When we reached the second floor the office that I had just quitted was filling with a mass of muddy, black water that roared as it poured in and rapidly mounted the stairs. It was evident that the only exit from the house was through the second story windows.

Something awful had happened and something worse might follow it as suddenly. And ten minutes before we had all been so secure, and we had never thought that in the midst of life we are in death.

At this time my heart lightened at the sight of the face of a friend. Mr. William T. Marshall, of Piqua, en route home from Florida was at the traction office when the flood commenced and had barely time to take refuge in the Beckel. We shared each other's fortunes for five eventful days and to an old friendship added ties that will last for life. Mr. Marshall was throughout what followed courageous, calm and helpful. I trust that I, myself, at least acted like a man, and indeed in all the horror that came there was no exhibition of cowardice.

Before noon on Tuesday Jefferson and Third streets were raging, roaring torrents of a depth of 12 to 14 feet. It seems to me that the main current of the Miami river must have been diverted through the principal streets of Dayton. The store rooms opposite us filled to the ceilings. Down both streets poured a mass of drift, now a lot of chairs, now counters, shelving, barrels, boxes, crates of fruit from some grocery; several pianos, piles of lumber and worst of all, every few minutes some struggling, drowning horse. Some of the wreckage drifted clear, some struck poles or street lights and broke into fragments, some was hurled against and shattered the plate glass windows of streets. It was a sickening sight of ruin and destruction.

In the rear of the hotel was a small court where a score or more of horses, released from a neighboring stable were struggling frantically and from time to time succumbing and dying.

The rooms on the 3rd floor directly under the one I had occupied, had fallen clear through to the basement, leaving a horrible gap. My room had sunken, but not fallen. A jewelry salesman said his trunks with $30,000 worth of goods in them went down with the lower room. It is not certian yet whether the accident was due to the water undermining the walls, or to the explosion of a small boiler in the basement.

All day long we sat on the second floor and watched the horrible muddy flood and the dreadful drift. The first rush of the waters came half way up the store fronts before any one could realize it, then came the slower, but steady mounting, and there was a dreadful fascination, watching the creeping upward, inch by inch, selecting some mark and watching it until submerged.

There was fortunately considerable food on the second floor, though but little drinking water. The managers of the Beckel thought there would be provisions enough, with economy, to carry us through, and humanely they shared this with all in the house without distinction between guests and refugees.

We made and enforced a peremptory order that not a match should be struck in the house. From the very first the dread of fire was on the heart of every one. One fellow tried to light a pipe, but was properly taken care of. We had as far as I know, no other such creatures among us.

As night drew on, and the water still slowly rose, the horror of darkness was upon us—ominous cracking sounded from the broken east wall and many clambered while there was light to the buildings on the west for greater security. I secured a chair in an insurance office. There were 5 people there who had been caught while at work. They were very kind to me as I shall never forget.

The night was an absolutely sleepless one, and in one or two directions fire could be seen but at a distance.

We had hoped that by Wednesday the flood would be subsiding as rapidly as it came, but when the seemingly interminable night was ended, we were sickingly disappointed to find that though there was a decline, it was but small indeed. It is said that the waters rose till 3 a. m.

We all filed into the dining room in the morning, and thankfully received a portion of cold meat and fried potatoes, and what was most grateful a glass of water and a cup of coffee.

There was a doleful view of such stores as Kirby's, Hunter & Hardie, the Surprise, in fact everything on Third street with the black water washing up to the ceilings. At almost every window we could see anxious, drawn faces of people marooned like ourselves. There were no shouts or calls for help, for every one knew that no help could come. In the Beckel, people talked but little, and in low voices. Someone went around and secured a list of all our names. There were about 100 guests. "May be useful when it comes to identify remains" said one man grimly, and actually there was a general hoarse laugh, though no one took it as a joke. Then all was silent but the awful roar of the water.

"Will try to give a lunch at 4 o'clock," was the announcement, "and that will be all we can give today." It was never given.

Another loud crash brought every one to his feet. A drug store half a square away had collapsed. We saw some of it float away, but did not dream of what this accident meant to us.

Still another crash, and a man on the opposite roof called over that three buildings on Main street, just south of the Phillips Hotel, had gone down.

We had almost ceased to note time, but I think it was 1:30 Wednesday afternoon, a man near me said in a low voice, "What if a fire breaks out."

"Oh, Merciful God, there it is" came the response.

A column of flames shot into the air like a towering beacon of death not over 300 feet from us. A blaze from the ruins of the drug store had entered the next building.

In this block immediately east of us were many inflammable stocks of goods, including three wholesale liquor stores, whose contents, when ignited, would be liquid fire. Not a hand would lift to fight the flames, which must spread, unchecked by human means. This meant that when the corner was reached, the leaping of the street by the flames and the destruction of the Beckel house, followed by that of the whole block was apparently inevitable.

There was a hurried, whispered consulation, but only for a moment. We must get as far away as possible from the fire, if only to prolong life.

Then began a remarkable march of retreat. Some two or possibly three hundred persons clambered, climbed, and crawled from one end of the square on Third street, from Jefferson to Main. Just how it was done, in every particular, probably no one can ever tell. We got out on the roof of the Beckel Annex. We went up and down fire escapes. We cautiously crossed frail looking sky lights. We scaled fire walls. We took ladders along, and from slippery roofs got to open windows, passed through buildings, and from windows to roofs again. We reached a ten foot alley. A ladder was pushed across it to the next building and we crawled over, one at a time. This was done by men, women, and by one or two children. It was a journey for life, but it was not a mad flight. It was done quickly but quietly and each helped the other. Among those taken out safely was a woman with a broken arm, and Mr. Bennett, the proprietor of the hotel, was carried from his dying bed.

All made the perilous journey safely. That most of us could even attempt it, is simply because it was a dash for life.

At the Main street end of the square we could go no farther and we dispersed into different parts of the Callahan building and that just adjoining.

Our situation was this: There was the possibility at any moment of the building, as we had seen others do, collapsing, and entomb us. A few hundred feet behind us, and moving steadily in our direction, was a roaring, leaping pillar of flame, devouring everything before it. In front of us was the black, hideous, drift-filled current, in which it seemed hopeless for a stout swimmer to venture. But if one could pass through icy water and escape with life for the moment, there would be no heat, no dry clothing, no succor, and it would seem that the exposure would be hardly less swiftly fatal than that by fire or drowning.

Death threatening in every one of four forms, and no one failed to realize it.

What little might be done was done. Two men managed to cut a cable in the elevator shaft. We were in the second story of the Callahan Building, opposite the old court house, where was some open ground around, where one might be comparatively safe. One end of the wire rope was made fast to our building and on a rude kind of scow, it was managed to float the other across the streets where it was caught and secured. The scow upset and that was the last I saw of it. One man came up in a boat and helped a little with the rope, but could not, or would not stay, and his craft whirled away on the current; that was the only boat we saw during the flood.

The life line was stretched, and three or four of the strongest, managed to work their way hand on hand on it, across to the court house. They were almost torn from it, and in each instance were up to their necks in water, drenched and icy cold, and dropping with exhaustion when they had crossed. It was evident that this way of escape would avail very few while the high water and mill race current continued.

There were 25 or 30 people in the two rooms we occupied, and also one horse, that in some way had gotten in. Of our party about 10 were women and one mother sat quietly with fixed, drawn face, and clasped firmly in her arms a little boy of seven or eight years. The child clung to his mother and tried to be and was brave. Once in a while a tear trickled down his face, but the mother never wept.

We were in the cruel position that while we could see the reflection of the fire, and watch the horrible drifting smoke and sparks, it was behind us, and we could not see just what it was doing, but had to depend on what was shouted to us from those on other buildings.

As night approached, most of the men drew together, and a whispered conference was had. Every one believed that the fire would sooner or later reach the Beckel, and when that was done it was only a question of a few hours or even less when it would be upon us. Nearly everyone who expressed himself thought it almost certain that we had but a few hours to live, unless some miracle delivered us. This was my opinion and that of Mr. Marshall.

It was decided that when the fire reached the next building to us that we should divide into parties of three—two men to each woman—try to hold on to our frail line and commit our bodies to the rushing water and our souls to God.

There was no question but that the woman and child must have the first chance, but the trouble was to see any chance for any one.

Darkness came again, that is darkness within, but without lurid, flaring awful light. We could not see each other's faces within. It was very cold, and, outside, snow and rain were falling, but little was thought of cold, hunger or thirst. We were waiting, waiting, waiting to know whether it was to be life or death.

I thought of what might be going on at home—of what the destruction must be there; of my loved ones and where they were, and I wondered whether if I was rescued, there would be anything left to live for.

On the roof of the Phillips Hotel were men with megaphones. They could see the fire, and they shouted news of its progress. We had no megaphone and it was difficult to call to them. It was found that my voice and that of another man seemed to "carry" best to them, and I spent most of Wednesday night standing on a window sill, receiving and repeating the bulletins.

They came like this, hoarsely through the air:

"Oh, Callahan people, the fire has worked one door nearer. What do you say? No, the bank is not burning yet. The Beckel does not seem to have caught yet."

"Oh, Callahan. Another store has caught but the bank is safe yet. The wind seems to be rising and blowing this way."

This bank was the Fourth National, corner Jefferson and Third streets. It was said to be fireproof. Our lives depended on whether its east wall could resist the fire.

At 1 o'clock, "Oh Callahan; First seems to be going down. Think the bank will stand. We believe your danger is almost over."

There were long breaths and murmurs of "Thank God." We had suffered for nearly twelve hours. Was it possible the worst was over.

A dreadful explosion seemed to rend earth and sky. Sheets of blood red ghastly green fire illuminated everything, showers of burning embers and sparks rained down, and hot smoke drifted past. I could only think of the Day of the Last Judgment.

The fire had leaped across Third street and entered Lowe Bros. paint works, and apparently the whole contents had exploded at once.

It seemed that absolutely all hope was gone. Great masses of burning wreckage drifted down the current, threatening to fire buildings in every direction. Some of our people lost, not their courage, but their judgment and wanted to start for the water. I believe I may have indirectly been the means of saving a number of lives, by earnestly insisting that we should stay till the last moment before jumping into the water. By professing much more hope and confidence than I really felt, and aided by some others, we kept a number of people from abandoning a faint hope to go to certain death, and yet the fire wall held, the wind shifted and as day broke on Thursday morning the fire was going away from us and we were practically saved, after being for at least 18 hours in the immediate shadows of death.

By 4 o'clock on Thursday afternnoon we were able to leave the building where we had been imprisoned for 56 hours.

Dayton is a horrible sight. The streets are torn up and in many places half buried in rubbish. The entire stock of goods in the cellars and ground floors of the whole retail business district is gone. On the north side of Third street, between Jefferson and St. Clair, every building but one is burned to the ground, including Schauers, the Patterson Supply Co., Larkin and the rest. One-half the opposite square is burned. These are the fires that threatened to wipe out the business quarter of Dayton, and destroy the hundreds of people trapped like rats on their upper floors. There are many other smaller fires, and many business houses will fail.

On Friday morning, Mr. Marshall, Mr. Bernard Marr, of N. Y., and myself managed after gettting a bowl of soup at a relief stand (money is no good now in Dayton) to work over on a returning relief train, as far as Xenia, where we got a car to Springfield. The city was swarming with refugees. Our first news from home was "Piqua practically wiped out. Remnant burning. 800 dead. Dr. Will J. Prince drowned in postoffice lobby." We also heard of the death of Clark B. Jamison. We could hear no word of our own families, nor could we hear just what the flood limit of Piqua was. All was anxiety and frantic attempts to communicate with friends, or to get home. Some queer things happened. For instance, I got acquainted with Mr. Al Harnisch, of Syracuse, N. Y., and found he and I had been talking to each other that night of terror across the black space between the Phillips and Callahan Buildings. I am much indebted to him for what he did that night. When almost hopeless of getting out of Springfield through the kindness of County Clerk Fred Snyder, and the whole souled, generous gentleman, ex-Mayor David Snyder, Mr. Marshall, Mr. Devault, of Covington, and I were brought to Troy in his auto, and my kind friend Sheriff Paul brought me home in a buggy.

Writing under pressure I would say that I am glad to have seen the courage that men and women can show in the face of death.

The death list in Dayton will be much less than estimated, but why this is so is miraculous.

That the property loss there cannot be overrated.

That the suffering in Piqua is in proportion as great as in Dayton.

And finally that all humanity is the debtor to the man who saw what to do and did more than any one else for relief, John H. Patterson, President of the National Cash Register Co. If the government tries now to put him in prison the very stones will cry out against it.

WALTER D. JONES.

We shall be made truly wise if we can be made content not only with what we can understand—the habit of mind which theologians call—and rightly—Faith in God.—Charles Kingsley.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

The appalling disasters of the western floods remind us of the insecurity of earthly possessions. When properly considered moral values are suprem e. "The things that are *seen* and *temporal;* the things that are *not seen* are *eternal.*

Besides this, it may be averred that civilization creates the possibliities of disaster by its own advancement. No one will deny that railroads increase the loss of human life; yet no one would destroy this great product and this great servant of civilization. Its dangers are not to be compared with its service.

Civilization has made these destructive floods more possible. When the mountains and hills were covered with trees the leaves held the water back from the rivers and gave them time to carry the waters away. Added to the deforesting of the lands of great watersheds, the lands themselves have been ditched and tiled, so that the rainfall is hurried away into the small streams and, these in turn, hurry the waters into the rivers. Besides this, the plowed lands surrender the soil which is carried off by the rushing waters, till every creek and river bed is loaded up with mud and sandbars. The capacity of streams is reduced while the water they must carry is increased. This double risk is growing with every advance step yet made. Thus new problems arise in the midst of progress. The struggle and the risk of human society grow very little less with all the wisdom and advancement of civilization. It is the price of progress. It is the problem of the ages. It is the school of life. It is the question of civilization. Hence civilization is sometimes forced to abandon the very creation of her own achievements. And this leads to the question of religious progress. It seems that as soon as Christian civilization passes one stage and enters upon another, new difficulties arise in the path of progress. Beyond the Red sea stretches the desert of Arabia; and beyond the Jordan the Hitites, Jebusites, Canaanites, and Perizites.

As soon as we pass the age of ignorance and rudeness we meet the age of learning and luxury. Poverty holds the kingdom back and then wealth obstructs it. Blockheadedness and fussiness hinder the gospel in one age and then indifference and formality chill spirituality in the next age. The ratio of difficulty seems to remain the same. We never get beyond a real fight for advancement. As soon as the pioneer gets the stumps out of his field the grass gives him as much trouble. People seem to be willing to contribute liberally when they have little to give; then they seem to lose the sense of liberality when goods increase. Giving does not increase proportionatily with prosperity, and improvement in conduct does not increase in proportion to the increase of intelligence. Much of the prosperity and intelligence are spent in self-indulgence. In other words, spiritual progress is confronted by spiritual danger. As people along rivers must build on higher ground or surer foundations, so Christians must live on higher ground or be submerged by the flood of modern dangers We are not producing the same type of strong men and women in the church today as we did yesterday. We are improving, but we are not improving in proportion to our opportunity and the world's necessity.

All the movements of the Kingdom of God indicate a growing desire to meet the demands of this great age. The Young People's societies, the Men and Missions movement, the Y. M. C. A. and Y. W. C. A. and all the organizations whose aim is increased activity in the rescue of the perishing and the training of the new generation prove that the new problems will be solved by the new people fast coming on the stage of Christian activity. The levees must be builded higher, the bridges must be built higher, the cities must be strengthened, the saloon must go, the moral tone must be heightened, manhood and womanhood must be buttressed by public sentiment and the church must resume her place as the source of character and power.

W. W. STALEY.

CONSHOHOCKEN LETTER.

Since my last to THE SUN we have had some interesting incidents this way, while our work moves most encouragingly forward with the church more united than since I have known it. Our Easter services were considered very good. Our special offering amounted to $150. An obstreperous choirmaster, who was a member of the High Episcopal Church, and a disgruntled official, because we would not allow too much of the High Church ritual in our Easter services, and defeated his plan to displace our own church hymnary for the hymnary of the High church, made a desperate effort to injure both the church and pastor, and especially the latter. They secured the services of a young and inexperienced, yet vainly ambitious, newspaper reporter, and caused to be written up in the Norristown *Times,* edited by a Roman Catholic, a most sensational article under heavy headlines, placing the church and pastor in an ugly and false light before the public. The startling and ridiculous statements were gathered within sight of the parsonage, and while involving the pastor and church no effort was made to see the pastor relative to the truthfulness of the statements. This publication was gathered by the press generally as "news" and given wide circulation. I have a letter from a dear good brother pastor in Eastern Va. advising me that the vile publication has reached his community and that the Richmond papers have also given it out. In justice to our church here, and that for which I stand, I desire to place the facts before our own people as the only resource to place the matter in its true light before them and correct the false impressions and statements. Following the rude conduct of our late choirmaster on Easter Sunday, and simultaneous with the writing of his spiteful publication the Executive Committee of our church sent him the following communication which was subsequently adopted by our quarterly Conference:

Mr. John W. Conrad, Jr.,
Conshohocken, Pa.

Dear Sir:

In behalf of our Church and Sunday School, we wish to thank you for your services in leading our church music and training the children for our Easter exercises and church music. Since, however, the unfortunate incident of last Sunday morning when you openly offered insults to our pastor and openly made attack on his personal character, we are writing to advise that until your offensive statements to our pastor are withdrawn, and apologies offered, you will not be permitted to direct in, nor to lead our church music.

Yours truly,
GEORGE NAGLE, Deacon,
F. V. RINEHART, Secretary,
M. W. BUTLER, Pastor,
Executive Committee.

In the meantime our regular quarterly Confernce convened with the largest representative attendance that we have had since I came to the work. Unanimity of spirit prevailed, without a dissenting vote in the entire session. During the Conference the following resolutions were unanimously adopted:

Inasmuch as our church and pastor, and especially the latter, have suffered slanderous attacks recently in the Norristown *Times,* and have therefore been placed in a false light before the public, and whereas said publication has a tendency to produce tumult in the church and to bring reproach to the cause of Christ, be it resolved,

1. That we condemn said publication and their author, or authors, as being malicious and spiteful and a hindrance to the cause of peace and harmony.

2. That we express our loyalty to our church and pastor by sustaining our pastor in his position taken on Easter Sunday morning relative to the chanting of the Apostle's Creed in a form which was offensive to many of our members.

3. That we condemn the conduct of the late choirmaster, Mr. John W. Conrad, Jr., in our church on Easter Sunday morning when he assumed an attitude of insult and attack towards our pastor.

Not only is the church more united than since I have known it, but the incident has clarified the atmosphere, and put matters in better shape than before in the church membership. I am told by the officials that never before in the history of the church was there as much money on hand to the credit of pastor's fund as at present, and for past six months, even in the face of a raise in salary. Our Men's Bible Class continues to grow. We now have 122 on roll. I have hesitated to ask for this to go before our people until I received advice from Eastern Va. that the malicious publication had reached that section and was given out through the South.

M. W. BUTLER.

WAVERLY, VA., LETTER.

Mr. Editor:

From time to time I notice how jealous it makes you when a preacher reports "a pounding" or some one has gone "a fishing" when you, as Editor, did not get pounded nor could you do all the fishing. Now I've had a little secret to tell for more than a month but have been quiet for two reasons: First, you have been too busy to be made jealous, and to be disturbed by telling you "we've been pounded hard." Secondly, It just keeps pounding! Would not stop long enough for me to write. It begun before the pastor and family arrived at Waverly; loads of wood and kindling were put in the parsonage lot, then turkey for Christmas, and wood, and sausage, and lard, etc. etc., till one Friday night in the absence of the pastor about 60 people just came and stocked the dining room and kitchen with all kinds of substantial food and the very best delicacies for the table. And here is what will make you jealous, Mr. Editor, the habit just keeps up. Every few days its something good to eat from not only members of Waverly Christian church, but Spring Hill, and Centerville members as well, also friends of other churches and those not members of any.

Mrs. Foster and the children enjoy and appreciate these good gifts as well as the pastor. Acts of such kindness and liberality stir the deeper gratitude of the heart and move men to the strongest efforts of their lives. We came to Waverly a stranger, had to learn all names and faces. We are now getting acquainted and believe we are making friends. We had been out of the active pastorate for some time, but hope now to be getting fully into the harness and shall do all we can to show our appreciation of the kindness of the church and do everything possible to help the

church and add to the growth of the kingdom in the hearts of the people. There are great possibilities in this field of work. We hope to be used of the Master to accomplish some of the great moral and spiritual possibilities here. We shall make an earnest and honest effort. May God bless the good people who have helped us. Gratefully,

JAS. L. FOSTER.

NORFOLK LETTER.

It would be difficult to conceive of a fellowship more goodly, or nearly ideal, than that which prevails among the ministers of the Christian church in the Tidewater section of Virginia. Their bi-monthly meetings, in Dr. Denison's office at the Memorial Temple, for study, counsel and mutual deliberations, are always occasions to be pleasurably anticipated.

I particularly enjoyed the recent meeting, held Monday, the week before last. I speak of it at this rather late hour by reason of the fact that last week's letter went in too early for that purpose.

Let's see if I can now recall the names of those present. There were Staley, Garman, Denison, Harrell, Jones, Johnson, Keys, Harward and Booth. Count 'em,—nine in all. Brothers Roberts and Newman were not present, to our regret. Prof. S. M. Smith, the "assistant pastor" at Berkeley, dropped in on us, but left before the meeting was over.

Now, dear reader of THE SUN, imagine, if you can, the brethren whose names are abovementioned, duly assembled in formal and deliberative conclave. If you do not believe offhand, as it were, that there is something imposing and august in such an assemblage, just come before us, and we think that before getting away, you will be amply convinced of your mistake. If we do not quite remind you of the United States Senate in session, you will at least have little difficulty in fancying yourself in a meeting of the honorable Committee on Ways and Means.

Of course, dear reader, we should be very dignified when you were present, and duly decorous. But, should you wish to see us really "at home" among ourselves, you would need to be "initiated" in due form and ceremony.

It is certainly one sheer delight to behold how completely and thoroughly the genial "Bishop" Keys, for instance, seems to enjoy himself in our gatherings. He tilts his chair against the wall, swings his feet occasionally, and absolutely radiates good-cheer. It was the ubiquitous Garman who bestowed the Episcopal title upon Brother Keys. Garman himself sits around, and doesn't say much, although an occasional sly wink shows that he is listening.

I do trust that he will pardon me for saying so, but I think that Brother Harward has one of the most becoming mustaches I have ever seen. This is no flattery. He strokes it almost as much as Brother Harrell, who also has a nice one, strokes his.

Dear Dr. Staley is "like to a piece of leaven, which leaveneth the whole lump." It is simply impossible to be narrow in your views when he is about. And the Doctor is especially dear to my heart because he does love a clean, wholesome little bit of humor.

Denison uses his library to get information just as an accountant uses a Burroughs to get his totals. Let a question arise, upon which more light is needed, and Denison pulls down a book here, a pamphlet there, out comes a letter from one of his inside coat-pockets, a newspaper clipping is extracted from some mysterious source, he compares them, strikes an average, and lo, you have the information you want. It is reliable, too, and you can take it and bank on it.

The "piece de resistance" of our varied intellectual men has been Orr's Problem of the New Testament, and as the teacher of this delightfully obvious little bit of literature, Brother Johnson is never happier than when he can involve the brethren in the murky and Stygian profundities of scholastic theories after which he retires into a state of happy and serene contemplation, while the rest of us thresh it out as best we can.

As to the balance, Jones, Roberts, Dr. Newman and this scribe; we all have our individualisms, which at least some of you know very well. But, I will avouch that, as a company of men we get along together as cordially and fraternally as any that could be found anywhere. We hope that the Master's spirit is ours, and that in all our mutual relationships we seek to be guided by it.

At the conclusion of our last meeting, at the invitation of one of our number, we adjourned to Henderson's cafe, downtown, and there dined together in a most brotherly and sociable fashion. We might have enjoyed ourselves even more but for the knowledge of the awful suffering and distress of so many of our people in Ohio and Indiana as a result of the floods.

I hold membership in different fraternal organizations, I have belonged to various clubs and social institutions, and upon a few rare occasions I have been permitted to barely touch the glittering outer fringe of "high society," but I again declare it as my conviction that for helpfulness, true enjoyment, and goodly fellowship, there is nothing equal to that which may be found in the ministry of the gospel of our Lord Jesus Christ.

HENRY SPENCER BOOTH.

ELON COLLEGE NOTES.

The business section of the village is undergoing some improvements in the way of concrete side walks.

Dr. W. S. Long, Chapel, Hill, N. C., founder and first President of Elon College, delivered to the ministerial class Wednesday and Thursday of last week a series of lectures on "Systematic Theology." Dr. Long has just completed a book on the subject and his lectures were the product of his study in the preparation of this volume. Dr. Long is a man who has no sympathy with higher criticism and places the reading of his book on the simple Bible basis. The views of the book are orthodox in the correct sense of that word and all lovers of the simple story from the Book of books will find it in place on the table of every Christian home.

President Harper delivered the literary address of the closing of Sylvan High School in the southern part of the county Friday of last week. He is to make the address of the closing exercises of the Liberty High School, Liberty, N. C., today.

Dr. William G. Sargent, Providence, R. I., Secretary of Education of the American Christian Convention, will deliver to the student body the first week in May a series of lectures on subjects that pertain to the activities of life that College men and women are interested in. Dr. Sargent is a warm friend of Elon and we look forward to his coming with much pleasure.

Delegates have been chosen from the Sunday School to represent the College and Sunday School in the North Carolina State S. S. Convention which convenes in the city of Greensboro Tuesday, Wednesday, and Thursday of this week.

Miss Mary Lou Pitt's music class gave its recital in the College auditorium Saturday evening to a large audience. All who appeared on the program did well and showed that good training never fails to bring the right sort of results.

Dr. J. U. Newman, Dean of the College, filled the pulpit at the eleven o'clock hour Sunday and delivered a masterly sermon to the delight and edification of all present.

Signs of Commencement are seen about the campus and many are thinking of home and friends and of the good old summer time.

Dr. Franklin McElfresh, of Chicago, Ill., delivered a lecture Monday evening in the College Auditorium on some phase of Sunday School work. Dr. McElfresh is a speaker of power and is one of the speakers of the State S. S. Convention in Greensboro this week.

The Graded School closed last week after a year of very successful work. Miss Circe Coble, with her assistants, have brought things to pass this year in the school and all friends who recently contributed to the building of a more comfortable building are justly proud of the step. Miss Coble is now conducting a subscription school to run some weeks which is being largely attended.

Dr. Atkinson is away this week in the interest of the Publishing House.

The Catalogue Number of the College Bulletin is now nearing completion by the Southern Christian Publishing Company and is expected to be ready to mail May first. The Catalogue is larger this year by several pages and contains a message for every young man and young woman whose desire it is to secure a College education.

The shape, size and make-up of THE SUN is something of which we are sure that all are justly proud and we look forward to the day when its light shall shine in every home represented by the Christian church in the South.

C. B. R.

AMONG THE CHURCHES.

Dear Bro. Editor:

The writer has had the privilege of visiting a number of churches since he has been in the "Old North State," and has been greeted by the kind, Christian hearted people with a welcome which always makes a preacher feel at home and gives him such joy and peace that words of appreciation seem meaningless.

On the first Sunday I preach at Salem Chapel. The church seems to be in a fairly good condition and the work goes rasonably well; yet it is not what it might be, nor what we hope to make it. We were happy to see so many at church last Sunday. There was a larger congregation than has been heretofore. We hope that the interest will increase more and we sincerely hope that this will be a most prosperous year and many souls will be brought to a saving knowledge of our Lord and Savior Jesus Christ.

The third Sunday is the appointed time for services at Belew's Creek. My first visit to this place was on the third Sunday in January. Since that time I have been there every third Sunday. Measles and scarlet fever have reduced the congregations quite a good deal, but these are out of the way now. We have recently organized a Sunday school at this place and we feel that there is going to be untold and lasting good accomplished by same.

At 11 o'clock on the fourth Sunday we hold services at New Center. The work seems to be as nearly in harmony with the teachings of God as we usually find any church to be. We have a telling Sunday school, which is a strong factor in church work. May we continue to claim the blessings of God and proclaim the glad tidings to others.

From New Center we go to Christian Uni-

(Continued on Page 10.)

The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

FOR SUPERINTENDENTS AND TEACHERS.

Some Notes on the World's Sunday School Lesson for Next Sunday.

Bible Text.—Genesis 37:23-36.
Time.—B. C. 1729 (Ussher); 1901 (Toffteen).
Places.—Hebron, Shechem, Dothan, Egypt.
Persons.—Israel, Joseph, Reuben, Judah and the other sons and the daughters of Issael, merchantmen.
Golden Text.—Love envieth not.—I Cor. 13:4.
Leading Thought.—Envy is very cruel.

LESSON CONTRASTS.

Jacob was the character in last Sunday's lesson; our lesson to-day treats of Jacob's son, Joseph. In that scene Jacob was fearful on account of a brother; in this Joseph is fearless and happy as he goes to meet his brothers. Yet in Jacob's case, an abused brother met him with brotherly kindness; and in Joseph's case, brothers whom he sought only to help, met him with scowling looks and hate-filled hearts. Jacob and Esau parted in peace; but when Joseph and his brothers parted, a terrible crime had been committed and the lad was carried away by slave-traders. Last week's lesson closed with Jacob on the winning side. He had won a new name, new power, new piety, a reconciled brother. But this lesson closes with Joseph apparently on the losing side; he has lost home and father and liberty. Yet the same God was overruling and making all things work together for the good af those who loved him.

Joseph's Pit.

Between the waters of Merom and the Sea of Galilee the Jordan is spanned by a bridge named the Bridge of the Daughters of Jacob, and west of the river, in the same neighborhood, there is an inn called the Khan of Joseph's Pit (or Joseph's well). Dothan was once supposed to be in that vicinity, but now it is ascertained that Dothan, or Tell Dothan (of Gen. 37:17), which means the double cistern, is north of Shechem. There is a pit there by the side of a khan which is said to be the pit into which Joseph was cast. In view of the fact that in this country there is practically no rain from May to October, water is much needed in the summer, and hence cisterns and reservoirs, sometimes constructed of masonry at other times cut in the solid rock, are numerous in many places; most of them are truly ancient and some of them, even in the days of Jeremiah could hold no water (Jer. 2:13). If a person falls into a pit he will never be able to get out without aid from outside. The more ancient cisterns are bell-shaped and consequently once a person is down he cannot possibly get out without help.

NOTES ON C. E. TOPIC FOR MAY 4TH.

Subject—"The Ideal Christian. V. His Prayers," Matt. 6:5-13. (Consecration Meeting.)

Let this be a chain meeting. Instead of a roll call of names have a call of numbers. Prepare by giving out topics as suggested by the *Christian Endeavor World*, or other subjects determined by the leader, this to be done a week in advance. Be sure that everybody has a subject; it does not matter if two or three have the same general topic—each will have a different thought upon it.

At the meeting hand to the members small cards numbered from one up. When the meeting is thrown open for gneral participation call the numbers consecutively, and let the holders of the numbers take part when called upon. The secretary will sit at the back of the hall and record those taking part. If desired, instead of leader's calling the numbers, each one may call the number following that on his card, and the person holding that number will respond.

Begin with sentence prayers, concluding with the Lord's Prayer repeated in unison. Follow this with a short song service of prayer songs.

Instead of the Scripture-reading arrange with six members a week in advance to study the six daily readings and come prepared, not to read them, but to give, each in half a dozen sentences, the main thought of each reading, each adding one thought of his own.

Follow this with brief prayers by two members of the prayer-meeting committee. If there is any special music—a song dealing with prayer would fit in nicely—introduce it at this point. If not, then a hymn by the society.

The Leader's Talk.

Let the leader begin by calling for a member to read the Scripture for the evening, Matt. 6:5-13. Then let him suggest a few thoughts on the Lord's Prayer: A model prayer. Its brevity—hence the best prayers are not necessarily long. Its simplicity and directness, like the words of a child talking to a father. Its reverence. It puts God first, seeks His glory before personal good. The confession of sin in it. The desire to be freed from evil. The leader should not attempt a long speech, but throw out brief suggestions that others may develop, if they desire, during the meeting.

Suggestive Illustrations.

"So Many Were Praying for Me."—The mother of a family, an elderly woman, passed through a great sorrow, but she was upborne and comforted and sustained. She could hardly understand how it was that she seemed to be so helped and she said, "I think it was because so many of my friends were praying for me."

"Your Experience of Answered Prayer.—Have you watched to see how answers come to your prayers? A gentleman was telling his own experience. There were once five objects for which he offered special and earnest prayer. He had done everything that he could, and the rest must be left to God; four out of the five petitions were answered as speedily as events could come about, and all were favorable. We must work as well as pray. Ignatius Loyola used to pray as if everything depended upon God, and then work as if everything depended upon himself."

A Prayer.

Keep us, Lord, obedient still
To the promptings of thy will.
Make us very quick to know.
Whither Thou woulst have us go.

Pardon, Lord, the weak complaint,
Low desires and efforts faint;
Help us that we strive anew,
On this earth Thy work to do.

May we listen for Thy Voice,
May we hear it and rejoice;
Round each task and duty then,
With a trustful, glad Amen.

Christian Endeavor Benediction.

"The Lord bless thee, and keep thee;
The Lord make His face to shine upon thee, and be gracious unto thee;
The Lord lift up His countenance upon thee, and give thee peace."

One cannot too soon forget his error and misdemeanors. To dwell long upon them is to add to the offence. Not to grieve long for any action, but to go immediately and do freshly and otherwise, subtracts so much from the wrong; else we may make the delay or repentance the punishment of the sin.—Thoreau.

OUR APPROACHING CONVENTION.

By A. W. Andes.

The third bi-ennial session of the Young People's General Convention will meet at Burlington, N. C., May 28-30. The Convention will open at 10 a. m. Wednesday, May 28, and close on Friday night, May 30th. From beginning to end this should be an inspiring and helpful convention. I believe it can be made such. But in order that it may be it will take co-operation and preparation.

Every Sunday-school, Teacher Training Class, Organized Class, and Christian Endeavor Society is entitled to one delegate for every 25 members or fraction thereof. All elders and licentiates of the Southern Christian Convention are delegates. The members of the Sunday-school and Christian Endeavor Boards of the Southern Christian Convention are delegates. The officers of the Sunday-school, Young People's, Sunday-school and Young People's Conventions operating in the Southern Conferences are delegates. Sunday-schools, etc., should appoint their delegates in good time, and in the appointment care should be exercised to select those who can and will go. A few of us cannot get together and have a little Convention of our own that will mean to the Church and the cause of Christ what this Convention ought to mean. If the Convention is to fulfill its mission, a good representation must be there. Let all delegates attend the Convention if possible. What of it if it does take a little time and money? It will be time and money well spent for your own good and the good of the cause.

A few of the attractive features of the program are here given: Reports from Committees on Teacher Training, Rev. I. W. Johnson, Chairman; Home Department and Cradle Roll, Miss Cora Lawrence, Chairman; Organized Classes, Prof. S. M. Smith, Chairman; Christian Endeavor, Dr. J. O. Atkinson, Chairman; Music Books, Mrs. J. L. Foster, Chairman; Laymen's Movement, K. B. Johnson, Chairman. These reports are expected to be followed by some discussion of the subjects treated.

Rev. P. H. Fleming, a former pastor of the Burlington Church, will conduct a Quiet Half Hour at the opening service.

Some of the addresses and speakers are as follows: President's Address, Rev. W. T. Walters; Primary Plans, Mrs. J. J. Lincoln; The Duty of the Church to the Young People, and *Vice Versa*, Dr. W. A. Harper; The Great Purpose of the Sunday-school, Prof. W. P. Lawrence; Co-operation with the Editorial and Field Secretary, Chas. A. Hines; Financing the Convention, Rev. L. I. Cox; Convention Sermon, Rev. C. H. Rowland; Our Young People and Missions, Dr. W. H. Denison; The Christian Endeavor as an Evangelizing Force, Rev. A. B. Kendall; Round Table conducted by Dr. W. A. Harper; Bible Knowledge as an Asset to the Moral and Spiritual Life, D. R. Fonville. Other subjects and speakers will be announced later. We are endeavoring to enlist the best talent available towards making the Convention really a great Convention.

The purpose of the Young People's General Convention, as stated in the Constitution, is "to promote the social, intellectual and religious life of the church membership, and to train our young people for efficient Christian service." Surely such an end and aim as this should enlist the co-operation and interest of every lover of the Church and cause of Christ.

"To 'run with patience' the Christian race implies enthusiasm that keeps its glow and a purpose that never flags. Enthusiasm and stability spell—success."

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President.
Mrs. W. H. Carroll, Burlington, N. C., Secretary.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Miss Bettie Stephenson, Boone, N. C., Superintendent Young People's Societies and Cradle Roll.
Mrs. H. W. Elder, Richland, Ga.

PROGRAM.

Woman's Missionary Mass-Meeting of the Southern Christian Convention. Place—Elon College, N. C. Time—April 26-27, 1913.

Following is the program for the Mass-meeting of the Women of the Southern Christian Convention which will be held at Elon College, N. C., May 27-28, 1913. This meeting is in connection with the regular meeting of the Woman's Board for Home and Foreign Missions of the Southern Christian Convention:

TUESDAY MORNING.

9:00 Meeting of S. C. C. Woman's Board.
10:30 Mass-meeting.
Devotional Service, by President of Board, Mrs. C. H. Rowland, Franklin, Va.
Address of Welcome, by Mrs. W. A. Harper, Elon College, N. C.
Response, by Mrs. W. H. Carroll, Burlington, N. C.
Address, The Challenge of Missions, by Dr. J. O. Atkinson, Elon College, N. C.
A Message to Our Women, by Mrs. J. P. Barrett, Dayton, O.
A Circle of Prayer for Missions.
Adjournment.

TUESDAY AFTERNOON.

2:30 Report of Corresponding Secretary, Mrs. W. A. Harper.
Report of Treasurer, Mrs. W. T. Walters, Winchester, Va.
Report of Superintendent of Cradle Roll, and Young People's Work, Miss Bettie Stephenson, Boone, N. C.
Discussion of Reports.
Why a Missionary Cradle Roll? by Miss Bettie Stephenson.
Possibilities of the Young People's Department, by Miss Margaret Brickhouse, Norfolk, Va.
What a Missionary Society will do for Your Church, Mrs. W. H. Denison, Norfolk, Va.
Miscellaneous, and Adjournment.

TUESDAY EVENING.

8:00 Address, by Rev. W. H. Denison, D. D., Norfolk, Va.

WEDNESDAY MORNING.

10:00 Devotional Service, by Mrs. L. F. Johnson, Raleigh, N. C.
Report of the Plans of the S. C. C. Woman's Board, by the President.
Discussion.
Symposium—Different Phases of Missionary Work:
Mission Study Class, by Mrs. M. F. Cook, News Ferry, Va.
Literature and Mite Boxes, by Mrs. W. T. Walters.
Week of Prayer and Christmas Offering, by Mrs. C. H. Rowland.
Specials, by Mrs. J. W. Harrell, Portsmouth, Va.
Round Table, by Mrs. H. E. Rountree, Greensboro, N. C.
Miscellaneous.
Adjournment.

A SOCIETY AT POPE'S CHURCH.

We learn, through Miss Corrina Holmes, of a Woman's Home and Foreign Missionary Society's having been organized at Pope's church. They began with thirteen members, will meet on Saturday before the third Sunday in each month and are hoping to do something worth while along missionary lines. We rejoice that these women are moving forward in the work and trust that many others will follow their example. Who will report next?

OUR MASS-MEETING FOR WOMEN.

As has been seen through the columns of THE SUN, it has been deemed wise to change the date of our Women's Meeting and bring it to a date nearer that of the Young People's Convention which meets in Burlington. There were a number of requests that this be done, by those desirous of attending both. And so let us not forget the date and begin right now to pray and to plan for the work. We trust that our churches and societies are already planning for a representative to be present and that our pastors will give that matter much publicity in their fields. This meeting means much to the cause of Missions in our Convention, so let us labor together mightily and heartily for its success.

(MRS.) C. H. R.

THE PEDRO-ROMAN FUND.

It gives me pleasure to acknowledge the following donations to the above named fund, which retained Bro. Roman for his field in Porto Rico during the last 6 months of 1912:

Third Church S. S. Norfolk	$30.00
Berea, (Norfolk Co.),	17.50
Portsmouth	8.25
Bethany	6.00
Rosehill, Ga.	6.00
Rosemont	37.90
Wakefield, S. S.	15.03
A Friend	5.00
Totals	$125.68

In addition to the above the Missionary Society at Suffolk sent in $50.50 direct to Mission Treasury, which makes the total $176.18, less $2.00 railroad fare to Wakefield.

We are exceedingly grateful to all who helped in gathering this fund. It was a great blessing to our work in Porto Rico. It helped to bridge over the crisis. The Mission Board reassumed the support of Bro. Roman at the beginning of the present year.

J. W. HARRELL.

MY FEEBLE LIFE.

I have no wit, no words, no tears;
My heart within me like a stone,
Is numbered too much for hopes or fears;
Look right, look left, I dwell alone;
I lift mine eyes, but dimmed with grief,
No everlasting hills I see.
My life is in the falling leaf:
O Jesus, quicken me!

My life is like a faded leaf,
My harvest dwindled to a husk;
Truly my life is void and brief
And tedious in the barren dusk;
My life is like a frozen thing;
No bud nor greenness can I see;
Yet rise it shall, the sap of spring;
O Jesus, rise in me!

My life is like a broken bowl—
A broken bowl that cannot hold
One drop of water for my soul
Or cordial in the searching cold.
Cast in the fire the perished thing;
Melt and remold it till it be
A royal cup for him, my King:
O Jesus, drink of me!

—Christina G. Rosetti.

The best sign that a man believes anything is not his repetition of its formulas but his impregnation with its spirit.—Phillips Brooks.

The man who is his own severest critic is immune to the worst his detractors may say.

SEEING RESULTS.

Old Deacon Brown's zeal for the cause of foreign missions was so well known in Boxboro that it was often mentioned with a smile. However, the smile was always affectionate and sympathetic, for every one in town loved the good old man and respected his pious enthusiasms.

Once, indeed, when he was asking for money to help a struggling church far away in Sweden, Mrs. Foster, who was one of his staunchest friends, said to him:

"Do you really think it wise to scatter our means quite so far abroad? Wouldn't it be more judicious to use this money at home, where we can ourselves judge of the need and see the results of our sacrifice?"

"You can see the result in your own heart," returned the man, "in peace and joy that work for the good cause will give you. There are results in the mission field, too, but the Lord will look out for them. When I think of the self-denying Christian work this pastor, Max Sheppert, is doing in that distant corner of Sweden, it warms my heart to know that I can be of a little help to so good a man."

"Well, here is a dollar," said Mrs. Foster. "Mind, I do not give it grudgingly, but it is satisfying to see for yourself the result of your giving."

A year or two later Mr. and Mrs. Foster moved West, and settled in a little frontier village that was without any church or Sunday school. One of their neighbors told them, however, of a little Swedish church four miles up the creek, and promised to show them the way thither. So next Sunday morning the two mothers and their children followed the train through the buffalo-grass to the little Swedish settlement.

They were made very welcome. "You were right to come," said one of the women in her broken English. "In Sweden our beginnings were small, but help came from far-away America and now here you come, with your singing voice and your good works. 'Gospel seed once started always grows.' That was what our dear pastor, Max Sheppert, often told us in Sweden, and he bade us to start right when we found a home over here."

"Max Sheppert!" cried Mrs. Foster remembering that that was the name of the Swedish minister old Deacon Brown had told her of. "And I asked to see results!"

The results were greater than she could have asked for. All through the long, hard winter in sickness and privation these kind, faithful Swedes stood generously by the Foster family, as they felt personally responsible for their welfare. Surely those who give for the Lord's work in a spirit of love know not where or how they shall reap the fruits of their giving.—*The Youth's Companion.*

The old-time clock needed weights in order to run; so Christians need troubles in order that they may rise the highest and do the most. Burdens are sometimes happy experiences. Rutherford testified: "Christ's cross is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor."

We see human heroism broken into units and say this unit did little—might as well not have been. But in this way we might break the sunlight into fragments and think that this and the other might be cheaply parted with.

Work is a great blessing; after evil came into the world, it was given as an antidote, not as a punishment.—A. S. Hardy.

AMONG THE CHURCHES.

(Continued from Page 7.)

on. We are not so many in number here as at other places, but just as energetic and as enthusiastic as could be expected. We have not yet organized Sunday school, but hope to do so in the near future. We are anticipating great and good results from our labors at this place this year.

I feel that there are great responsibilities resting upon me and I have long since given myself unreservedly to God and am trusting Him for strength and power that I may be able to carry out this work successfully. Brethren remember me in your petitions to God that He may uphold me by His strong arm, and I shall go on my way rejoicing.

R .F. BROWN.

HOW A GOOD HAMMER WAS MADE.

Once during a vacation I had need of a good hammer. I went into a hardware store in a certain city, picked up from the counter what appeared to be a serviceable tool and asked the clerk: "Is this a good hammer?" He said: "That is the best hammer made in this country." I turned it over and saw stamped upon one side of its iron head a name which instantly carried me back to my boyhood days. I saw in my imagination a white-haired kindly-faced, bright-eyed old gentleman, whose factory I had one day visited in company with several comrades. He manufactured not only hammers, but also skates, and it was our interest in the latter which had taken us to his place of business. I remember how earnestly he spoke in favor of boys' sports and how he kindled our admiration by the sensible things he said about lads of our sort. Now, this was the man whose name I read on the hammer about which I am speaking.

The story of that man's rise from an unknown mechanic to one of the most famous hammer-makers in the world is very interesting. More than seventy years ago he was the village blacksmith in a little place in the central part of New York State, where the railroad had not yet come. He was not at all satisfied with the hammers he was compelled to use in his work. The heads were either too soft and wore away rapidly, or they were too hard and so would split. Then, too, he was often vexed by having the head of the hammer fly off the handle, a thing which was both dangerous and annoying. In those days blacksmiths made their own hammers, and he knew very little about producing the right kind of iron for his purpose. However, he gradually overcame his difficulties and at last made a hammer which had not only a reliable head but also a handle from which the head could not be easily detached. One day there came to the village a half dozen carpenters who had been engaged to work upon a new church, and one of these went to the blacksmith and said: "Make me as good a hammer as you know how."

The blacksmith's pride was touched, and he said: "Perhaps you do not want to pay for as good a one as I know how to make."

"Yes, I do," replied the carpenter; "I want a good hammer."

The village blacksmith met the case fully. the carpenter was delighted and showed his hammer to his five companions. Each of them came next day and wanted one just like it. Then the contractor, seeing the excellence of these hammers, ordered two for himself. But he wanted hammers a little better than those the blacksmith had made for his men.

"I cannot make any better ones," said the blacksmith. "When I make a thing I make it as well as I can, no matter whom it is for."

A little later the storekeeper of the village ordered two dozen hammers from the blacksmith. Shortly after a dealer in tools who was visiting the village to get orders, saw one of these hammers and left and order for as many of that kind as the blacksmith could make. That was the beginning of his fortune. He hired a man or two, and then others, and kept on until he was at last employing in his factory one hundred and fifteen men and turning out every year an immense number of hammers. Here is the most interesting thing about this man's business. He never advertised his wares. He never reduced the price because other manufactures were reducing the price of theirs. His only care was to make a perfect hammer and to produce as many as people wanted.

Perhaps it is foolish for me to add any words of my own to this simple story, for I suppose every alert boy will see the moral of it without having it stated. Yet I should like to put into form these ideas: First, the village blacksmith did his best with nobody to watch him except God and himself. Second, he did for everybody what he would do for anybody. Third, he did not need to publish the virtues of his own work. I think I see in these statements, if put into religious terms, a good description of a Christian boy, and I am very sure that as the village blacksmith became famous for his hammers, so the sincere Christian will become known by his conduct and his influence in the community where he lives will be felt by all who know and observe him.

Here are two texts of Scripture which may well be read in connection with this story and its lesson: "Whatsoever thy hand findeth to do, do it with thy might," and, "Not slothful, in business; fervent in spirit; serving the Lord."—*Editor N. Y. Christian Advocate.*

CHURCH REUNION.

On the first Saturday in May, 1913, we shall have a home gathering of the members of Salem Chapel. A song and praise service will begin at 10:30 A. M. There will be preaching at 11:00 o'clock, after which we shall feast our bodies on temporal food. The entire afternoon will be spent in a reconsecration service and business meeting. We are anxious to have every member of Salem Chapel enjoy this reunion with us. We would not be so selfish as to restrict this invitation to the members, but everybody has cordial invitation. Family reunions are seasons of joy and precious memories of loved ones, and the many happy days we have spent together. The church is a Christian family. Shall we not enjoy a reunion of social and spiritual fellowship? Come and help us make this day a Christian love feast—a day every member of Salem Chapel shall love to recall—a day of reconsecration to God and to the service of our fellowmen.

If you are a member at Salem Chapel and can not be with us, will you not write us a letter and let us know something of your spiritual welfare? The church is interested in you and is looking forward to that final reunion in heaven of all who have been members of our church family on earth.

Yours in His serviec,

R. F. BROWN, Pastor.

"LEARN OF ME."

Jesus Christ came into the world, not only to give himself a ransom for sin, but to show by his life and conduct how we are to live. He is our model in all things. We should ever keep our eyes upon him. If we lose sight of Christ, we have no perfect pattern, and our lives will come to naught, so far as faith and prayer and righteousness are concerned. An interesting story is told that one day a party was crossing the Caspian Sea in a boat. One of the men kept looking up into the sky, and did not take his eyes from a certain star. One of the passengers asked him why he kept looking at the stars, and he said: "Do you see that star? If we lose sight of that one star, we are lost, because that is the only way we know in which direction to steer our boat." So if our eyes are not on Jesus, if we do not love him, and if we love wicked things in this world more than we love Him, then we are lost. It is more important to see Jesus than anything else in the world.—*Western Christian Advocate.*

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

They make a book 5 x 7 inches in size, 128 pages, red cloth binding—a handsome, attractive volume. Price 35c per copy postpaid.

BUY THIS BOOK FOR THE CHILDREN

The Christian Publishing Association
Dayton, Ohio.

THE SWEETEST WORD.

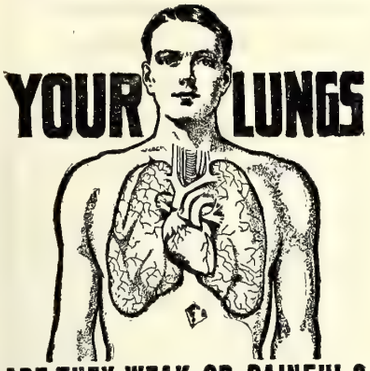
BY MISS EMILY J. BRYANT

God gave the blithesome bird his happy song,—
The song that trembles on the vibrant air,
Sweet with the door of the blushing rose,
Transparent pearl and amethyst most rare.

My heart is full of praise like songful bird,
And melody is trembling everywhere;
Of all sweet words by mortal men e'er heard
Are those that vibrate with the heart in prayer.—*Presbyterian Standard.*

The best of all prayers is to act with a pure intention and with a continual reference to the will of God. Unhappy are they whose prayers do not render them more humble, more submissive, more willing to live in obscurity. The coldness of our love is the silence of our hearts toward God. Without this we may pronounce prayers, but we do not pray; for what shall lead us to meditate upon the laws of God if it be not the love of Him who has made these laws?—*Fenelon.*

The census reports are most cheering in the matter of illiteracy. During the ten years between 1900 and 1910 the illiteracy of the entire population has declined from 10.7 per cent. to 7.7 per cent. The decline is most noticeable in the public-school population,—children from 10 to 14 years,— where the decline is from 7.2 per cent. to 4.1 per cent. Indeed, in the northern part of the country illiteracy among the children has practically disappeared.



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that Lung Germine, the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

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We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and care of consumption and lung trouble.

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"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. **"DANDY"** size, 25c.

"QUICK WHITE" (in **liquid** form with sponge) **quickly cleans** and **whitens** dirty **canvas** shoes. 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. **"ELITE"** size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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FOR HEADACHE—MILES' CAPUDINE.
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THE PART OF PRAYER IN THE WORLD'S CONQUEST.

Martin Luther, the titanic man who, under God, "broke the spell of ages and laid nations subdued at the foot of the cross"—he was the man who said: "I have so much work to do today that I cannot get along on less than three hours of prayer." We can hardly think too highly of the apostolic ministries of John Wesley, but I fear that we seldom rightly appraise the significance of those early hours of prayer each day wherein this dynamic life was charged with its spiritual power. John Knox saved Scotland. It was his prayers that terrified the tyrannical Mary. We are told that the study walls of Richard Baxter were stained with prayer breath. No wonder Kidderminister had such a wonderful everlasting-pastor. David Brainerd prayed with a passion that few men have ever known; the savages of the wild to whom he went soon became communities of splendid Christian men and women. And William Carey and Henry Martyn and Robert Murray McCheyne and others who have helped to stamp missions on every page of the last century's history learned through the journal of this flaming soul the secret of that prayer life that made them such mighty agencies in extending Christ's kingdom. The revival under Jonathan Edwards in the eighteenth century began with his famous call to prayer. It was in the Haystack Prayer Meeting at Williams College that Mills and Judson were born into the missionary life and the American Board of Commissioners of Foreign Missions was born into Christian history. Moody was successful as an evangelist when the Christian people prayed; he failed when they didn't. Our New Testament tells us that the first home mission revival, Pentecost, followed a ten days' prayer meeting, and that the first foreign missionary enterprise had its rise in a prayer service at Antioch, Syria.

Can't we as followers of Christ learn the lesson of inspiration and all Christian history—that it is the praying Church that is the conquering Church always, and none others? Sin-burdened souls do not fall at our altars and there find glorious deliverance through faith in Christ as they once did because we are no longer the people of prayer that our fathers were. Zeal for world wide missions is not yet the burning passion of the Church that it should be, because the Church knows so little about the real privileges of the "secret place." Let the appeal reach all hearts and wills. Pray, pray, pray!—Rev. Ira Barnett, in Christian Advocate.

—

Since January 1 fifty-two bombs have been exploded in New York City, many of them the work of the Black Hand.

DICKY DON'T.

'I'm going to climb a mountain, mamma. See me climb!"

Mrs. Wells glanced up from her sewing, and saw Master Dick, who had just come in from chasing the hens, standing on the seat of a chair with one foot raised.

"Stop, stop! Dicky, don't! You'll surely fall—the chair will tip over!"

Dickey got into trouble so often and had to be scolded so many times a day, that he was nicknamed "Dicky Don't." But he was such a good-hearted little fellow, with his soft black hair and big brown eyes, that nobody could be angry with him.

One day he was playing in the yard when he saw the hired man come out of the barn with a queer, staggering step. The man's face was very red, his pipe between his lips was up-side down, and he spoke crossly to Dickey as he passed.

Five minutes later Dick saw smoke coming out of the window over the big barn door. He ran into the barn and looked up. Smoke was pouring from the hay, and a red tongue of flame shot up through it. What should he do? Papa was away at his work, mamma and a grown-up sister were calling on a sick neighbor, the hired man was gone—Dickey was alone.

One minute he stood still. Then he ran into the nearest stall, untied old Dobin's halter, and managed to make him back out. A smart pat on the flank sent the horse through the door. The two cows were harder to move, but he did it somehow, though the smoke was growing thick and hot. He lost his way, and had begun to choke and cry, when he was caught up in a pair of strong arms and carried into the sweet open air by a man who had been driving by.

The barn was burned to the ground, but the animals were all saved. After that the little boy's name was changed to "Dicky Do!"—Sunshine.

—

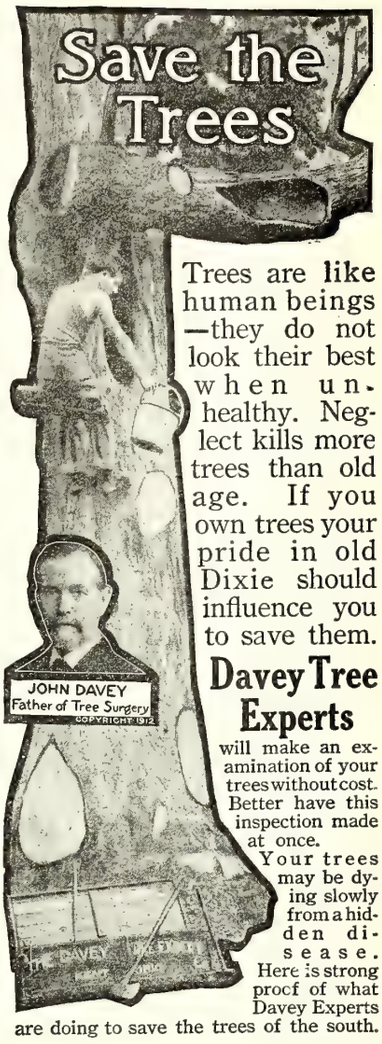
THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia, or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

—

By Mayor Gaynor's order all saloons and restaurants in New York City that formerly kept open practically all night must close at 1 A. M.

The New York aldermen have passed an ordinance making the Board of Education censors of moving-picture shows.



Trees are like human beings—they do not look their best when unhealthy. Neglect kills more trees than old age. If you own trees your pride in old Dixie should influence you to save them.

Davey Tree Experts

will make an examination of your trees without cost. Better have this inspection made at once.

Your trees may be dying slowly from a hidden disease. Here is strong proof of what Davey Experts are doing to save the trees of the south.

Brunswick, Ga.

The Davey Tree Expert Co.,
Kent, Ohio.

My oaks are just beginning to come in fine leaf and show an improvement from the treatment. Your men came along just at the right time.

Alfred V. Wood, Chairman,
Board of Health.

Write today for interesting book on tree preservation and arrange for a free examination.

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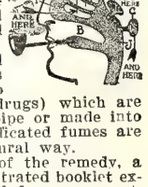
114 Orchard Street **Kent, Ohio**

Catarrh DR. BLOSSER'S REMEDY



The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to

DR. J. W. BLOSSER, 100 Walton St., ATLANTA, GA

YUM FOR HEADACHE
"HASN'T FAILED YET"

Help your church paper by getting a friend to subscribe for The Christian Sun.

The Christian Orphanage

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Amount brought forward ..		$1,151.45
DUES		
Mary Lee Foster	.40	
James L. Foster	.40	.80
MONTHLY S. S. OFFERING		
Durham	3.35	
Union Memorial, Pa. ...	.57	
Manning, Utica, N. Y. ..	1.35	
1st Ch. Greensboro	1.11	
Wentworth	2.06	
Berea, Nansemond 10.05		
Howard's Chapel	.35	18.84
SPECIAL		
Mississinewa, Franklin, Indiana	.80	
Mrs. Minnie Andrews, (on support of child) ...	1.50	
Ingram, Ch. 11.01		
Sale of Hog	5.00	
Antioch (R)	.55	18.86
Total		$1,189.95

Last Sunday I was with Rev. S. B. Klapp and the good people of Ingram, Va. Many of the people were kept away from church on account of threatening weather, but with those who did come we had a very pleasant service. The collection amounted to $11.01 and voted to give enough monthly for the support of a child. How nice it would be if more of our churches would do this. I call that a good example.

Below, I give the letter which I have recently mailed to almost all our pastors—five hundred of them. If your church can't be induced to give a monthly offering, won't you take a special offering so that we can get an average of $2.50 for each letter? That will pay the debt and for the water and sewerage.

Dear Sir and Brother:

Some time ago I wrote to the Sunday schools of the churches of your charge and asked them to contribute one of their regular monthly offerings for the support of the Orphanage. Some of them have responded and are enrolled in this good work; and others have the project under consideration. There are about seven hundred schools and if all could see the importance of this work and make an average of 50c per school each month, there would be no question as to its success; but it would soon be one of the strongest institutions of the Church. As it is, we are struggling hard.

Besides the indebtedness on bills and accounts, there is a very important matter which is urgent: that of equipping the building with water and sewerage, to better the sanitary condition of the Home. I am sure you will agree with me when you consider how dangerous it is with sixty-five people in one building without this most needed equipment. The financial condition of the institution is improving; and, with assistance of those who are interested, it will succeed. So I am writing a personal letter to the pastors to solicit their aid and influence, for the church looks to the pastor for advice, and considers him as their counsel.

We have $325.00 to begin with. That will pay about one-third of the expense. It will not mean such a large amount from any one school, or individual, if we can get the schools to give regularly. Now, won't you mention this to your schools and, if possible, get them interested? Your assistance is needed NOW. No one individual is responsible, but it is a responsibility of all.

Assuring you, in advance, of our appreciation of any assistance you may give, or cause to be given, and, with best wishes for the success of your work, I am,

Yours in the interest of the institution,

P. S. If you should know of any one who might be interested by a personal letter, you will do me a favor by sending me his name and address.

E. M. C.

Dear Uncle Emory:

We send our money which we think is right. Please let us know if four months for each is correct. Enclosed find 80 cents which pays to May. We are very busy here in our Virginia home. I (Mary Lee) go to school every day and James helps Daddy and Mother. A handy little chap they say he is, too, and when he starts to school, he will surely be missed. You must be on the lookout for a gift from our "Little Workers Society" soon, as they had an Easter service and mean to do more than ever if they can for the Orphanage. We had a fine Easter egg hunt and we are so glad the children at the Orphanage had one too. Let us tell them how we had our eggs. The ladies saved their shells and filled them with candy, peanuts, pop corn, etc., and wrapped in fancy paper, and we guess there must have been five hundred of them. We all paid 5 cts. to hunt and this added to our Easter amount. There were about 65 children to hunt and we all found some, and such a good time. We love our little play mates here and every one is very nice to us. Give our love to the little boys and girls at the Orphanage. Our letter is getting too long so will close till next time.

Your little niece and nephew,
MARY LEE FOSTER,
JAMES L. FOSTER.

DONATIONS.

Mrs. P. D. Teague, 2 gallons dried fruit; W. E. Lindsey, 1 dozen pairs stockings: Wm. Cox, a bag of garden seed.

A CHILD'S QUESTION.

Mamma, is the sky a curtain hiding heaven from our sight; are the moon and sun but windows, made to give the angels light? Are the stars bright flashing diamonds, shining from God's hand afar, and the clouds but vales of vapor, dropped from heaven floating there? If the sun's a window, mamma, don't the angels through it peep, ere it kisses earth at evening; watching o'er us while we sleep? Is the rainbow just a ribbon, girdling heaven and earth about, or a railing made of roses, so the angels won't fall out? Is the singing in the tree tops songs of praise some angel sings, are the snowy flakes of winter feathers falling from their wings? Are the dew drops brightly shining in the early morning hours, kiss spots left by elves and fairies where they slept among the flowers? Is the lightning rockets flying where the Prince of Glory comes and the thunder but the rattle of the baby angels' drums?

The above was executed by Leroy Howard Loomis (Seven years of age), Cleveland, Ohio.

SPRINGTIME CONSERVATISM.

Be conservative about spring. Don't let the small boys and girls get too optimistic, either, about these warm days. Shoes and stockings will not hurt them for a few weeks longer. The ground has not gotten thoroughly warmed yet. There is still too good a chance to catch that last spring cold if we let all the fires go out, change from heavy to light under wear, lay off our vests, or cast aside the shoes and stockings all at once. Better do these things gradually, one at a time, instead of all at once the first warm day.

It is rather strange how otherwise sensible men and women will go from a hot, dry-baked air indoors to the other extreme outdoors these days, and then refer to the resulting cold or pneumonia as a "mysterious dispensation of Providence." Their own conduct ordinarily is the only mysterious thing about it.

Spring Hints.

Here are a few suggestions to aid the ambitious in the worthy project of getting through the spring alive:

Don't shift your underclothing prematurely. Better a little discomfort to the skin than a sore spot on the lungs.

Control your fireplaces and the furnace by the thermometer, not by the calendar.

Keep the air in your house moderately moist by means of pans of water placed under the radiator or near the registers.

Take a cold bath every morning; there is no better defense against taking cold.

Keep your distance from people who cough or snuffle; a cold is as contagious as smallpox.

Don't say, "Oh, it's only a cold." The cemeteries are full of people who will never say that again.

NOT AN EXPERIMENT.

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui, I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly. You need not be afraid to take Cardui. It is no new experiment. For fifty years, it has been found to relieve headache, back ache, and similar womanly troubles. Composed of gentle-acting herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, today.

Keep Your Chickens Free From Disease

Cure the sick fowls and prevent the spread of Cholera, Diarrhea, Gapes, Sorehead, Chicken Pox, and other deadly diseases fron one bird to another by placing

Ideal POULTRY TABLETS

IN THEIR DRINKING WATER

The ingredients of these tablets are known by poultrymen to be the finest medicines ever used for such diseases. Will not fail. Convenient—economical. DROP TABLET IN THE DRINKING WATER. IT WILL DO THE REST.

A Prominent Breeder says:—"It is not only one of the finest things known for Roup and Cholera, but will also prove a sure cure for Sorehead or Chicken Pox."

At dealers or direct from us. 50 tablets, 25c; 125 tablets, 50c; 300 tablets, $1. *Your money back if not satisfactory.*

Pocket book and booklet free on request.

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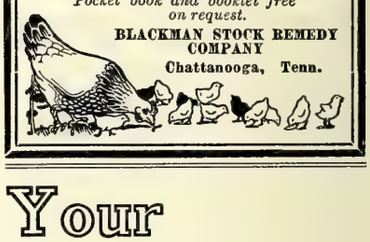

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THE POSITIVE MARK.

A successful teacher of young children has written to *The Companion:* "I am trying to use the merit mark—the positive mark, as well as the negative mark. I think it is the right idea in handling children."

It *is* the right idea in handling children—and grown people, too, for that matter. Psychologists agree that it is the hope or expectation of reward that gives the main force to all forms of human effort. The reward is not always money or indeed anything tangigle; often it is praise, fame, power, leisure, the happiness and welfare of others, or merely the satisfaction that comes with accomplishment. The greater the reward, or the more it is desired, the more earnest is the effort.

A wise man has said that children do not play because they are young, but that they are young in order that they may play; that is, in order that they may test the impulses of their nature, and learn by innocent experience the safe and the unsafe roads of life—the right ones and the wrong ones. It is the duty and privilege of both parent and teacher to help the child to make a good beginning, and they can do so far more effectively by rewarding it for a right start than by punishing it for a wrong start.

A teacher who had to leave her young pupils alone for a few minutes once told them not to get their feet tangled in the rungs of their chairs while she was away. When she returned, every child had its feet so entangled, and in consequence, every child received demerits. How much better it would have been had the teacher left the pupils some work to occupy their minds, and had promised them credit marks if they did the work well!

Those who are responsible for the training of children—both at home and at school—are too much disposed to teach children by saying, "Don't do this!" and "Don't do that!" Better than constant prohibition and warning and punishment is keeping the child's mind so full of profitable things it will enjoy doing as to leave it no time for anything else. It is not always easy to carry out, but it is worth doing as far as possible; it is sound in theory and successful in practice.

Once the demerit mark— the negative mark— was the only mark known in the educational world. It was used to punish the child for the poor lesson or the broken rule—to humiliate and shame it before the other pupils and at its home. The teacher who has written to *The Companion* has adopted the better plan. We hope that the numbers of teachers who use the merit mark—the positive mark—is increasing, and that more and more parents will deal with the problems of childhood in that way

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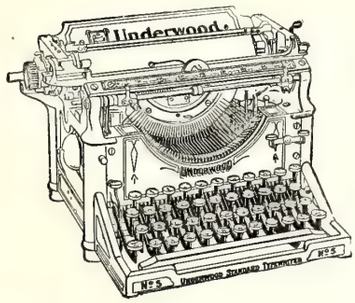

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Rev. M. T. Lamb, gathering figures from another source, says: "We are told that not over 5 per cent. of the young men of our country are enrolled in our churches or identified in any form with Christian work." These figures agree in a sad degree!—N. C. Christian Advocate.

Alcoholism and tuberculosis have so ravaged the strength of France that a college of athletics is to be established in Paris, with branches throughout the nation.

ANNUAL

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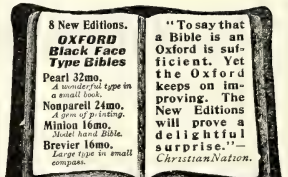

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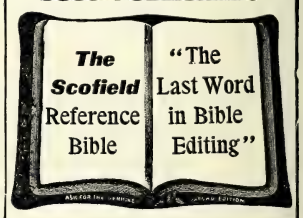

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They have kept the vow, and from the start their work has been successful. Although their combined capital was only twenty-seven cents, the mission they established fed and sheltered within a year twelve thousand homeless people and found employment for twelve hundred men. The founders opened the mission in a street, from which the owner of the building had driven the criminal and vicious tenants. Decent people would not live there. The owner gave the mission the free use of the property and when it was seen that the four men were in earnest in their determination to succeed, financial aid followed. They now occupy several houses, and also have a large tent where in the first year twenty-eight thousand people attended religious and social meetings. Some wealthy persons in Philadelphia have agreed to build for the use of the mission a hotel with eight hundred rooms. It is to be on the plan of the Mills hotel in New York.

Much of the wonderful success of these men is doubtless due to their intimate knowledge of the class they are trying to help. They know from experience every scheme and subterfuge of the impostors; they know equally well when a man sincerely wishes to make a fresh start, and they know how to help him do it. Two years ago these men were human derelicts. In view of what they have done, who shall say that any man is too far down to be reached and brought back to a useful and upright life? Their work gives a new beauty to the motto of their mission:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Youth's Companion.*

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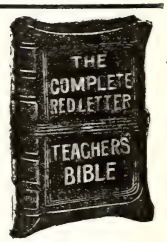

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MARRIAGES

Gilliam-Fitch.

At the residence of Robt. W. Fitch, near Union Ridge, N. C., April 16th, 1913, Mr. Rudy Lee Gilliam to Miss Lucy May Fitch. A quiet home wedding after the old time fashion. A bounteous supper followed the marriage ceremony. These popular young people start upon life's journey together under favorable circumstances, and many good wishes go with them. Marriage ceremony by Rev. J W. Holt.

Harris-Cofer.

At the residence of the groom's father, Mr. R. T. Harris, near Waverly, Va., Sunday, March 23, 1913, at 5. p. m., Mr. John Allie Harris and Miss Lizzie Ethel Cofer, of Wakefield, Va. Miss Cofer has been a very popular and successful teacher. Mr. Harris is a young man with a new home and bright prospects. Quite a number of relatives witnessed the plain church ceremony which ties two hearts into one. A large number of relatives and friends join in hearty congratulation and best wishes. JAS. L. FOSTER.

Carpenter-West.

Near Waverly, Va., at the residence of the bride's brother, March 19th at 5:30 p. m., Miss Annie Louise West and Mr. Volney Burkholder Carpenter. This was a quiet home wedding, only a very few of the relatives being present to witness the solemn service. Mr. and Mrs. Carpenter, the next day set up housekeeping in their farm home about four miles from Waverly. Their many friends extend hearty congratulations and sincere wishes to this happy couple. JAS. L. FOSTER.

DEATHS

Franklin.

Sunday morning, April 13th; brother H. G. Franklin passed away. Bro. Franklin was the oldest member of Piney Plains Christian church and was nearing his eighty-third birthday. He was one of the faithful soldiers that passed through the entire civil war and likewise a good soldier of the Cross.

For several years Bro. Franklin had been in declining health and much of the time felt unable to be present at the regular Sunday services, but he would almost always manage to be present at the revival meetings where he took an active part in the services, ever ready to testify for Jesus.

He leaves to mourn their loss a wife and several children and two brothers. The body was laid to rest in Piney Plains cemetery. May the Comforter comfort and guide those whom he leaves behind and bring them at last together in a better, brighter world.

J. LEE JOHNSON.

Farlines.

Gela Williamson Farlines, only daughter of W. H. and Jennie Williamson, was born March 26, 1892, and died April 13, 1913, at the age of 21 years and 18 days. She professed faith in Christ and united with Hebron Christian church at the age of 12, and was faithful to her church and lived her religion thereafter.

She was married to A. C. Farlines in December, 1912.

Her health gave way about four weeks before her death and during this time she was confined to her bed, and was taken back to her former home. Mother and father, neighbors anl friends devoted their best efforts, and secured the services of the best physicians, for the restoration of health, but without avail. The call had come, and she must go—in fact, desired to go and be with the angels.

She leaves behind an afflicted mother, and a father and two brothers, with a number of other relatives and friends who weep because of her departure, to all of whom we extend a pastor's sympathy. It was one of the most largely attended funerals that this writer has witnessed for quite a while—almost the entire community, white and colored, turning out to pay the last tribute of respect.

We pray Heaven's blessing upon those bereaved. C. C. PEEL.

Gammon.

Marion Christiana, the youngest child of Bro. K. S. Gammon and wife, of Great Bridge, Va., dided March 29th, 1913, aged 13 months and 23 days. She was the delight of the home and the joy of her parents' hearts. It was hard to give her up, but the Master called her to Himself. They have the sympathy of a host of friends in their loss. God bless and comfort them. The funeral was conducted from the house in the presence of a large gathering of sympathizing friends. J. W. HARRELL.

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VOL. 65 ELON COLLEGE, N. C., APRIL 30, 1913 NO. 18

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TWO WAYS.

To share the moods of sky and earth,
And all that they can give,—
To temper grief with wholesome mirth,—
That is the way to live.

To face the future undismayed,
With courage pure and high,—
To seek the sun beyond the shade,—
That is the way to die.
—Wm. H. Hayne, in Youth's Companion.

Increasing Immorality.

Juvenal, the Roman poet and satirist, nearly two thousand years ago wrote that which, we presume, every keen observer since has felt was true of his own time, to wit. "Posterity will add nothing to our immorality. Our descendants can but do and desire the same crimes as ourselves." Posterity may not have added to, it doubtless has diversified, immorality. On the other hand there never were as many agencies for good as today, nor were men in high places ever so out-spoken against sin and crimes in every shape.

Enemies to the Home.

The city of Chicago has a Court of Domestic Relations which is, as its name implies, the tribunal to which are referred, for trial, those infractions of the law arising from relations in the home. This Court has now completed its second year and Judge Gemmill has compiled an analysis of the 3,700 cases coming before his court for trial during the past year. The judge's tabulation is interesting, as showing the origin of those causes which sever the marriage bond and break up home ties. The causes, with per cent. of the whole, were liquor, 42 per cent.; immorality, 14 per cent.; disease, 13 per cent.; ill temper, 11 per cent.; wife's parents, 6 per cent.; husband's parents, 1 per cent.; married too young, 4 per cent.; laziness, 3 per cent.; miscellaneous, 6 per cent. Of course liquor leads in this, as it ever does, in the destructive and prnicious work of this world. The worst foe the home has, the worst foe man ever encountered in this world is strong drink. And whenever Christian people shall unitedly say that the evil of strong drink must be done away, it will go, and not till then. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Pro. 20:1.

A Rich Legacy.

In the enjoyment of life, and wholesome health, we may jest and speak lightly of the issues of death, and of that which is to come. But when we face the fact, the real event, that is another matter. Any sane and sober mind that contemplates eternity, that eternity of years and ages without beginning and which has no end, must be inspired by its awe and aroused as to its meaning and importance. Many, in this busy world, will not stop to consider, to meditate, to contemplate.

J. Pierpont Morgan, the master of Wall Street and owner of millions, left to his children and heirs a legacy richer far than that which the amount of his stocks, bonds and securities indicates. In his will were written these words: "I commit my soul into the hands of my Savior, in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ once offered, and through that alone." This man's faith in God was simple, child-like and well fixed, and if his children shall live up to this part of their legacy they will never have occasion to be ashamed on that account.

The Secretary of State and Abstinence.

Our Secretary of State at Washington, the Hon. William Jennings Bryan, in giving a dinner to the diplomats recently, refused to serve wine at his table. Whereupon the papers, domestic and foreign, have had very much to say by way of caustic criticism and otherwise. Meanwhile Mr. Bryan comes with an explanation of his side of the matter. Before accepting the position offered him by President Wilson, he told the President that he knew it was the custom to serve wine at dinners to the diplomats, but that both he himself and Mrs. Bryan were teetotalers and that it was a long standing custom of theirs never to serve wine at their table, and that they could not do so consistently, though he should become a member of the cabinet. The President assured the Secretary that his wish in the mattr should be respected, and that the matter of what he should serve at dinner would be at his own discretion.

To our thinking nothing could be more farfetched, unjust, or uncalled for than this criticism of Mr. Bryan for not serving liquor on his table. For him to have served it, under the circumstances, would have been nothing short of glaring hypocrisy. He does not drink himself, and for him to put before others, be those others never such great men, that which he conscientiously adjudged to be useless, dangerous and deadly, would have been inexcusable. All honor here and now to this man who dared to have, and manifest, the courage of his conviction. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him." Hab. 2:15.

A Million to Missions.

The gift of almost his entire estate, estimated at a million dollars, to foreign missions by young William C. Borden, who died at Cairo, Egypt, April 9, serves to further emphasize the manner in which the subject of missions is taking hold of men of means. The series of laymen's missionary conventions held throughout the country last year and this brought prominently to the fore the fact that business men are fast learning that missions is no longer a matter of sentiment or emotion, but a subject worthy of deepest consideration, and a challenge to the very best Christian citizenship can do.

Sensible men make money, not for the sake of having the money, but of getting what the money can buy. They expect returns for what they invest, use, or donate. When this subject of missions has been brought freely, fully and frankly home to men of means they are going to see that their money put into it will bring them more comfort, more satisfaction, more contentment, more agreeable feeling than so much invested in any other thing, cause, or enterprise whatsoever. Not long, and millions are going to be poured into missions: for God himself is certainly taking the pains to see to it that money so invested shall bring forth rich and abundant returns. God makes this evident from His word, and from the experience of those who have taken Him at His word and acted upon it.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II Cor. 9:6.)

China and Christianity.

That China, with its teeming millions saturated with ancestral worship, and indoctrinated, through untold centuries, with the bigoted religion of Confucius, is awakening to the wisdom, blessings, and benefits of Christianity can be no longer questioned. The most significant event of a century transpired when the daily papers recently carried, in their associated press dispatches from Peking, the announcement that the Chinese government had sent out an appeal to the Christians of China to observe Sunday April 27 as a day of special prayer for the Republic of China in its present crisis. The special objects of the Christian's prayer, as set forth by the government, were for the National Assembly, the new government, the new President of the republic soon to be elected, for the Constitution of the republic, for the maintenance of peace, for the election of strong and virtuous men to office.

All this, coming from such a source, seems incredible. It is a modern miracle. China, heretofore, deemed, the most obstinate and impervious of all pagan nations to Christianity, and among the most recent to rise in revolt and rebellion against Christian missionaries and their teaching, to be the first non-Christian nation of the world to officially ask the prayers of Christian people marks a change of mind and attitude nothing less than wonderful, marvelous, miraculous. It is freely predicted that this will give an impetus to the cause of Christ in China such as has not been witnessed in all the ages. He is an intensely ignorant, or a wilfully blind man indeed, who does not see that our God is moving mightily upon the nations, and that the missionary opportunity was never half so large and inviting as it is today. "Shall a nation be born at once? As soon as Zion travailed, she brought forth her children." Isa. 66:8.

At a missionary conference in Canton, China, under the presidency of John R. Mott, resolutions were adopted urging the International Conference to be held in Shanghai to take steps looking to the union of all Protestant denominations in China.

EDITORIAL

THE TRUE RICHES.

There are true riches. There are also false riches. To be keen and scrutinizing enough to distinguish between them is greatly to be desired.

A cursory reading of the Word would indicate that riches are a curse. Job. 27:19, "The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not."

Again Psalm 73:12, "Behold, these are the ungodly, who prosper in the world; they increase in riches." Proverbs 27:11 "The rich man is wise in his own conceit."

Ecclesiastes 5:13, thus bewails "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."

And our Savior said, Mark 10:24, 25, "How hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Luke 1:53 records, "He hath filled the hungry with good things; and the rich he hath sent empty away." And then our Savior again said, Luke 6:24, "But woe unto you that are rich; for ye have received your consolation." And Paul in writing to Timothy said, I Tim. 6:9, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition"

Yet, despite these denunciations, biblical and holy, against riches, there is not a reader of these lines who would not be richer than he now is—if he could.

Riches are the reward of industry. Riches often declare their owner to be of superior physical, mental, or moral worth. Riches give prestige, position, place, power. Riches represent an accumulation of well directed energy; are the exponents of painstaking effort and long endeavor. Riches are enticing, inviting, fascinating. The lure of riches causes many a man to lay aside sloth, indifference, indolence.

So, despite the holy injunction against riches, all of us would like to be rich.

There is a reason. Rich men are necessary. The Lord as truly leads some men into great riches in material things as He does others into great riches of holy favor and heavenly zeal.

The Bible pronounces blessings upon riches, as well as cursings. Abraham, the father of the faithful, was a very rich man. Gen. 13:2, "Abraham was very rich in cattle, in silver, and in gold."

Hos. 12:8, "And Ephraim said, yet I am become rich, I have found me out substance." Rom. 10:12, "The Lord is rich to all that call upon Him." Rev. 5:12, "Worthy is the Lamb to receive riches."

There is then a distinction to be made. The world staggers on in rushing madness and nervous activity today because it does not distinguish between true and false riches.

Riches cannot bring happiness. There are miserable men and unhappy women living in mansions and rolling in riches.

Riches are a means to an end. They are for use; not for hoarding, heaping up, laying away to rust and rot.

The true riches are those which a man gets in the fear of Almighty God, and holds for God as a faithful steward.

All things are God's. We can hold nothing longer than He wishes. Rich and poor alike are accountable to Him. The true riches are those which a man lays up for himself where rust doth not corrupt.

PERSONALITY IN MISSIONS.

It takes neither a prophet, nor a philosopher, to see that the trouble with our missionary situation is that we have wholly depersonalized the matter. No enterprise, most of all, no benevolent or church enterprise, develops to any degree of usefulness, power, or influence without a person behind it. This is a self-evident proposition. Any other method of dealing with church matters is suicidal. There never was a movement, that moved or counted, without a mover.

Now we of the Southern Christian Convention are pretending to make a show for foreign missions, and there is nobody to move in the matter. All responsibility has been taken away in the matter, and the discussion of foreign missions in our Convention and conference assemblies is about as colorless, cold and uninteresting as any heartless performance can be.

Brethren and beloved, before we do anything worth while in foreign missions we have got to inject personal responsibility into the matter. For our own part, it seems to us a shame and a sin that we have not done so long ago.

We have depersonalized the matter. Before we achieve anything we have got to repersonalize it, and lay the burden of getting missionaries, and getting the money to support the missionaries, upon somebody's shoulders.

Since this writer has been intimately acquainted with the public work of the Christian church, the last twenty years or more, there have offered from the churches composing our Southern Convention four men: Rev. D F Jones, who was sent to Japan, but long since returned; Rev. D. P. Barrett, now in Porto Rico; Rev. T. E. White, who was in Porto Rico, but now, and for some years, at home on furlough; and another who offered and went but was we believe never regularly employed by the Board and has long since fallen out and returned home.

Is this not a spectacle, brethren—four missionaries called out in a period of twenty-five years, and only one of that number kept on the field! It is a pity and a shame to have to recount these sad and deplorable facts.

Can somebody tell us why God is not calling missionaries from the twenty-five thousand church members composing the more than two hundred churches of the Southern Christian Convention? This writer can pick out any one of a dozen single congregations in other churches about us who can surpass our entire number both in the gift of men and means to the foreign work the past quarter of a century.

Many can, if they will, give the solution to this deplorable situation. In all our numbers there is nobody to care.

Have you ever heard a heart-rending, soul-stirring, men-and-money-getting appeal for foreign missions in our Convention, or in our Conference? We never have.

If we get little money for missions, when conferences are over, we send little in to the foreign mission treasury. If we get much we send much. That ends it with us. We raise our "conference apportionments" in a perfunctory manner, and that is about the only semblance of an appeal to the people we make for missions during the year.

Shall we begin to take interest in foreign missions, brethren, or shall we simply sit idly by and leave the evangelization of the world to others who care?

God cannot prosper a non-missionary people and keep his word. "Be sure your sins will find you out," are words declared to those who were trying to be non-missionary.

READING THE BIBLE DAILY.

Many of us feel that we are too busy during the day, and too tired at night, to read our Bible every day. We are not. We only think we are. As a rule, people do what they most wish to do. Besides this, put the fact that some of the very busiest men in all the world read their Bibles every day. It is a most noble practice. The one who fails is the greatest loser.

As we have quoted before, Emperor William of Germany turns aside from the affairs of state to read his Bible every day. King George of England says that he promised his mother, Queen Alexandra, in the year 1881, that he would read his Bible every day, and to the present time he has kept up the practice. Our President Wilson is the very busiest of busy men, yet he finds time daily for Bible reading. It is safe to say that it is sheer neglect and indifference, and not a busy life, that keeps one from the noble habit of daily Bible reading. Begin today, my brother, and you will soon find that the habit is as easy, agreeable, wholesome, and convenient as taking the morning, mid-day, or evening meal, or as little inconvenient as any other good and necessary daily practice.

We pass on to our readers the following from a recent address by President Wilson:

"I am sorry for the men who do not read the Bible every day. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning.

"No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the word of God, so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellowmen upon this foundation, and upon this foundation only; for the righteousness of nations, like the righteousness of men, must take its source from these foundations of inspiration."

DANCING AND DIVES.

The low level of sensuality and suggestiveness to which society has carried the modern dance has awakened the secular, as well as the religious, press throughout the land, and from every quarter now comes the cry that the dance has out done itself in recent times, and that a reaction must follow. Almost every secular journal in the land, that lays any claim to decency and morality, has taken up the cudgel against the evil practice, and the demand is that the modern dance savors of the dive, and that wholesome and virtuous people will not tolerate it.

We could give excerpts from any one of many dailies; but the following editorial from the daily Boston *Herald* will show the tenor of the press at present as touching the ball-room evil:

"Is it to optimistic to hope that good results in all parts of the country will follow the emphatic and unqualified ban which Mrs. Wilson, the mistress of the White House, has put on the 'turkey trot,' 'tango,' 'bunny hug,' and other indecent dances at all the official and private social affairs at which she shall preside as the first lady of the land? The effect of this cannot fail to be felt to a marked degree in Washington society, and thence it must radiate more or less in all directions. As the mother of three daughters, and as a sensible, wholesome woman, Mrs. Wilson has taken a stand that cannot be commended too highly. If all mothers of good daughters, and sensible women who are not mothers, were to show equal courage, the dancing evil would soon cease to present its present serious problem.

"These new dances, which had an indecent origin, were taken up by the so-called society leaders who are always hungry for novelty at any cost. The dancing-teacher took their cue. Young people in school quickly adopted the suggestion. Now those in charge of school dances and of other gatherings of young people are kept at their wits' end to prevent the dancing from falling to the level of the dive. Too often they fail in their attempts, and the dances fall to that level and stay there, or have to be forbidden altogether. Innocent and pure-minded young people who participate in these vulgar dances do not long remain innocent and pure minded. It is not prudish or old-fashioned to deplore the situation, and to hope that people of refinement everywhere will join Mrs. Wilson in the stand she has taken. There must be a reaction from the dancing excesses and indecencies of the past winter, and it cannot come too soon."

HELP FOR REV. J. G. BISHOP AND WIFE.

In THE CHRISJIAN SUN of April 9, Dr. J. P. Barrett, writing of the terrible situation from the recent floods in Dayton, Ohio, said: "I am told that Dr. Bishop is hurt worse than most of our people. He and his wife are aged, and their house suffered more from the flood than did most of the houses in that community. I do not wish my friends to send me any financial aid, as I did not suffer losses, but if any of our people in the South feel like helping Brother and Sister Bishop, I am sure it would be help worthy and nobly given and just as truly deserved. I am making this suggestion without the knowledge of Dr. Bishop. He is now almost eighty years old and his wife is not very far behind him. He has always worked on a small salary and lived economically, and I am sure needs help just now as he stands face to face with such a calamity."

We offered our services to accept such donations as SUN readers might see fit to make, and to put them together and forward to Bro. Bishop as fast as amounts worth while accumulate. Bro. Bishop's loss is estimated at $1,000.00 or more.

The following have been received:

Reported last week	$76.92
Received since:	
Isle of Wight C. H. S. S.	10.00
Mrs. M. E. Carlton, Richmond, Va.	2.50
D. I. Langston, Henderson	1.00
O. W. Mayo, Henderson	1.00
T. W. Lassiter, Henderson	.50
Miss Dora E. Ayscue, Henderson	1.00
Miss Dena S. Ayscue, Henderson	2.50
Miss Ida C. Ayscue, Henderson	5.00
Miss Lula M. Ayscue, Henderson	1.00
Rev. C. E. Newman, Henderson	.25
	$101.67

Rev. J. O. Atkinson, Editor Christian Sun,
Elon College, N. C.

DEAR SIR: As per your instruction, I have this day forwarded to Rev. J. G. Bishop, D. D., Dayton, O., cashier's check for $101.67, which amount you have placed to his credit with me to date. Respectfully,

H. D. LAMBETH,
Csh. Elon Bnk. & Trust Co.
April 29, 1913. Elon College, N. C.

In the Moody Schools at Northfield, Mass., there are enrolled approximately fifteen hundred young men and young women, and it is stated that the number of applications each year is fourfold the number of vacancies.

The general strike in Belgium as a protest against the nation's system of plural voting will involve more than 300,000 workmen, it is claimed.

NOTES AND PERSONALS.

—Send for sample copies, Bro. Pastor, and have CHRISTIAN SUN day in your congregation.

—As a result of the recent religious awakening in Franklin, Va., Pastor, C. H. Rowland has received thirty-five new members.

—Rev. Henry Spencer Booth is assisting Rev. D. A. Keys in a series of meetings this week at Rosemont church, near Norfolk, Va.

—Rev. W. H. Denison, D. D., is assisting Rev. J. M. Roberts this week in a meeting at Main St. Church, Berkley, Va., begun last week.

—Pastor H. E. Rountree's subjects at the First Christian church, Greensboro, last Sunday, were at 11 o'clock "Our Responsibility." At 8 p. m. "The Wages of Sin."

—A good layman told us recently that he had not heard his pastor speak publicly about THE SUN in two or three years; and he did not approve his pastor's silence in the matter.

—Rev. E. M. Carter, Superintendent of the Orphanage, is to preach for the pastor, Dr. W. C. Wicker, at Hines' Chapel next Sunday, May 4, and hold quarterly conference and communion service.

—Annual Memorial services are to be held at Shallow Well church, Jonesboro, Saturday, May 10. Dr. W. C. Wicker is to deliver the address on Saturday and preach Sunday at the 11 o'clock service.

—CHRISTIAN SUN readers will greatly enjoy the splendid enthusiasm of our Brother A. W. Lightbourne whose wonderful work in Delaware is bringing forth an abundant harvest. His Delmarvia Conference letter on another page tells of real progress.

—Dr. W. C. Wicker, Elon College, N. C., is to dedicate the new church building, Pleasant Union, Harnett County, N. C., Sunday, May 4. Rev. J. D. Wicker, Sanford, N. C., is pastor, under whose wise leadership the new church building has been erected.

—Raleigh *Christian Advocate:* "THE CHRISTIAN SUN has come out in a new and enlarged form and is very much improved. It is now published on its own press, and it will be a stronger force than ever in its denomination. We congratulate it on its good fortune."

—Bro. Pastor: Since when have you made an appeal to your people to take and read THE CHRISTIAN SUN? Don't you think THE SUN now merits your approval and your assistance? We beg our pastors to help us out *now*. Tell the people about THE SUN in its greatly enlarged and improved form and give them a chance.

—Rev. J. F. Morgan, pastor, reports afternoon services at New Providence, Graham, last Sunday, at which Rev. A. B. Kendall, Burlington preached a masterful and convincing sermon on "The Why of the Christian Church." Bro. Kendall is a man of pulpit power, and is winning friends wherever he goes amongst our Southern churches.

—Rev. K. D. Holmes, pastor of the Methodist church, Sanford, N. C., died at his home in Sanford Thursday, April 24. He is survived by a wife, four daughters, and two sons. He was the son of our Brother R. R. Holmes, of Pope's Chapel, Franklin County, and a brother of the late lamented Prof. Holmes of the Chair of English in Elon College.

—If our pastors do not appreciate THE CHRISTIAN SUN now they would not appreciate a denominational paper of any form, fashion or make up. The present SUN is a challenge to our pastors and our brotherhood generally, and if there is not a liberal response and expressions of approval and appreciation throughout the church we shall be disappointed as we never have been in all our lives.

—Rev. J. W. Holt, pastor, announces two services next Sunday, May 4, at Long's Chapel, Alamance, also two services at Union, Alamance, 2nd Sunday, May 11, and Memorial Services at Bethlehem 3rd Sunday, May 18, which will include morning and afternoon services also. Improvements are being made on the building at Long's Chapel which are to be completed by next Sunday. Bro. Holt reports a large congregation at Union last Sunday and that his work is in a very hopeful condition.

—Since our pastors will not solicit subscriptions for THE CHRISTIAN SUN in their congregations will they kindly write us, personally or for print, and give reasons why? It simply passes our understanding.

—As the result of a little effort on the part of Rev. W. H. Denison, pastor of Memorial Christian Temple, Norfolk, we were handed a list of seven new subscribers to THE SUN with the cash last week. Bro. Pastor, it is easy if you will just try. And your people will appreciate it.

—From *Virginian-Pilot,* Sunday, 27th: "On his beautiful lawn shaded with ancient elms, Elijah Joyner, surrounded by his children, grand-children and great-grand-children, celebrated his ninety-first birthday at a big dinner today. Mr. Joyner was born in 1822 in Southampton county, and has lived fifty years at his present home in Isle of Wight."

We congratulate our Brother Joyner and wish that he may live to celebrate, in equally happy manner his hundredth anniversary. He is one of the charter members of Mt. Carmel Christian church and has reared a large family who have taken their places in church and community.

—The *Herald of Gospel Liberty* for April 10 had only four pages but its very size and appearance spoke eloquently and pathetically of the havoc wrought in our church and publishing house interests in Dayton by the recent flood. On April 17 a larger *Herald* came giving many views of men and houses hard hit by the flood's devastation. Our people are making heroic endeavor to rise from their stricken condition, and present a courageous front to the world. Our loss in Dayton and in the west, as a church, is tremendous, and will be felt for years. The *Herald's* appeal that all its subscribers send a year's subscription in advance to supply ready cash with which to operate is a worthy one, and should be heeded.

—We are surprised, and greatly pained, to learn that Rev. J. M. Roberts is ill. The following facts are taken from the Berkley Correspondence of the *Virginian-Pilot,* April 28: Rev. J. M. Roberts, pastor of First Christian church, Berkley, is ill at his home at Windsor, Va., and his condition is regarded as precarious. He had three hemorrhages Saturday and Sunday. Superintendent J. O. Wiggs received a telegram yesterday announcing his illness. His physician has advised a rest in the mountains.

THE SUN'S editor was with pastor Roberts in a meeting till Friday night and thought him to be in his usual health, though there was some slight complaint on Friday. He was to spend Saturday at his home and return Saturday p. m. for his Sunday services. We sincerely trust the statements relative to his condition are overdrawn, as Bro. Roberts is one of our strong men and was entering upon a career of great usefulness at Berkley where

(Continued on Page 10.)

FROM OUR CONTRIBUTORS

DELMARVIA CONFERENCE.

The Delmarvia Conference is thriving. The portable church has served a good purpose and will be of great service in the future. We now have two permanent churches near Dover, at Willis and the more recent one at Wyoming. We will withdraw from the small country work at Magnolia and concentrate our forces at Wyoming, which is an attractive and growing town. We have an opening in Wilmington, and as Rev. Dr. Wolf has just joined our church at Dover, there is a strong probability that he will become responsible for that field. Wilmington has about one hundred thousand population and needs a Christian Church.

The Wyoming church will require financial assistance for a year or two. After that it will be able to maintain itself and enlarge its operations.

Interest in the Washington field is increasing. We must have a church in the National Capitol. It is more than suggestive that our dear Brother L. F. Johnson has become concerned for the success of this proposed movement, it is Providential. We hope to see this movement definitely started during the approaching session of the Delmarvia Conference, which will be held in the Dover church on Saturday before the last Sunday in May. It is also being planned to hold a meeting in Washington by the friends and active supporters of the enterprise. This will take place immediately after the adjournment of the Delmarvia Conference.

Brethren, this is *our* day of duty and opportunity. Our church has a God-given mission to this generation. Our feeble annual missionary shots at out-of-sight targets are pathetically mean substitutes for the splendid service God expects of us at home. Do both if possible—but our failure at home, with the hungry eyes of the world fixed upon us, will be the tragedy of ages. Christianity *must* solve American social and industrial problems—we *must* be vital and efficient Christians at home—or our work abroad will degenerate into a disgusting and Christ-dishonoring competition in demoralizing propagandism. And the day for that has forever passed—thanks be to God!

Strongest minds have heaved the lead in these depths. Mightiest hearts have quaked with strange terror in the presence of these problems. Christianity alone possesses the secret of their solving. She hath won her way hitherto. Vandals, Huns and Goths have bowed their haughty head before her victorious march. There is no trace of feebleness in her form, no hectic flush in her cheek, no halt in her step, no haze in her eye. She intends to conquer. Hoary crowds and gory superstitions tremble at her approach. She comes to make men think and then to act. Revolutionist, indeed, is she! Monopoly of power, of thought, of joy in life, she comes to overturn. Her mission is without partiality or hypocrisy. Her smile is hope and her presence a benediction. Her Divine Head "ascended that He might *fill all things.*" He is achieving His intention. His ideas and principles are silently but surely permeating the world—in commerce, honesty; in law, justice; in government, liberty; in art, purity; in society, mutual helpfulness and world-wide charity.

Our task of leadership in this sublime movement is both easy and appropriate. We have no barriers of traditionalism and dogmatism, and no cumbersome trappings of sacerdotalism and cerimonialism to embarrass our position, or obstruct our progress. Let us abandon our mimic warfare and take up the weapons of a noble championship of the grandest cause the world has known, and win a victory that will seal America for Christ.

A. W. LIGHTBOURNE.

CHAPEL HILL.

I was at Chapel Hill last Wednesday, and found all the outside work done on the house of worship except the steps. The flooring and ceiling are in the building and paid for. But the work must be suspended a while for want of money. This is sad, for we have no where to hold Sunday school or have preaching until we can get in the house. There are about forty-five members of the Christian church now in the town, possibly more, and they continue to move in, and no house of our own in which to worship. Many have helped liberally. Will not others do so soon, and help us get in our new home?

We have a nice brick house with a beautiful slate roof on it. But it will take at least $750 to pay for windows and seats, besides smaller bills, as wiring, plastering, flooring, ceiling, painting inside, etc.

Let us have an enthusiastic money move all along the line and the work will soon be done.

The second Sunday in this month I was at Shallow Well. The day was pleasant, Sunday school good and the congregation large. This was my second visit to this church in the interest of Chapel Hill work. The brethren and sisters showed both times they were interested in the work by their gifts. At night I was at Sanford. The church endeared itself to Chapel Hill by their donations. At both these churches, the pastors are held in high esteem.

W. G. CLEMENTS.

A PRESCRIPTION OF GREAT VALUE.

BY PENHOLDER.

The accompanying unique prescription for physical, mental, and moral ills is worth more than "gems from the mountains and pearls from the ocean." Nearly all moods, trials, and temptations find in this a formula, a panacea. The wise will make proof of its efficiency; the simple will neglect it, and by so doing will take a cubit from their stature.

BALM OF GILEAD.

If you have the "blues," read the twenty-seventh Psalm.

If your pocketbook is empty, read the thirty-seventh Psalm.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the one hundredth and twenty-sixth Psalm.

If you are going on a journey, read the one hundred and twenty-first Psalm.

If you are all "out of sorts," read the twelfth chapter of Hebrews.

If you are losing confidence in people, read the thirteenth chapter of First Corinthians.

If you can't have your way about everything, keep silent and read the third chapter of James.

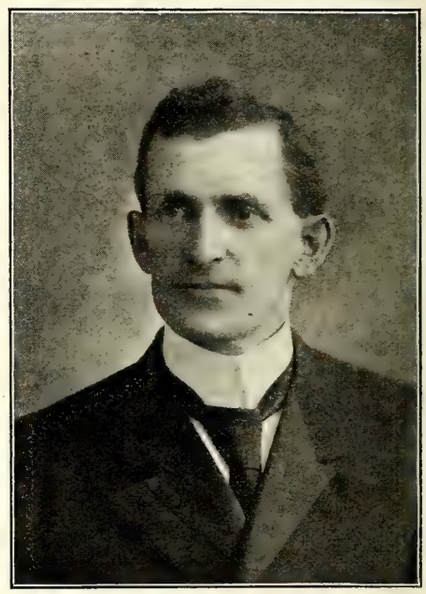
If you imagine that your sufferings are singular and superior, read the fifty-third chapter of Isaiah.

—*Nashville Christian Advocate.*

Southern Baptists, who have 3,500 homeless Churches, are now in a campaign to raise one million dollars as a permanent loan fund for church-building purposes.

DR. W. G. SARGENT TO LECTURE.

The third institute for ministerial students for the present session will begin on May the eight and the speaker will be the Rev. Dr. W. G. Sargent, whose theme will be the Revelation. The other speakers have been Dr. J. J. Summerbell, Dayton, Ohio, who has since deceased, and Dr. W. S. Long, Chapel Hill, N. C. Dr Summerbell discussed during the three days of his institute The Effects of Campbellism. Dr. Long's theme was Systematic Theology, and Dr. Sargent will conclude the series with two days' institute work, three sessions



of two and one-half hours each day, treating the difficult problems of the Revelation, in which he is a specialist.

Dr. Sargent is pastor of one of the largest and most influential churches of Providence, Rhode Island, and is also Secretary for Education of the American Christian Convention. Before emigrating to this country, he held responsible charges in Canada, being a pastor of one of the oldest churches of Toronto just before coming to Providence.

Dr. Sargent, besides lecturing to the ministerial students on the Revelation will preach twice and speak to the entire student body on one of his recent pilgrimages into the realm of Belles Lettres, his subject for that occasion being, The Spiritual Teaching of Tennyson.

The complete roster of the lectures, which are known as the American Christian Convention lectures, shapes itself thus:

MAY 7, COLLEGE AUDITORIUM.

7:30 P. M.—Tennyson As An Interpreter of the Spiritual Life.

MAY 8, Y. M. C. A. HALL

9:00 A. M.—The Apocalypse as Religious Literature.
2:00 P. M.—The Purpose and Method of the Writer.
7:30 P. M.—The Messages to the Churches.

MAY 9, Y. M. C. A. HALL

9:00 A. M.—The Chief Actors in the Drama.
2:00 P. M.—Revelation and Judgment.
7:30 P. M.—The Perfect Kingdom of God.

MAY 11, COLLEGE AUDITORIUM.

11:00 A. M.—The Culture of the Spirit.
8:00 P. M.—The New Vision.

New Jersey now has a widows' pension law. The law provides that widows with children under sixteen years of age shall be paid $9 a month for the first child, $5 for the second, and $4 for each additional child.—*Ex.*

On May 15 the General Assemblies of four Presbyterian bodies—Southern, Northern United, and Associate Reformed will convene in Atlanta.

THE LIFE THAT MAKES THE WORLD NEW.

The leading peoples of mankind date their years from the birth of One whom they regard as having made a new beginning in the history the world, Jesus Christ. Much modern scholarship has been employed in showing that this is a mistake, and that nothing happened in Judea at the beginning of the Christian era beyond a felicitous combination of Hebraic and Hellenistic elements in a new teacher. For this purpose, the documents which record his life have been submitted to an unsparing analysis, and every device of scholarship has been employed to show that they prove nothing in him above the level of the historic development of the race up to the time of his advent.

If all those documents were destroyed, however, the actual course of events during nineteen centuries would oblige us to assume substantially some such a story as they record. The direct, growing and elevating influence which began its course at that point in the world's history would be an inexplicable puzzle without the explanation of it which the Evanglists supply, and would force men to the wildest theories and conjectures as to what lay behind all this world-wide movement. For while the influence of other great men fades away with the lapse of years, that of Jesus Christ increases, both in reaching a larger number of human hearts, and in affecting more deeply the mass of men he does reach. It is like the flood Ezekiel saw to flow from the gates of the new Temple, which at once widened and deepened as it went.

What marks Jesus Christ as a personality apart from other men in his character. While the sense of sin is present in every other sane mind, and we all share in the distress which attends this, in him there is an entire absence of both. He challenged his enemies to convince him of sin, and they did not accept the challenge. The challenge still stands for all who wish to limit or undo his influence. A few have accepted the challenge, but even negative critics of the Gospel decline to sustain them in it.

Nor was this a mere faultlessness of character, developed in the absence of strong and real temptation. He was "tempted in all points," but overcame temptation, without even a wavering of his holy will. He passed through inward struggles, but with the conclusion in utter resignation to the will of his Father. He exceeded all other men in his sense of the sinfulness of sin, and in perception of the evils it brought upon them in alienation from life in God. His sense of their sins was far beyond what they themselves felt about them, and his personal influence was to awaken them to a feeling in some measure like his own. He quickened their consciences. But at no point in his ministry do we hear a word of confession for anything wrong in his own life; and his dying prayer is not "Father, forgive me," but "Father, forgive them, for they know not what they do."

No mere negation suffices to describe his character. He was not merely sinless, but holy in a higher degree than the human mind is capable of conceiving. This holiness may be described as the perfect consecration of himself to the will of God, so that he did only those things which his Father gave him to do, spake only those words which his Father gave him to speak, and lived in constant dependence upon God for whatever he needed. He not merely submitted his own will to that of God, but he made that will his own. He lived in uninterrupted fellowship with the Father, realizing God by faith in unlimited measure, loving him with all the powers of his nature, and being alive to him with every fibre of his being. He thus realized the ideal sonship of God, which is the highest conception we can have of man. He is the only realized ideal that history offers us.

Such a character, and the life which expressed it, can be accounted for only as the entrance into history of a new force, through the direct action of God. No combination of what the world already possessed explains Jesus to us. The sons of men, in the natural development of the race, offer almost no approach to him, and certainly nothing in the history of the race could have led us to expect him. He is the son of God, in a unique, adequate and final sense, as he expresses God to us with a fulness which indicates that he is a being of the same nature with God. From the time of his Advent, as Dr. Bellows says, men have refreshed their conception of God by looking upon the perfectness of Jesus Christ. They have felt the truth of his own saying, "He that hath seen me hath seen the Father."

His influence upon the world of men has been in harmony with this. He has made men alive to God. They have felt God to be a reality, as they never did before. He has awakened their consciences to a sense of what keeps them from God, and has brought them to repentance for their sins. He has disclosed the forgiving love of God to repentant sinners, and has kept them from despair. He has reconciled them to the Father by his atonement for sin, and by his blood has cleansed their consciences from the defilement of it. And he has enabled them to die to the power of sin through his sacrifice, so that they come to "bear about in the body the dying of the Lord," and to "crucify the corrupt affections and lusts" of their evil natures by his cross.

This redeeming influence reaches to men of every race and every land. The proclamation that such a Saviour has come into the world for our salvation meets a common need of mankind. The need is fore-shadowed by the religions of the world, which are so many ways by which man has tried to climb to God. The Gospel is the message that God has stooped to man. Into the world's moral winter, when mankind seemed, as Hutton says, to be staggering on the brink of atheism and despair, this Life came to new-make the world.—*S. S. Times.*

FIFTY-TWO NEW SUBSCRIPTIONS IN A BOX.

We call the attention of our readers to the subjoined article which was written by one who has had large and distinguished experience in the affairs of our Church. He knows whereof he speaks. He has tried it. His experience described was based on a plain, practical appreciation of the value of the *Christian Advocate*—an appreciation which has not suffered any loss during the passing years:

Dear Mr. Editor: I am not entering your *Advocate* contest with any hope of winning the prize. I shall not theorize, but simply state how it was accomplished. You know that theory is one thing and practice is another, and it is practice that counts. It was more than thirty years ago, in a small country town station which paid the pastor only $500 salary. The editor, the lamented Fitzgerald, made an earnest appeal to the pastors to assist in increasing the circulation of the *Christian Advocate.* The pastor learned at the post office that not a single copy of the paper was received. He resolved to put it into every family (fifty-two in number) in his charge. On the following Sabbath he preached on the subject of Christian education and training in the home. Monday morning following, with a specimen copy of the paper in his hand, he went to the chairman of his official board, who unhesitatingly subscribed; then he went to the secretary of the board, who also subscribed, and then on down the line, getting every member of the board. Next he turned his attention to the most prominent families, who were possibly more or less influenced by the example of the official board. After having secured a few of the "first families," the rest was easy sailing. Where it was not convenient to pay spot cash, the pastor assumed the obligation to the Publishing House, with the understanding that the subscriber would hand the amount to him any time before Conference. Many of the families were poor laboring people; but when it was made plain that they could have the privilege of reading such a paper as the *Advocate* for less than four cents a week, and that they could pay for the same from time to time as it might suit their convenience, they, as a rule, subscribed gladly. How about the pay? The pastor took one hundred and four gold and silver dollars to Conference in a cigar box which he turned over to the Agent of the House. One hundred and two dollars was paid by the grateful subscribers, and the pastor paid the other two dollars; only one fell down on the proposition. Did it pay? The pastor got his salary in full, but—but, let's see. The station was small, with not a rich member in it, a poor makeshift of a church, *no parsonage,* no missionary societies, a good Sunday school of its sort; but the people were religious, and were willing to be led. This inventory about covers the case. The pastor, unaided, held a two weeks' revival meeting, resulting in the addition of forty-two adults to the membership of the Church. Since that time the little station of a small consequence has grown steadily. It now has a membership of more than half a thousand, who worship in an excellent modern church which cost several thousand dollars; the pastor is enjoying life in a splendid parsonage, with no indebtedness on either church or parsonage; there are two thriving Epworth Leagues, two live Sunday schools, with several hundred officers and teachers(which pay several hundred dollars for missions, specials, etc.); pastor and presiding elder have $3,000 salaries. Yes, we think it paid, and will continue to pay as the years pass. Where people are too poor to take the *Advocate,* the pastor ought to solicit them.

Note: One street car fare, one visit to the "movies," one package of chewing gum, one cigar, one shoe shine, one coca-cola, etc., more than pays for the paper each week. It is a most excellent idea to read occasionally a selection from the *Advocate* to the prayer meeting, and sometimes it is a big "hit to read it to the Sunday morning congregation. There is not much in showing sample copies. One sample with a live pastor behind it never fails to bring results. This is not theory, but the experience of actual practice.—*Nashville Christian Advocate.*

A COSTLY PAINTING.

"My! but these art-works do run into money," remarked a passenger. "When I was in Chicago I saw a little painting, about a foot square, that was held at five hundred dollars. If I had a million of money, you'd never catch me paying five hundred dollars for a painting like that."

"That's the way you talk," spoke up a bashful traveler, "but I'll guarantee that you have paid four times as much money for a painting not a tenth part as big."

"What, me?"

"Yes, you. The one at the end of your nose."—*Unidentified.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

This seems to be an age of the "practical" rather than the "spiritual." It is also, in this state, an age of the "legislative" rather than "constitutional." No advanced stage of civilization has ever written a great constitution; civilization has enacted great laws. Constitutions have been written by great statesmen before prosperity has obscured the fundamental principles on which constitutions rest. Constitutional conventions take on the motive and temper of legislatures in the present stage of our civilization. The different sections are seeking changes that will benefit them, or parties are doing the same thing. Sections, parties, personal or corporate interests must be left out of constitutions. Now, the practical ideas and interests that make it impossible for advanced civil society to write a great constitution, makes Christian society "practical" rather than "spiritual." The very day emphasis is laid heavily on spiritual experience and life some one charges "impractical" or "fanatical." The age wants something "practical"—something that will reach the real needs of the people.

Church life, therefore, becomes active along many lines of education, service, charity, uplift, reformation; but everything must be done "decently and in order." These are important, but they are not fundamental. Constitutions never made great states; but constitutions and legislative acts have made great states. Great experiences alone never made great churches; but great experiences and great activities combined make great churches, and nothing else can. The plea is not for the abolition of modern church activities, but for the restoration of great heart experiences. Religion has become too much of intellectual processes. We are leaving the *heart* and going to the *head*.

The sermons of modern days are more intellectual than spiritual. The nature of worship itself is more formal than spiritual. The whole church feels this, knows this, deplores it; but the larger influence of custom and style makes it difficult to enter into real worship with spiritual fervor. It is largely true in these days that a local church is measured in its importance to its denomination by its contributions, donations, and the great people who belong to it. This is not a false estimate except as it leaves out the spiritual quality and real virtues of the membership. Money gifts and charitable activities must not be a substitute for honesty, virtue, and spirituality. "These ought ye to have done, and not to leave the other undone."

Human society swings too easily into tangents and is liable to leave full-orbed life. The practical aims and activities are over-emphasized in these days and spiritual experience and heart worship are neglected. The prosperity that has come in with discovery, invention, and co-operation has loosend the bands of social life, fired the lust for self-indulgence, cheapened the views of business honesty, smothered public conscience, and turned the young loose unrestrained. All these great movements contain Christian possibilities of unmeasured good; but they need the fundamental action of a great spiritual heart. You see sometimes a strong man who has all the appearance of great strength; but one day you hear he is dead. What was the cause? "A weak heart." The weakness of the Christian today; yea, the weakness of the church today is a weak "heart." W. W. STALEY.

ELON COLLEGE NOTES.

The Phipsicli, our first college Annual, has just been received by the manager and will be delivered this week. The beginning of our Annual meets a long felt need and the first issue reflects great credit both upon the College and those who have labored to make it possible.

The concrete side walks in the business section of the town have added much to the appearance of things and make us realize that our town, as well as our College, is growing.

Following out the modern system of municipal lighting, the college has decided to change its system of campus illumination. In the place of old arc lights will appear incandescent bulbs of five hundred volts power and then at frequent intervals between these, small ones of the two hundred caliber will appear. This while taking no more current will give much better satisfaction, as the ones being suspended from the necessary height had their light cut off and restricted to such a small surface by spring time foliage. The smaller lights can be swung lower and beneath the thickest of the trees.—*The Elon College Weekly.*

Messrs. K. B. and J. Beale Johnson, Cardenas, N. C., stopped on their return from the State S. S. Convention Thursday of last week and spent the night with President Harper, Mr. K. B. meeting with the Executive Board of the College which was in session that night.

Thursday of this week the Pinnix Realty Co., Greensboro, N. C., will sell at public auction a number of lots in the Eastern section of the village.

Mr. E. P. Hall, Secretary of Y. M. C. A. work in the University of North Carolina, will address the Y. M. C. A. of the College next Saturday at 7:30 P. M. on the importance of the Black Mountain Conference.

President Harper delivered the literary address at the closing of the Bethany High School Tuesday.

The eleven twenty-eight train on Saturday, last, brought to our town that which made the hearts of the many friends of Carl Herndon heavy when they saw him removed from the train in a cot and carefully taken to the home of his father, Dr. W. T. Herndon, on Front St. Mr. Herndon was formerly a student here but has recently been engaged in the practice of law at Zebulon, N. C.

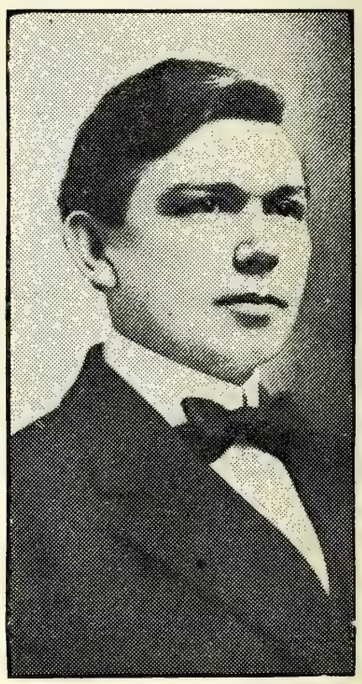
His was a busy life. Being lawyer, editor of the local paper and prominent as a church and Sunday school worker, Zebulon loses a most enthusiastic, talented and excellent citizen. The unfortunate one insists that he is improving and will be out soon, though his condition is such at present as to create grave concern. Having entirely lost control of his body below his waist line, his condition is a helpless one, tho' the brilliant mind and keen intellect remains untouched.

This scribe has consented to take the *pleasant* task of writing the Elon College Notes, which has been a feature of this paper for some years. We cannot in any manner measure up to our predecessor in the general survey of what happens about the College, but having for nearly two years been his servant in office duties, and having at one time spent seven pleasant months in the hospitable home of the Editor, assisting him in the business side of THE SUN, we undertake the duty knowing that these good Doctors will overlook our faults and failures; also the readers whom we chance to know. C. B. RIDDLE.

RELIGIOUS EDUCATION.

BY PRES. W. A. HARPER.

In this day of experimentation and unrest in every line of living, there are divergent, conflicting, notions of the manner ,method, and aim of education. Some, for example, imagine that in order to secure education one has merely to spend so many years at school, college, and university, and when the student has been drinking for all this time at the Pierian fount, and emerges at last the happy possessor of a sheepskin and some sort of an honorable degree, that of course he is educated. In such cases it is granted that he may carry some of the earmarks of an education, and yet it is not always that such are really educated. For with some there is fundamental and self-evident lack. Some in spite of a college de-



PRESIDENT W. A. HARPER.

gree are inefficient, unsuccessful and incompetent. I have known men whose names are on the alumni lists of some of our great universities, who have found their vocation in driving a trolley car, and you may have known instances to match. Now, of what use were all those years spent at the university? Nothing is to be said against the business of driving a trolley car, but there are trolley car drivers in plenty who are experts at their job, who never saw the inside of a university. Say of a man like that, not that he is educated, but that he had a good chance for an education, and missed his chance.

Again, it is sometimes supposed that a man who has been at a college, or a university, is educated, if he has a fair command of certain subjects that the universities teach;—if he has some critical knowledge of one or more languages; if he be a mine of information on Greek roots or on the prehistoric voyages of the Norsmen to America, or the relics of the moundbuilders of Ohio. But again I submit that a man might possess a fund of information on such topics and yet be far from having a real education. He might recite you, offhand, the list of English sovereigns from William the Conqueror to George V. without an error and name the years of their accession and decease; he might recite you the speeches of Demosthenes, or tell you of the debate between Cicero and Ceasar over the prospective fate of Catiline, and yet for all that, when it comes to practical affairs be erratic, vain, not

educated. No! getting an education is something more than hearing college lectures, or than loading the mind with an undigested mass of facts, theories and opinions, no matter how well grounded these particular facts, theories and opinions may be in themselves

What then is it, this education, which so many are in pursuit of; which so many conspicuously fail to acquire, and which some are fortunate enough to actually obtain?

To this it may be answered that one mark of the really educated man is a general knowledge of the topics which are discussed by intelligent people; topics historical, scientific, literary or political, and which renders him an associate on equal terms with people of culture and refinement. Be the place what it may, the commercial office, the parlor of the men's room in a Pullman car, whatever the subject of discussion, the educated man is able to bear his part, modestly and yet fearlessly, because he has thought for himself on all these matters, and has something to say that will add to the general fund of interest. It is at such a time that ignorance has to hang its head in humiliation and silence, because it recognizes its own incompetence in a difficult situation. Education at such a moment enjoys its share of fellowship and feels the uplift of courage and conscious power.

Another benefit of real education is the general training of the mental faculties so that they work together easily and without strain, whenever required, and produce prompt and correct judgments of men and measures. This coordination of all mental forces and powers come only through years of culture and practice. It produces ability to concentrate attention, even under the most adverse circumstances. The really educated man is master of his moods, and when difficulties confront him, the more troublesome they are the more he pulls himself together to overcome them. He can think by himself in the solitude of his library and under the inspiration of the great men, whose books line his shelves; or, like Lincoln, he can write a classic, that is to endure through generations, on scraps of paper, in all the rush and bustle of an express train. Control like this of one's mental and spiritual processes, so that whatever the occasion, the man is sure of himself, and that he can meet the demand of the hour, is one of the ends for which boys are put to school, and which, when it is obtained, is well worth all the years of struggle and preparation. If such control of his own thought powers is achieved, it matters little to a man whether he has so far neglected some field in the broad domain of knowledge, for he can traverse it whenever necessary and win all its treasures for his own uses. Whatever his need he can summon all his active, and all his potential energies to the affair in hand and so can look forward confidently to a measurable success.

Taking this view of a real education, making a man the peer of his associates who possesses culture and refinement, and giving him a control and consecration of all his mental powers, we may perceive something of the value to a community like this of a college which purposes to give its young people training of precisely this kind.

There is commercial value in it at the start. Other things being equal, the trained mind has the advantage over the untrained mind in any pursuit, or occupation, in which they happen to compete. The trained man has the prompt initiative; he decides while the other is debating. He has the better method, for he puts his wits to achieve his result in the simplest way, while the other sticks to the rut in which his father traveled before him. And he applies to his task any helpful principle that his reading supplies, while the other follows the rule of thumb, often to his serious detriment.

Or, put this point in another way. We frequently meet men of little or no culture who have attained great success. They have enjoyed few advantages, but with persistence and energy they have made the best of their resources, and won out, while others with better opportunities apparently have accomplished little or nothing. Such men deserve great credit for their valiant struggle against an unfavorable handicap; and yet how much more the same men might have achieved had they enjoyed proper training. How many mistakes they might have been saved! How many misjudgments might have been turned to benefits! How many ventures that brought losses might have been avoided! The whole question resolves itself into the relative value of a tool that is fit, and the other that is almost fit. Imagine a man chopping at a tree with an axe that is right in all respects save the one of having a dull edge. No doubt, if you will give him time he will get the tree down. If you are his friend you will go to him and tell him that he will save time, if he will but stop twenty minutes and grind his axe. There is the difference in a nutshell. The unrestrained mind is the dull axe. Of course, one can work with it, but the task is slow and painful. The trained mind is possibly the same axe, but with a keen cutting edge, and the way it makes the chips fly is a delight.

If there is such a difference between individuals in the matter of training, the principle is the same when you compare one community with another. The community which trains its children wisely soon takes the lead of the other that neglects education, or that gives education of the wrong sort. The citizens of the former surpass those of the latter in initiative, in enterprise, in progress, and in wealth. Every schoolboy knows that Athens outranked every city of the ancient world in all that counts for excelling greatness, but can he tell you why that town of but moderate population, and with outlying territory of less acreage than some of your western counties, still holds that pre-eminence in the eyes of the nations? The answer is simple enough. Athens led the world because she had more men of culture to the square rod than any city of her own age, or of any subsequent age in the world's history. The education of her citizens gave Athens power, wealth, ascendency.

How shall we account for the influence of New England in the development of our own nationality? New York State, Ohio, Michigan, Indiana, Illinois, Kansas, Missouri, California, Alabama,—all have cities and towns which trace much of their prosperity to the thrift and enterprise of colonists who came from New England, and brought with them the training for which New England has been famous from the day of the Pilgrim Fathers. The idea in New England was to educate the children, all the children, and the result of that idea has blossomed out in progress in New England herself, and in every community to which she has given her sons and daughters.

But so far we have been noting the effect of education on a community in its commercial and social applications. One of the latter, one of the social applications, is deserving more attention in detail.

One purpose of education is to constitute leaders for the people, leaders who are capable of inspiring confidence, and whose calmness and accuracy of judgment will render them trustworthy when they are given positions of responsibility.

In a social democracy like ours it makes vast difference to the public weal who hold the reins of influence and power. We have the right to demand the faithfulest and the best; but if trained men are wanting, then the others, less able and often less worthy, will certainly forge to the front. In case any community fails to exercise its privileges of training its young people, of necessity it will fall behind the other community which educates and keeps on educating.

But it is understood that this real training of the faculties of the man, this real education, inlcudes of necessity the training of the religious faculties. Religion is the true philosophy of life,—the basis of all correct conduct,— the norm from which all moral and social obligation is to be measured. Ethical systems have been invented, which seek to establish moral right upon the pleasure which it confers upon the individual, or upon the advantage to society in the mass to be derived when its terms are generally accepted. But all such systems break down in the serious struggles and temptations which men must face. They lack a cogent imperative, that imperative which is experienced only in God. Ethics without religion is a crutch of straw which collapses instantly when subjected to severe moral strain. If today any of you are questioned why there are so many public men who have bartered their soul's honor for a mess of political pottage;—why so many homes are destroyed by forgetfulness of the marriage vow;—why so many custodians of trust funds have betrayed their trust to the impoverishment of the widow and orphan;—why so many men and women, old and young, rich and poor end their lives with the poison or pistol of suicide, find the answer in the fact that they have forgotten God, or that they knew Him only as one might say by name. He has been no substantial factor in their scheme of being. They have gone their own gait, whether of pleasure, or excess, or of open sin, precisely as if God had withdrawn from the universe, or as if there were never anywhere any God at all. The remedy for all current looseness and extravagance of conduct is in realizing God; in comprehending something of His majesty and His intimate connection with all things that exist; in knowing that all our acts and even our most secret thoughts come under His scrutiny, and perceiving with all this that only as our thoughts and acts are shaped into conformity with His holy laws, can our individual peace, or the prosperity of the community be assured.

(To be continued.)

NOTICE!

Rev. L. I. Cox, Elon College, N. C., desires to rent, borrow, or beg the use of a tent that will accommodate a congregation of three hundred people. He wishes the tent for use June 26th to July 3rd. It is to be used for preaching services. If any SUN reader can put him in touch with one who could supply his want the same would be greatly appreciated by Bro. Cox.

—Rev. J. Lee Johnson sends us a list of eight new subscribers to THE SUN. We are grateful. No wonder the Lord prospers Bro. Johnson in his work. Every call and enterprise of his church receives prayerful consideration and zealous endeavor at his hands. You may always count on such pastors being in demand and carrying their work forward.

Dr. J. O. Atkinson returned to the village Saturday after a week's revival work with Rev. J. M. Roberts in the Berkley Christian Church, Berkley, Va.

The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

SUNDAY SCHOOL LESSON.

Suggestions on Subject for May 4th for Superintendent.

Scripture.—Gen. 40:9-23.
Time.—About B. C. 1720 (Ussher).
Place.—A prison in some city, probably the capital, now unknown, in Egypt.
Persons.—Joseph, captain of the guard, Pharaoh, butler, baker.
Golden Text.—The breath of the Almighty giveth them understanding.—Jacob 32:8.
Leading Thought.—True wisdom is from God.

Our last lesson concluded as Joseph was being carried to Egypt by Midianites, merchantmen.

Egypt, the country lying at the northeastern angle of Africa, had been a recognized center of empire from early days. Explorations now going on there are making more and more evident its great antiquity, and the high stage of civilization which it had attained at an early date. It was not its rich and rare verdure—the gift of the Nile—which would so amaze and bewilder the young Syrian shepherd, as the evidences of wealth and luxury in its cities, and the dire contrast afforded by the nobles clad in fine and gorgeous robes, living in ease and luxury, and the down-trodden slaves who waited upon them. Several of its fine cities, among them Zoan, Memphis and Heliopolis, are rivals for the honor of having been the city to which Joseph was taken and sold.

Some time after Joseph had been imprisoned and had found favor with the keeper (Chap. 39) the chief butler and the chief baker of the king were thrown into prison. These were important officials. The butler—cupbearer—had charge of all the king's wines, and from his hands the king received everything that he drank. The baker had charge of the preparation and serving of all the food eaten by the king.

It is supposed that the officials of Pharaoh (the Egyptian title of their king) were in prison about a year; the text says "a season." During much of this time they were in close relations with Joseph who was "charged with" and "served them." He proved himself so intelligent and agreeable that they soon learnd to confide in him as a trustworthy friend.

Joseph had grace and grit and good sense that enabled him to make the best of circumstances. The most depressing conditions and most unjust treatment did not bemean or degrade his character. The rather he so resisted temptation, was able, so to meet and overcome difficulties and hardships that he came through all these things more thoroughly developed and established in righteousness.

As Pharaoh's birthday, which was a time of national festivity and was celebrated in part by acts of royal clemency, was approaching, this butler and baker were anxiously hoping and fearing regarding their fate, and one night each had disquieting dreams.

OBJECT LESSONS.

A sweet flower. Why do the bees and butterflies gather around a honeysuckle, a morning glory, or any sweet flower? Because it has honey and perfume. Bright colors, perfumes and sweetness attract not only the bees and butterflies, but they are attractive to us also. Kindliness, interest in others, like honey at the heart of the flower, always attract. Joseph showed these qualities wherever he was.

A watch. When I take my watch from my pocket and open the case, I find it running and faithfully marking the time. When I close the case and put it out of sight again in my pocket, does it stop? It keeps time just as faithfully concealed as when I am looking at it. A watch must be dependable at all times in order to be of any use. A true character must be faithful in all circumstances. Fidelity makes one true to right not only when others are looking on, but also when it seems as though no one is looking. To-day's story of Joseph shows him faithful in all circumstances.

QUESTION REVIEW.

1. Who is the hero of the Bible story we are now studying.
2. Are there any namesakes of his in this school? Please stand.

Joseph has long been a favorite name, and Joseph's story is a favorite among all the stories of literature.

3. Have you, his namesakes, any cause to be ashamed of the Bible Joseph?
4. Where did you see him in to-day's lesson? What! Joseph in prison and you not ashamed of him?
5. Why not?
6. Was that prison made better or worse by Joseph's being there?
7. What two prisoners did Joseph help in a special way?
8. Whence did Joseph get wisdom to interpret dreams?

LESSON ANNOUNCEMENT.

To-day's lesson was about some strange dreams Joseph was able to explain while he was in prison. Next Sunday's lesson tells of his explaining the meaning of the king's strange dream and the promotion which resulted from his success.

I wish the boys would try to recall this week some incidents of men who have risen from a lowly position in boyhood to high honor and power, and whether they were puffed up or humble in their high position. I would like to have the girls try to decide whether it is harder to be true to God and to the highest principles when one is rich and honored or when one is poor and not surrounded with admirers. Next Sunday we shall see what effect prosperity had upon Joseph.

NOTES ON C. E. TOPIC, MAY 11

Subject: "Love not the World." 1 John 2:15-25.

Place all the society on one side of the room. If this means crowding, the meeting will be none the worse for it. The leader will sit on that side, but with a chair facing the other side also. As the leader takes part, he will move over to the other side. He will explain that the first side is to be called "worldliness," and the second "other-worldliness," or unworldliness." As each takes part, he is to move to the other side, in token that he earnestly desires his life to be counted, not for worldliness, but for unworldliness; not for the prince of this world, but for Christ. Explain that if there is a season of sentence prayers at the close, those that have taken part will move over in a body. Also suggest that for convenience those seated next to the empty side will take part first, and move over promptly. You will find that this plan will make a very impressive and suggestive meeting, working out with great force toward the end. Try it.

OTHER SUGGESTIVE HELPS.

There are various ways by which one may become polished, according to the world's standard. The Christian, however, can only become polished by rubbing up against stern duty.

Two persons once came to a clergyman to have him settle a dispute, each believing that the other was in the wrong. He heard both parties tell their story and then answered quietly, "Let the innocent one forgive the guilty one."

Transformed Men—Fishermen were changed into apostles, the foundation stones of the New Jerusalem, the leaders of the kingdom that was to transform the world. The charcoal was changed into diamonds.—Peloubet.

Such was Jesus—A little girl directed a stranger, who wished to see her father, to a certain place to find him. "But how shall I know him?" asked the inquirer. "Oh, look for a tall man who is helping somebody!" the child answered carelessly. "He's sure to be doing that—you'll know him that way." He was a man with the true Christ spirit—that of helpfulness.

Delaying the Kind—Pyrihus was greatly troubled at the news of the death of his friend Aeropus because he had put off repaying him the many acts of kindness he had received. His friend died and then it was impossible to requite his kindness. Dues of money might be paid to his estate and distributed among the heirs, but deeds of gratitude can never be paid after one is dead.

"The office of the artist is to express the beautiful." The art of life is no exception to this rule; and any girl can practice it. It requires no musical talent to make life harmonious, day by day. It needs no talent for sculpture to shape a lovely and courteous behavior. Yet such artistic expression is far too rare, and calls for more students than ever enroll themselves.—J. R. Miller.

Daily Reading.

M.—"What shall it profit?".....Matt. 16:24-28
T.—"Be not Conformed," .....Rom. 12:15
W.—An indictment .....Jas. 5:1-6
T.—The reckoning .....Luke 12:13-21
F.—Babylon—the world .....Rev. 18:1-8
S.—Love of the other world .....Heb. 11:13-16
Sun.—Topic.

THE LOS ANGELES CONVENTION.

The provisional program for the Twenty-sixth International Christian Endeavor Convention to be held in Los Angeles, Cal., July 9-14, 1913, is published in the last issue of the Christian Endeavor World, and occupies more than two pages. It is the most comprehensive program that has ever been arranged for the convention.

Provision has been made for a large choir of trained voices, and the music will be a great feature. The best known men in church and government will be speakers, and conduct conferences. Scarcely in the church's history has there ever been so many prominent men brought together in a single program. Every denomination is represented among the speakers.

Los Angeles, the convention city, is known far and wide as one of the prettiest cities in all the world. Nature has been lavish in the gifts of climate and natural advantages.

Special rates have been offered by the railroads. The transportation manager for North Carolina is Mr. J. P. Russel, Lumberton, N. C. Any one anticipating attending the convention should write him.

Dr. C. L. Goodell closed recently the ninth year of his pastorate of Calvary Methodist Episcopal Church, New York. During that time 3,039 members were received and there was paid for all purposes $552,471. Of the total contributions, more than $300,000 was for missions and other benevolences.—*Ex.*

Roman Catholics in the United States built last year 373 churches at an estimated cost of $7,500,000.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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FRANKLIN'S GREAT REVIVAL.

Franklin has been visited by the greatest revival of religion ever known to the town. Services beginning April the 7th and closing April the 17th, were held in the Armory Hall, which had been filled up with seats for the occasion. Evangelist G. H. Klein, from Nashville, Tenn., did the preaching and P. M. Boyd, from Georgia, led the singing. The meeting was a union one, with all the churches cooperating, and with the Methodist directing. Mr. Klein came with the simple Gospel message, the Spirit drove it to the heart and the church was stirred to action. The church at work and the spirit, to convict, led men to seek salvation. Strong men testified of hours and nights spent in sleeplessness and unrest and of joy found in the Savior, sometimes in the small hours of the night. One noticeable thing in regard to many of the new-born souls was the earnestness with which they sought to bring their companions and those whom they had led astray to a saving knowledge of Christ. They sought them in their plans of business and on the streets and rejoiced when peace came to the soul.

A striking feature of the meeting was the Children's Service and their marching through the streets of the town, singing "Franklin, all for Christ." A large number of children gave their hearts to the Savior and did personal work for Him.

There was but one topic of conversation. One could approach any group of people and join in the conversation. Again and again, it was repeated: "I never saw it like this before." "Did you ever see anything like this?" Some one remarked that it was as near Pentecost as Franklin could afford.

It occurred more than once that no sermon was preached. In the beginning of the service, the question was sometimes asked if there were any who had found peace since the last meeting and who wanted to testify to the same. And what with testimony and what with praise, and what with prayer and personal work, the hours were passed away. The last day of the meeting a twilight service was held and those who had found Christ and those who had been reclaimed—more than two hundred in number—lined up on each side of the street in front of the Armory and the great congregation of a thousand people passed through their midst with songs of rejoicing and praise. It was a glorious sight. The evangelist and his singer left in the midst of this service, but until a late hour the people lingered and new-born souls rejoiced. The atmosphere was holy, the influence was divine.

The greatest day, no doubt, in all our churches was on Sunday, after the meetings closed on Thursday. Certainly, it was a glorious one with our own. When the invitation was given for those to come forward who wanted to unite with the church, thirty-five indicated the same by coming forward or by letter. It seemed that the doors of Heaven had opened and poured us out a blessing. Boys and girls, young men and maidens, and one with his steps turned down the shady side of life perhaps, were in line.

In the Sunday school, in the Christian Endeavor, in the prayer-meeting, the influence of these days spent together in heavenly places, is felt—a new impetus has been given; new aspirations, aroused; new life infused. Franklin has been visited by the Lord, His Spirit has stirred the people, and a great forward stride has been taken. We give God the praise and rejoice because of His goodness.

MRS C. H. ROWLAND.

Franklin, Va.

IMPORTANT NOTICE!

In order that official information may be in hand as a working basis for our coming Mission Rally and Board Meeting I am asking that each Young People's Society of whatever name: "Glad Gleaners," "Willing Workers," or whatever else it might be, please be reported to me directly, and at once, also any Woman's Missionary Society having a Cradle Roll. I do not feel that this is asking too much as it will require only a postal card and a few moments of time. Please do not forget this, even if it has already been reported in some other way it will help very much if you comply with this request *now*.

After May 5 send your reports *not to Boone* but to McCullers, N. C.

As your S. C. C. Superintendent I am looking to you for this small service.

Yours trustfully,

BETTIE STEPHENSON.

Boone, N. C., April 21, 1913.

THE FOREIGN MISSION OFFERING.

I hope all pastors in the Eastern N. C. Christian Conference read the notice from Dr. Wicker, the secretary of the Conference, that appeared in THE SUN a few weeks ago concerning the request of the last annual conference in regard to the special mission day. While the offering is optional with the church, I trust that no pastor in any church of the Conference will allow this to be neglected.

Rev. J. Lee Johnson, one of the youngest ministers of the Conference, is the first to take the offerings at all his churches.

Dr. Morrill, our Foreign Mission Secretary, just before leaving for Japan prepared a most earnest appeal to the ministers. This appeal in the way of a personal letter has been delayed for weeks on account of the Dayton flood. The request of Conference, together with this personal letter from Dr. Morrill, I am sure will not be ignored by our pastors, even though the offering was not taken at the time requested. It will be the 15th of May before I can take the last offering in my field.

We all realize the great need our board is in of more money. I belive the call for a special mission offering is wise ond business-like.

C. E. NEWMAN, President,
Eastern N. C. Christian Con.

HOW TO INTRODUCE A MISSIONARY THOUGHT IN THE SUNDAY SCHOOL.

Missionary books should be kept before the Sunday school. Secure them for the library. Let the Supterintendent announce them. There are books for boys and books for girls. They may be had at any missionary headquarters. Take "In the Days of June," announce the book by asking the question, "What do you think of a man who tore his Bible all to pieces? Mr. B. will open the school next Sunday morning by telling you the story." The story may be told in a most interesting way, but leave it unfinished with interest excited and refer them to the book for the conclusion.

This concludes my missionary thought for the present. If you have followed me closely, you have seen that it does not take a specialist to do this special work. Any one with any talent for telling a story who will give as much as ten minutes time per week to it can do it and the Sunday school will have something new and fresh every Sunday.

Brother Superintendent, try to arrange to give five minutes every Sunday morning to a bit of missionary information.

H. E. ROUNTREE.

April 28th, 1913.

CONTINUING TO BE SAVED.

We never, in this life, get through being saved. For, after we have received our finished salvation in Christ, at conversion, we then enter upon its unending process. It is like the grafting of a new branch into a vine. From the time of the first real union of that branch and the vine, the life of the vine belongs to the branch. The vine-life is unmistakably the branch's life; it will not be more truly so after twenty years of continued union. But from the moment of union the work of the vine-life in the branch commences to increase and develop and produce new results. So in the case of our life in Christ. From our first receiving of him we have his eternal life: and that means that at once we are saved. We shall not be more truly saved after an earthly life-time or a millennium. But our salvation may, and ought to, grow ever more complete. Its results and evidences ought to be blessedly richer with every passing day and year. Thus it is that we continue to get saved. Thus also may "work out (or outwork) our own salvation."—not because our salvation is uncertain or insecure, but because it is a process as well as a finality. Yet we do not have to work it out for ourselves, for it is God who worketh in us both to will and to work. God in Christ in us does this for us. So it is because of, or by, the life that Christ is living that I am hourly, momently saved. He is my complete and final salvation; and he keeps saving me. "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled shall we be saved by (the Greek is 'in') his life."—*S. S. Times.*

WHEN WE CRITICISE OTHERS.

It is a dangerous thing to express a strong dislike of some failing of a fellow-man. For in so doing we may be calling special attention to that same failing in ourselves. It is a strange fact that the things we most dislike in others are pretty sure to be our own pet faults. The hot-tempered man speaks pityingly or contemptuously of his neighbor's lack of self-control. The gossiping man or woman has only unmeasured condemnation of the scandal-loving tongue of an acquaintance. If we find ourselves particularly intolerant of these very faults in others, it is probably because they are our own failings. Permitted sin has a fatal power to blind one to the fact of its existence. But we can let God turn to good account even our sinful tendency to criticise others, if, when we find ourselves tempted to do this, we recognize it as an index to an unsuspected weakness of our own, and claim God's deliverance from that weakness. the one who thinks least about the faults of others is he who best knows Christ's victory himself. —*S. S. Times.*

NOTES AND PERSONALS.

(Contiued from Page 3.)

his people had already learned to greatly esteem and admire him.

—For a paper that is thoroughly clean from every moral point of view, commend to us The Concord *Times,* edited and published by J. B. Sherrill, Concord, N. C., and issued every Monday and Thursday. We are not surprised that Bro. Sherill claims for The *Times,* a claim which we are sure is just and true, "the largest circulation of any newspaper in the eight congressional district." His keen eye culls an abundance of the best that other papers print, his correspondents give the latest from the wide constituency served, and now that Col. Wade Harris, of the Charlotte *Observer,* has brought him to an appreciation of the fact that he can write as well as he can clip, Sherrill is giving us an editorial page of the very highest rank and merit. There are certainly no poisoned arrows in Sherrill's quiver, and never an ungenerous line or an unwholesome sentiment appears upon his printed page. The Concord *Times* sets the pace for fair, just and clean journalism in North Carolina. And we don't charge the worthy Secretary of the North Carolina Press Association one penny for this bouquet of spring roses either.

INCIDENTS OF A WEEK.

—On Wednesday, the 24th inst., there was a terrible mine explosion at Finleyville, Pa., and about 100 miners were killed.

—Michigan moves forward according to returns from her election of April 7. On that date the people voted to adopt the initiative, referendum and recall of State officers, with the exception of judges, and rejected a woman suffrage amendment.

—At the end of one year, April 15, after the sinking of the Titanic, there have been filed for death and loss computation, claims amounting to about $14,000,000. But no sum of money can compensate the awful loss of life and horrors of that dreadful event.

—Our Constitution now has the seventeenth amendment. On April 8 Connecticut ratified the proposed amendment providing for the district election of United States Senators by the people, thus making a sufficient number of States ratifying the act to make it valid.

—New York still grows with strange and wonderful rapidity. According to figures recently compiled by the city Health Department there are now 5,332,000 people living in greater New York. We fail to understand why some of them don't move, especially when there is so much room elsewhere.

—It is very fitting that the voters of Spencer, Mass., should elect as water commissioner of the town, for a term of three years, Dexter Bullard, now 97 years old. Unless he had been a patron of good, clear, clean water, and nothing stronger, he would never have lived, in all likelihood, to this ripe old age.

—At any rate some capitalists believe in the efficacy of Dr. Friedmann's tuberculosis vaccine cure, if all reports be true. The German physician has sold his rights in America for $125,000 in cash and $1,800, 000 in stock in thirty-six Friedmann institutes to be established in as many states with a capitalization of $5,400,000.

—It could be devoutly hoped that every judge in this State would join Judge Cook in his determined warfare against the carrying of concealed weapons. Every one convicted before Judge Cook's court, in Surry county recently, for this dangerous and cowardly nuisance, carrying pistols, was sentenced to the roads, and not allowed to pay out with a small fine.

—We felicitate The *Columbia State,* South Carolina's most influential daily, upon its decision to carry no more whiskey advertisements, after the expiration of a few existing contracts. Every self-respecting news-paper, especially those printed and circulated in prohibition territory ought to do likewise, in consideration of the expressed will of the peopele at the ballot box, if for no other reason.

—Out in an Illinois town certain illicit venders of strong drink blew up the Presbyterian preacher's home because his activity, in behalf of law and order, enraged them. Such methods of violence on the part of rum dealers do but help the cause they try to harm. But the strange thing is that church members, professed followers of Jesus the Christ, will patronize these people and places of death and debauchery.

—Incorporated in the new triff bill which is now about to be enacted by our national Congress, and which in all probability will soon become law, is a graduated income tax. The measure means that all annual incomes of more than $4,000 will be subject to taxation is $100.00. From $4,000 to $20.000 the tax is one per cent; between $20,000 and $50,000 the tax is 2 per cent; above $50,000 the rate is 4 per cent. It is estimated that Rockefellow's income under the present law will pay a revenue of $2,000,000 a year.

—President Wilson has sent Secretary of State W. J. Bryan to Sacramento, California, to try to prevail upon the governor and legislature of that State not to pass an anti-alien land law which will operate particularly against Japanese in California, over which proposed law Japan has become much aroused. Japan is also to send a representative to California if our government will permit. The incident has aroused much interest and the outcome is not altogether certain. Californians have raised the slogan "This is a white man's country," and many are pleading for a law that will prevent all unnaturalized citizens from holding land in that State.

—The destruction by fire of the beautiful and magnificent News and Observer plant at Raleigh last Thursday P. M., April 24, is justly regarded as a statewide and public calamity. The *News and Observer* has a strong hold on the people of this State and there is universal sympathy for Editor Josephus Daniels, now Secretary of the Navy in President Wilson's cabinet, at his great financial loss, running into several thousand above all insurance. The plant is to be rebuilt at an early date. The paper did not miss an issue, the plant of the Raleigh *Times* being put at the disposal of its unfortunate neighbor, from which plant the *News and Observer* is now going out to its readers daily.

—We thought our cherished and long beloved friend, Capt. J. A. Turrentine, Burlington, would come in with his golden gleam of sunshine; and here it is, "Dear Brother: I want to join the throng in congratulating you on the improved condition of our CHRISTIAN SUN. Now, I speak from experience and observation. My father was one of the original subscribers for the first issue of the paper by Elder Daniel W. Kerr, and as long as he lived was a subscriber and I have been since I was a man, so it has been in our family all along. It ought to be better and it is better. The editor ought to be better and he is better. The church is improving along all lines. Let her move.. I am with you." Thanks, Captain.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

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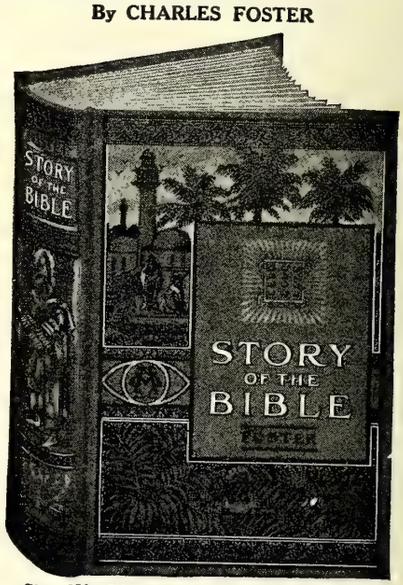

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UNHAPPY HOMES.

It is a mistake to suppose that wealth and a costly residence are the main requisites of a happy home. Many who are poor, and live in a cheap house, envy the rich ones who live in a splendid mansion; and yet there may be a great deal more of pure happiness and solid comfort in that humble habitation than there is in the other residence. Indeeed, in many a rich man's house there is very much of bitter and blighting unhappiness. Here is an illustrative story: "John Stewart, of Browntown, New Jersey, is a professed aetheist. Mrs. Stewart knew that he was leaning that way when she married him, but trusted to her influence to bring him over to the belief of the Christian religion. In this she was disappointed; and, after one of her vain efforts to convert him to her belief, she petulantly told him that she would never speak another word to him till he admitted the existence of a God. This was twenty-three years ago. At the same time, Mr. Stewart told his wife that never would he speak a word to her till she admitted that there was no God. On Saturday last, the death of Mrs. Stewart terminated this singular covenant, but did not inspire a change in the heart of Mr. Stewart, and since this time it has been the topic of conversation in the village of Browntown." It is stated that Mr. Stewart has considerable property, and a nice residence. He and his wife had material means enough to make a very comfortable home, yet their lives were very unhappy in that home. How could they live so long together without speaking to one another? It seems difficult to believe that story, but the writer of it says that he toook pains to ascertain the facts in the case, and found them to be as he has given them. He also states that the husband and wife were of good standing in society, and the wife was "a most devout Methodist." It was well for her to earnestly desire to have her husband converted from infidelity. It was her duty to ask him to become a Christian; but she went too far when she vowed that she would never again speak to him unless he did acknowledge God. That only intensified their unhappiness.

C. H. WETHERBE.

KEEP YOUR MONEY.

A new fake consumption cure is born every week, and, as some one said, a sucker is born every minute. Supply and demand, in these two instances, seem to run a riot. The supply of unfortunate consumptives and the demand for these false "cures" are rivals. The race is nip and tuck.

But how are we going to head off such a race? Pure food and drug laws get an occasional fakir, but it is only an occasional one, scarcely a drop in the bucket. With all "consumption cures" founded on fraud and flourishing on fear, the ever-hopeful but susceptible consumptive is robbed of his money and robbed of his chance of life. But what care the "consumption-cure" companies? It is good business.

The only prevention for such wholesale robbery is *education*. Yes, just that. Education will banish the old superstition that for every ailment there is a "specific." Education will teach those having consumption that their only assurance of a cure lies in their strict obedience to the laws of hygiene, with unlimited fresh air, rest, and food. When this is done why there will be no more demand for patent medicine consumption cures, and the dastardly business will stop. But we must educate, and the only way to do this effectively is through health departments, town, country and State.—*State Board of Health.*

WHO IS MY NEIGHBOR?

A twentieth century version of the Parable of the Good Samaritan comes from Kansas. The *Christian Herald* reports that farmer Peter Schofield tacked the following notice on the community school house after a stock plague had raged throughout the neighborhood, leaving many farmers without horses and too poor to buy others: "The Lord has spared my stock. My horses have gone through the epidemic without loss, and I have twenty head to loan to my less fortunate neighbors, without charge, for plowing. Those who need are welcome to them." Is not this the spirit of the true neighbor?—*Biblical Recorder.*

INDIVIDUAL DRINKING CUPS.

Arrangements have been made by the Southern Railway to furnish sanitary individual drinking cups to passengers on all trains and a large supply of cups of the collapsible paper type has been ordered. As soon as the cups have been received each conductor will be furnished with a supply and any passenger desiring a cup will receive one free of charge on application to the conductor. Notices to this effect will be posted in each coach.

All common drinking cups have been removed from trains in compliance with United States Government regulations and the statutes and ordinances of many states and municipalities.

Hereafter passengers on Southern Railway trains will be put to no inconvenience or expense in regard to drinking water and at the same time will not be subject to any possible infection through the use of the common drinking cup.

—The Burlington *News* graciouslp passes this bunch of violets up to us, and the fragrance is delightful:

We congratulate our friend, Dr. J. O. Atkinson, editor of THE CHRISTIAN SUN upon the splendid appearance of his paper under its new form. Recently the Christian Sun Company has been incorporated and put in new and modern machinery, and the paper enlarged and made one of the neatest and handsomest in the state. Dr. Atkinson has always had good strong editorials and good reading matter, but on account of the small size of the paper it has not been appreciated as it will be now that its mechanical appearance is in keeping with that of the matter it contains. We wish THE SUN abundant success and hope that it will continue to grow and prosper. Its editor is one of our dearest friends and he is a great and good man.

DR. J. H. BROOKS,
Dentist
Foster Building, BURLINGTON, N. C.

ILLUSTRATORS WANTED
There is a great demand for illustrators and cartoonists earning from $25.00 to $200.00 a week. Anyone who can write can learn to draw. Only a short time is required to learn and it can be done in your spare time. Write for catalogue J. International School of Drawing, Washington, D.C.

All About Oregon Am besieged with letters asking about Oregon, but am a busy pastor. Having been all over U. S. and have preached and lectured over Oregon for ten years. Know it from every man's point of view. It is the finest home country in the union. I have nothing to sell, not connected with Realestators or Railroads, and can furnish, unadulterated, all the information you want. Write inclosing $1 and will write ten letters if necessary, E. H. Hicks, Albany, Oregon.

Stop Using a Truss

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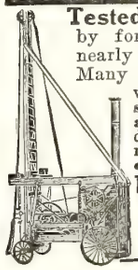

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Totla this week		$1,259.81

On board the carry-all, thirteen of us went out to Bethlehem last Sunday to be with Rev. J. W. Holt and his good people. The Sunday school voted to give us their collection and the Ladies' Aid Society donated $5.00 for the range. The good sisters are sympathising with us in our need of a range and are proving it, as you will see in the report. This is a good showing for the first week. Thank you, Prof. Lawrence, for writing of this in last week's SUN. This would be a fine work for the Ladies' Aid societies; they know the worth of a good cooking outfit.

The Sunday school at Waverly, Va., has decided to make a monthly offering and to clothe a boy. Thank you! That is a good work; can't some more of the schools undertake something of the kind?

DONATED THIS WEEK.

Class of Sunbeams, New Providence, ten aprons for little folks; Mrs. G. W. Suits, 1 sheet, 1 can preserves.

SHINE IN THE HOME.

Be a light to all who are in the house. Shine where you live. Go on the unpleasant errand without bewailing the necessity. Respond to the call for help cheerfully. Commend often. Censure only when you must. The lights of kindness, gentleness, patience, and consideration should never go out; we should keep the light of a holy example always burning.

A boat went out to sea ,carrying a father and daughter. A terrible storm came up as they were hurrying back. The coast was dangerous. The mother lighted a lamp and started up the worn stairway to the attick window. "It won't do any good, mother," the son called after her. But the mother went up, put the light in the window, knelt beside it and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that." the father said. Slowly but steadily they came towards the light and at last were anchored in the little sheltered harbor by the cottage. "Thank God!" cried the mother, as she heard their glad voices and came down the stairway, with the lamp in her hand. "How did you get here? she asked.

"We steered by mother's light," answered the daughter, "although we did not know what it was, out there."

"Ah!" thought the boy—a wayward boy—"it is time I was steering by my mother's light;" and ere he slept he surrendered himself to God and asked him to guide him over life's rough sea. Months went by and disease smote him. "He cannot live long," was the verdict of the doctor; and one stormy night he lay dying. "Do not be afraid for me," he said, as they wept; "I shall make the harbor, for I am steering by my mother's light."—*Selected*

THE STORY OF GREEDY TOMMIE TOBEY.

Nobody in the Tobey family liked to have company. It wasn't because they were mean and stingy, either, for all the Tobeys, big and little, just loved to make other people happy and comfortable. No, it was because Tommie Tobey had such dreadful table manners. All his brothers and sisters blushed rosy red for shame when any one came to dinner.

One day a carriage, drawn by two splendid black horses, stopped before the Tobey cottage, and Great Aunt Sarah Stickney Stevens hobbled out. Mother had to hustle around and get dinner. She was so busy that she quite forgot to whisper to Tommie about being greedy. Poor Tom lost all his manners when he saw the good things on the table. He ate his chicken with his fingers, he gobbled up his ice cream, and, worst of all, he leaned over and snatched a piece of chocolate cake just as Aunt Sarah was going to take it.

Aunt Sarah Stickney Stevens was very much shocked indeed, and smiled a most dreadful smile. When she was leaving, she said: "To-morrow, young man, I'll send you a new brother, and you must let him eat with you every day."

"Thank you, Aunt Sarah," said Tom politely. Aunt Sarah looked at his greasy hands and at his face, which was dotted with currant jelly and chocolate ice cream, and smiled again. Then she went away, and all the Tobeys tried to tell Tom how ashamed they were of him.

"Huh!" said Tom, puffing himself out like a fat little pigeon. "Aunt Sarah is all right. She isn't going to send the rest of you anything, is she?"

All the little Tobeys looked at each other and wondered why Aunt Sarah Stickney Stevens had liked such a greedy boy. The next day when the Tobeys were at dinnr, Tom's present came. He jumped up and down with delight. He broke the string, threw it on the floor, tore open the brown wrappings, and threw them on the floor; and when he saw Aunt Sarah's present inside he grew very red, and was going to throw that on the floor, too, but father reached over and took it. "What did the mean old thing want to send me that for?" snarled Tom. All the Tobeys crowded around to look at it. It was a pig, a big plaster pig. In its mouth was a card, which said: "I've come to eat with you, Brother Tom. Put me right beside your plate."

"Aunt Sarah is a wise woman," said father, and leaned over and put the pig down beside Tom's plate. "There, my son, we'll let him stay there until you learn to eat like a gentleman."

Tom cried and screamed and screamed and cried and didn't eat any dinner, but the pig stayed there. For three long weeks he stood guard over Tom's plate—breakfasts, dinners, and suppers. Every time Tom was greedy, father pushed the pig nearer Tom's plate. How Tom hated that pig! He hated him worse every day. Who could take any comfort eating while a pig was watching him? He began to eat slowly and take small mouthfuls and let the other children be served first. One morning when the Tobeys came to breakfast the pig was gone. He never came back.

Aunt Sarah Stickney Stevens says Tom has the best table manners of all the Tobeys, and gave him a silver dollar the last time she came to dinner.—*Mary Davis, in Christian Register*

TERRIBLE PICTURE OF SUFFERING.

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years, I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the state said I was in a critical condition, and going down-hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

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VICE-PRESIDENT MARSHALL'S BIBLE.

That is a pleasing and wholesome story which The *Christian Herald* tells about Vice-President Marshall's Bible. Here it is:

The Vice-President came in and chatted most pleasantly. An Oxford Bible was lying on the table and under the rubber band encircling it was lettered the Vice-President's name. This was spoken of to him and he answered:

"Oh yes, I'm very proud of that Bible. My Sunday School class of young men gave it to me just before we left Indianapolis."

Mrs. Marshall had gone into the other room, and she called out laughingly, "But he'll not tell you how opportunely the Bible came to him, I know."

"Yes, I will," called back the Vice-President with an answering laugh. "And I'll leave it to you," turning to the representative, "if the joke is not on Mrs. Marshall rather than on me. When we were packing rather hastily for our Western trip some weeks ago," he resumed, "we packed several boxes for storage, and after they were nailed up and gone I found that Mrs. Marshall had packed away my Bible with the other books."

"And do you know," said Mrs. Marshall, returning to the sitting room, "that he thinks he can't read this Bible, although it's a lot nicer than his old one."

"That's true." said the Vice-President; "it is a fine Bible and I'm very proud of it, but I had used my old Bible for more than twenty years, and some way I always seemed able to turn to whatever I wanted in it. It will take time to become as accustomed to this one.

Well, young man, it is mighty refreshing to see our leaders in the present administration—the President, Vice-President and most prominent cabinet members, not only believers, but active workrs in the Book of God and the church of God.—*The Golden Age.*

THE WHINING BROTHER.

The man who perhaps above all others is most dreaded by the pastor is the one who is continually telling him of the lack of spirituality in the church. He bemoans the fact that the church is doing nothing, that the members are indifferent, that there is coldness in every department of the church. He tells about the condition of things in the church of which he was a member years ago, and the wonderful spiritual life that prevailed among all the members. What a prayer meeting they used to have, what a wonderful Sunday School and how he wishes for things to be as they were in the olden time. He never intimates that he is responsible for any lack of spirituality there may be in the church. On the contrary he assumes an air and a tone of voice which indicates that he is saying to himself, "Oh, if all the other members of the church were like me!" Brother, if you feel that the church is lacking in spiritual life, we would suggest that you get nearer to God yourself by prayer and personal work, and then you may induce others to become more active. You are a part of the church and therefore in part responsible for the condition of things in your church. Don't go whining to the pastor if you thought he was altogether responsible for the existing order of things. Speak encouragingly to him and offer to help him in every way you can, and you will feel better and the pastor will feel better and both of you will be prepared by such a course for better work.—*Baptist Chronicle.*

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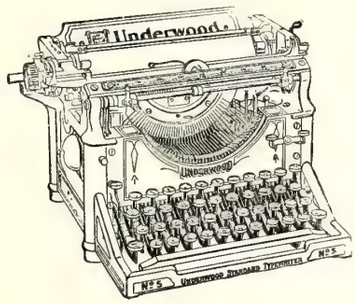

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"I can," replied Tommy, his face beaming with eagerness.

"Well, what is it?" asked the teacher.

"Grandpa!" shouted Tommy.

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SOUL LEANNESS.

Soul leanness is progressive. Its progres may be slow, but it is definite and sure, unless arrested by gracious means. Spiritual declension has its beginning in some act of diobedience to God's law and in an unwillingness to assume definite obligations and a reluctance to perform specified duties. Of one of the Asiatic churches was said: "Thou hast left thy first love." That declension assumes that there was spiritual declension in that church, and that spiritual declension embodies disobedience to the laws of Christ's kingdom. One of the laws of Christ's kingdom is: "Hold that thou hast, that no man take thy crown." In this life it is the crown of faithfulness, in the life to come it is the crown of glory. Another law of the kingdom is: "Grow in grace and in the knowledge of our Lord Jesus Christ." That passage contemplates progress by growth—enlargement of vision, of power, and of service. Disobedience to any of these laws brings spiritual stagnation.

And still other laws of the kingdom are: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on earth; for ye are dead, and your life is hid with Christ in God." These passages refer to a condition of the heart and to the action in daily life. To be dead, or crucified with Christ, refers to a deep and broad experience of grace. Death to a life of sin, and a complete resurrection to a life of triumphant faith, is certainly implied. Then the principles governing the life are represented, positively and negatively, thus: "Seek those things which are above. Set your affections on things above and not on earth." To assume an attitude contrary to this apostolic injunction, and to reverse this curriculum of daily Christian life, can have but one issue—soul leanness. Such deterioration can be witnessed in almost every congregation of believers. "Who hath bewitched you?" asks Paul of the Galatian church.—*Selected.*

"NOBODY KNOWS."

"The next time So-and-So flares out at me I'm going to tell him something!" declared the usually patient but just then indignant member of the office staff to the office sympathizer. "I just spoke to him about the most ordinary matter and he nearly snapped my head off. If I'd done anything to deserve such treatment I wouldn't say anything. But there's no reason or excuse for his treating me so."

"No, I suppose not, strictly speaking," said the sympathizer quietly. "But—he buried his wife and child last week."

A woman whose religion teaches her to bear her own burdens as bravely as she tries to help bear those of her fellows not long since was confronted by another woman who poured out a bitter tale of woe. She listened sympathetically and did what she could to instill faith and courage into her friend. The talker left her at last after an hour of precious but freely given time and effort with this remark:

"But, of course, you can't know just how I feel, can you? You've never had trouble yourself."

Never had trouble! And that woman's husband had recently been placed in an insane asylum, while her little child lay at death's door.—*Onward.*

THE CABINET AND THE CHURCHES.

The President of the United States and all the members of his Cabinet are church members and active Christians. Their denominational affiliations are as follows: President Wilson, Vice-President Marshall, Secretary Bryan, and Secretary Wilson are Presbyterians, the first three being elders in that church. Secretaries Redfield, Garrison, and McAdoo, and Attorney-General McReynodls are Episcopalians. Secretary Daniels is a steward in the M. E. Church, South. Secretary Burleson is a Baptist.—*Biblical Recorder.*

—The *Biblical Recorder*, Raleigh: THE CHRISTIAN SUN of Elon College has gotten into its new home and put on a brand new dress. It is the readable and attractive organ of the Christian denomination in North Carolina and is edited by our valued friend, Rev. J. O. Atkinson, D. D., whom we heartily congratulate.

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Drink with you no more will I.
When you settle on my cup,
I perchance bacteria sup;
After what I've seen today,
I would have you chased away.
I dislike those feet of thine,
What they've touched I shall decline.
Carrier of germ and spore,
Get thee hence! Return no more!
Spreader of disease, begone!
Kindly leave my food alone.
—State Board of Health.

THE OPEN WINDOW.

A medical inspector of the Philadelphia schools, with the cooperation of teachers and parents, recently made an experiment to determine the value of cold, fresh air in schoolrooms. He opened the window at the top and bottom, and kept them open, except during severe storms, throughout the whole three months of the winter term. The room was shut off from the heating plant of the building, except on the occasional day when the temperature fell below forty-five degrees; and took frequent exercise.

Week by week during the winter the inspector weighed and examined the pupils, watched their study and their play, and compared their progress in health and scholarship with that of pupils in another room of the same building. In that other room, the pupils were of the same grade, and of about the same number, but the room was heated and ventilated according to the usual method. The pupils in both rooms were normal, healthy children from the same kind of homes, so that the test was as fair as possible.

At the end of three months the inspector found that the pupils in the room with the open windows had gained on the average a little more than two pounds in weight, whereas those in the warm room had gained less than one pound. The pupils in the open room were wholly free from colds, and much more regular in attendance than the others. They were also quicker to learn, needed less review work, and were better behaved. In health and happiness, in development both of mind and of body, the children of the room with the open windows had a clear advantage over the others.

In these days, the gospel of sunshine and pure air ought to need little preaching. Most of us accept it; but we do not always practice the doctrines that we believe in and preach. The Philadelphia experiment lay not in giving the open-air treatment to sick children—which everybody approves; it lay in giving well children some of the good things that nature intended them to have.—*Youth's Companion.*

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MARRIAGES

Warrington-Williamson.

On April 23, 1913, Mr. William Bryant Warrington led to the marriage altar Miss Mary Regina Williamson, both of Driver, Va. The marriage was solemn, sacred and beautiful. Berea church, the scene of the marriage, was never more beautiful and impressive, the interior being decorated in perfect artistic manner. Mr. Frank Warrington, brother of the groom, was best man, Miss Jennie Lashley, Mebane, N. C., was maid of honor, little Russel Everett was ring bearer, and Miss Grace Warrington rendered, impressively, the bridal march. The pastor, Rev. I. W. Johnson, assisted by The Sun's editor, brother-in-law of the bride, spoke the holy words of the marriage vow. Mr. and Mrs. Warrington left by automobile immediately after the marriage for Norfolk, thence by steamer to Washington. This deservedly popular pair have many friends who wish them all happiness in their united lives. The marriage presents were very numerous and handsome. J. O. A.

DEATHS

Urssery.

Mrs Catharine Holmes Urssery died on Friday, April the 11th, 1913, aged seventy-seven years. Sister Urssery's maiden name was Miss Catharine Holmes. She was married first to Mr. Williams, of Kittrell, N. C., and after his death to Mr. Jack Urssery, of Granville County, N. C. She was a good Christian woman and a faithful member of Pope's Christian church. She leaves a husband, two brothers and five sisters. One of these brothers is R. R. Holmes, the father of our talented Prof. Holmes who died a few years ago.

The funeral was at Pope's on the afternoon of April the 12th, conducted by the writer, and the interment was in the church cemetery. My prayers and sympathy are with the husband, who was too feeble to attend the funeral, and relatives, that all may meet in the better land.

C. E. NEWMAN.

A MODERN MIRACLE.

"Of course, no one believes in miracles nowadays," said Mr. Hardy to his neighbor, Mr. Clark.

"That depends on what you mean by 'miracles,'" said Mr. Clark, thoughtfully. "I believe in them myself."

"You mean that you think miracles occurred in the time of Christ. They certainly don't occur now. Miracles belong to the age of superstition, to the childhood race."

"I don't know about that," said Mr. Clark. "If you agree that a miracle is a change due to supernatural power, I can show you a miracle to-night right here in this city. Will you go with me and promise to look and listen without prejudice?"

"Surely I will."

The two men met after supper that night, and Clark took his friend to a part of the city in which Hardy had never been before. They went into a little hall between two saloons, and took seats with a crowd of men and women so dilapidated in appearance that Hardy whispered to Clark, "What sort of a place have you got me into? This must be a meeting of all the 'downs and outs.'"

"It is," said Clark, briefly.

After the leader had given out a hymn and made a short prayer, a big man with a voice of thunder rose and spoke.

For half an hour he poured forth a perfect torrent of appeal to that roomful of lost men and women. He begged, urged, commanded them to come to God.

When he sat down, a score of men and women went forward, and the big man knelt and prayed for them in a voice so tender that Hardy found his face wet with tears.

He and Clark went out on the street.

"Well," said Clark, "you have seen your miracle."

"I grant I have seen an interesting sight and heard a good temperance talk, but where is the miracle?"

"Nine months ago that man you heard was a professional gambler and thief. He has been in state prison six different times. He has spent a fortune in drink and vice. To-day he is engaged in an honest trade. He has abandoned all his old habits, and every hour he can spare he labors to redeem lost men and women. He is a devout, prayerful man. I say he is a modern miracle, as great as any that Jesus Christ ever performed. Could anything except miraculous power make that man what he is to-night?"

Hardy was silent. Finally he said, "You are right. I shall never disbelieve in miracles again."—Youth's Companion.

DUMB CHILLS AND FEVER.

Douglasville, Tex.—"Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time, was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drug store like it. As a remedy for women's ills, it has no equal. Try it. Price $1.

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., MAY 7, 1913 NO. 19

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Your Money and Your Life.

When the robber waylays his victim the demand is, Your money or your life. That is an awful moment. Of course the victim yields up his money in order to keep his life. A recent writer emphasizes the fact that when the moment of death comes, the summons then is, Your money and your life. And the life is judged by the way it has handled its money. One can no more hoard money than one can hoard time. When the lease expires man has to give up both, and render an account of both, his money and his life. One can no more hold his money after his lease expires than one can hold on to time when eternity calls. We are all stewarts, tenants indeed, and none are real owners save that One by whom all things were created.

Violets and Violence.

Walter Savage Lander was a British poet of an ungovernable temper. Once in a rage, it is related of him, he pitched his cook out of the window. Soon after a sober mood fell upon him and he was heard to reflect, "Good heavens! I never once thought of those poor violets growing near the window."

Lander was about as inconsistent as some men whom you have seen who are as gentle as a Spring breeze with their cattle and their horses, but who are terrible tempests in dealing with wife, children, or neighbors. Some people seem to care more for a pet poodle than they do for fallen humanity. The sweet violets, the gentle beasts, the glad earth, and every human heart that beats about us should be the object of our care and concern. And when we have lavished abundantly upon all we will still have love, sympathy and sunshine to spare.

The Power of Love.

A Mohammedan Sheik of Bagdad, says *Men and Missions,* has recently sent an appeal to Christian nations, which appeal contains such sentences as these: "Islam is filled with anger and hatred against Christianity. We hate you to-day more than at any other period in our history." "We have only horror and contempt for the culture and civilization which make you so rich and glorious." "We hate your civilization because you uphold that it rests upon the doctrine of the Trinity." "We desire to hold the same attitude toward you forever."

And yet, despite such sentiment as this which prevails among the Turks toward us, they are to be won by the gospel of love—the gospel which they declare they hate and want to keep on hating.

Human love would never be able to the task; but divine love is. Divine love loves even when hatred is manifest.

A Fine Compliment.

Thus the Greensboro *Daily News,* editorially, "Soon the halls of our colleges and universities will reverberate with lofty thoughts and flights of oratory, and a little later the kitchen and the wood-pile will reclaim familiar faces." Whether spoken in seriousness or derision, that is about the fairest and finest compliment the young men and young women now rounding out the four years' college grind that we have seen any where. The girl who, when her college days are done and with her diploma tucked snugly away in her trunk, can return to the old home, and during the long, warm days that are now at hand, has the grace and the heart to take her turn in the kitchen and relieve the tired and weary mother there, is worth her weight in diamonds, and you may count on her to wear diamonds, too, some day. And the young man who, fresh from literary pursuits, can see to it that the faithful father's turn at the wood-shed is relieved, will never have occasion to be ashamed on that account.

There are in this world some bigger things than winning a college diploma, and one of those things is to be able to forget the diploma, and prove oneself a man, or a woman, whatever and wherever conditions afford and occasion requires.

The Man of Sorrows.

At the World's Fair at St. Louis, in a department in which the ancient city of Jerusalem was represented, out in a garden with canvas drawn were several apartments devoted to the portrayal of distinguished Israelitish figures. In one small apartment Solomon, and all his glory, and riches, were represented. In an apartment adjoining this Jesus praying in the garden was represented. You could see very vividly the Man of Sorrows bowed, on bended knees, with the world's burden of sin before Him. Great drops of blood burst from His face. He was agonizing in the garden for the forgiveness of man's sins.

As one looked upon Solomon there was no particular awe, wonder, or admiration. But as one looked upon the Man kneeling, agonizing, praying, in the garden, one felt that here is the real man of all time, the center of all hope, the source of all power, the solace of every sorrow. Men, when they think seriously and soberly, know that manhood, womanhood, all true and great and good character are centered, find their highest hope and greatest joy in this Man of sorrows, the one acquainted with grief. He is man's true friend, the friend of rich and poor, high and low, small and great. Commenting recently on an event of wealth and worth, the editor of the New York *Advocate* writes:

"A man of colossal fortune finds himself poor without the grace of our Lord Jesus Christ. The gigantic dictator in the world of finance bows a suppliant knee before the meek and lowly Saviour who had not where to lay His head and who was bruised for our iniquities. The munificent patron of the arts, who lavished vast sums of money on the accumulation of rare treasures, acknowledges that the pearl of great price exceeds them all in value. The rich testator, who bequeaths great wealth to his children, gives them as his first charge the defense, 'at any cost of personal sacrifice,' of 'the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ'. It is a thing to make men pause."

America's Greatest Need.

Business men of the present are living [illegible] a great strain. Automobiles and fine hou[illegible] and great bank accounts have neither brought peace to the warring, contentment to the workers, nor rest to the weary. *Per contra,* the stress and the strain on the man of business and affairs never were as great and grinding as they are today. In the intoxication of modern business, men must turn to somewhat for relief.

If a preacher, or an editor of a religious paper were to say what we are about to print below, it might not be so significant, but coming as it does right out of the heart and center of the modern business whirl, it seems to us to be one of the most potent and pointed utterances we have seen in many a day. It is from busy New York, and more than that, from the center and source of its financial stress and strain. We copy from *The Wall Street Journal:*

"What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat-crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field-work half an hour early Thurday night so as to get the chores done and go to prayer-meeting. That's what we need now to clean this country of the filth of graft and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is the thing we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their light went out? Read the history of Rome in decay, and you will find luxury there which could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do not resist its deadly influence, the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria."

God blesses the home where the family altar is maintained; and if the altar has never been set up or has been neglected for a season, it is not too late to get into the path of blessing.—Sel.

J. W. Harrell Memorial Library

EDITORIAL

ABIDING GREATNESS.

Early in the morning of May 2nd Mr. John T. Pullen, a banker and man of affairs at Raleigh, fell on sleep. Just that announcement carried a pang of sorrow and grief to more hearts in this good State than any similar announcement in a decade. John Pullen was the best known private citizen, and the most beloved man in North Carolina. And people loved him not because he was a banker, made and inherited money, and was successful in business; nay verily. People loved John Pullen because John Pullen loved people. His fame went abroad purely and simply because of his goodness. He made money; but he gave it to the poor, the unfortunate, the needy.

This writer has been in Raleigh at the hour when the Banks closed for the day. He has seen this man, immediately as his office doors were shut, strike out for a brisk walk toward the poorer districts of the city to see if he could find human suffering to relieve. He spent the hours from closing time till night in that quest. Wherever there was human suffering, or human need, you would find John Pullen there, if he could get there.

We chanced through the meat market in Raleigh one night just before Christmas. The market was thronged with buyers of meat. We saw John Pullen pass a poor old colored man, looking wistfully at the buyers. Before the old fellow knew what had happened he had a beef shank protruding from his ragged old coat pocket, his eyes bulging with grateful wonder, and ere he could say a word Pullen was out of reach or hearing. I reckon that old colored man, nor any one else in the world save this writer, knows to this day who put that roll of beef in that yawning pocket.

It would have been difficult to find Mr. Pullen, when not on duty at the Bank, elsewhere than on some errand of love, some mission of mercy.

I reckon he attended every revival in every church in Raleigh for the past fifteen years, unless two were being conducted in far different parts of the city at the same hour. And he carried a pocket bulging out with Testaments and Bibles with him to all these revivals, and gave a copy to any one who seemed to need, or would accept one. We wish we knew how many thousand copies of the Bible this man gave away. He must have bought them in lots of thousands.

It is related of him that when the news was brought that his uncle, Stanhope Pullen deceased, had bequeathed to him a fair fortune, he lifted his hands towards heaven and said, "I thank thee, O God, for thou shalt have every penny of it for the relief of suffering and the advancement of thy kingdom."

We could fill columns telling incidents we have heard of this good man's life. And almost any one else who has ever been to Raleigh many times could do the same. You could not be in Raleigh long before somebody would be telling you about the best and most beloved man in the town.

The greatest friend to the poor and needy in this State has gone to his reward. His name is enshrined in thousands of redeemed souls, and grateful hearts. When this man prayed he seemed to breathe the air of heaven, and talk to God. When he preached—yes he often found a congregation of ready listeners —his soul seemed aflame with holy joy. And in his daily life and conversation you realized that here indeed was a true son of the King.

John Pullen won a secure place among the truly great and famous men of the State—by just being and doing good. Of the company who gathered to pay this man tribute in death Editor Moore of the *Biblical Recorder* wrote:

"It is no wonder that on last Saturday afternoon the city in miniature gathered at his funeral. Side by side in common grief sat or stood bankers and clerks; railway magnates and newsboys; college presidents and kindergarten pupils; State officials and ex-convicts; clergymen and moral wayfarers; the aged mother out of the Old Ladies Home and the crying child in its mother's arms; the tottering veteran out of the Soldiers' Home and the street Arab who turned in hither with tears; the working girl from behind the counter or typewriter or school room or kitchen or washtub and the satined dame out of the palaces on Blount and Hillsboro streets. Was there ever such a company gathered within four walls to pay tribute to a departed friend?"

And this man's only claim to distinction, honor or fame was his goodness. He has built for himself a monument more enduring than marble, more brilliant than diamonds, more precious than gold—the monument of undying love in the hearts of thousands whom he helped and saved.

RAISING CONFERENCE APPORTIONMENTS.

Conference apportionments, for missions, education, etc., are hard to raise, in most churches. In about nine cases out of ten the pastor has nobody to blame for this but his own dear self. When at the end of the year the few faithful have to give, and give again, and divide up, and give some more, just put it down that your pastor is to blame for this unjust, injurious, and unholy situation.

Giving does not hurt people. It is the unfair and unequal giving that stings and bites and burns—the few being driven to give, out of pride lest their church go up to Conference "not a banner church."

This writer witnessed, last Sunday, one of the most singular circumstances he had ever witnessed in the matter of church collections. It was at a country church where the people get their money once a year—when they sell their tobacco crop. It was thought that a decent collection could not be taken there, except in the Fall and just before Conference. Then there was begging, and pulling, and pinching and teasing, in order to get up all the apportionment. It was a poor performance.

We resolved this year to try an experiment. On the first Sunday of April the pastor announced that the first Sunday of May would be Missionary Day, and we were on that day going to take a free will offering to be applied to our conference apportionment. Collection envelopes were handed out. Last week the pastor sent a circular letter to every member asking an offering—just such as one felt like one should give.

The first Sunday of May came. The congregation was large. The occasion was delightful. The pastor preached on "The Grace of Giving," taking as a text, Mal. 3:8, "Will a man rob God? Yet ye have robbed me. But ye say Wherein have we robbed thee? In tithes and offerings." The pastor tried to show that God was not poor, and so did not, on that account need our gifts. God could speak to the leaves on the trees and they would turn to gold; or He could send the holy angels and they could go forth to proclaim the gospel message. But God loved us so, and was so eager and anxious to reach honor and exalt us that He permitted us to share with Him the salvation of men. This is why we are to give—because God has so highly honored us, making us co-workers with Him in enlarging the Kingdom.

God did not need our dollars, but He did want to reach and save our souls; and even the divine Hand would not reach some heart strings until He had first untied some purse strings. God meant it as a prvilege conferred upon us, not a painful duty exacted of us, that we should give. After the sermon we had a prayer and invoked God's blessing upon what we were about to engage in. Two deacons were then asked to pass the baskets. There was no beggnig, never a word said. Each one cast in as one saw fit. Conference had put the apportionment on this church up to $146.00. The congregation was advised of this. Strange and striking as it may seem, when the deacons counted what was in the two baskets it was found to be $147.93. This country church never attempted anything like that before and all were simply astounded that the plan worked so well; that the apportionment could possibly be raised so easily, so early, so pleasantly.

Heretofore raising the apportionment in this church, as in hundreds of others, had been a drag, a drudge, and a dread. This year it was a delight, a pleasure, a joy. Some of the few who have heretofore had the greater part of the giving to do, held back a large part of their usual gifts, thinking that they would certainly be called upon to make up a large balance—as heretofore. They were disappointed in their calculations.

Pleasant Grove church, Halifax County, Va., had an experience in raising conference apportionments last Sunday that it will never forget. And it was a happy experience. Henceforth, farwell to the old unholy plan of *begging* the few faithful at the end of the year;—a plan that pastors are holding to to the hurt of the cause and the burden of the brethren. Give the people a chance—and give it to them early in the year, my brother pastor, and see what happens.

EARTH'S REBUKE.

How quiet the days are! How still the night! How silently, and in what solemn procession, the stately planets move across the heavens. One is reminded of the prophet's words, (Isa. 14:7) "The whole earth is at rest, and is quiet; they break forth into singing."

And yet what stupenduous tasks these silent ones are performing. The quiet days are bringing forth buds and blossoms and abundance everywhere. The silent nights cleanse the foul earth, rest the weary toiler, and prepare all things for the new day and added strength. The stately planets guide the wayfarer, and light up the high-arching canopy. How these world forces rebuke us little, restless, peevish, ambitious souls! These silent ones produce more in a minute than all the mad and restless throng in a lifetime. And they will go on doing their work when we feverish, fretful ones are dead and done for.

They obey the will of God; we do not stop to enquire even what that will is. They are content to serve, silently and unostentatiously the purpose for which they were created; we do not seek diligently to find out for what purpose we were created.

Matthew, inspired with divine insight urged that we (Matt. 6:28), "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these."

Earth's solemn and silent rebuke to us is that we will not *consider*. We do not take time to consider. We neglect prayer-meeting. We do not find time in the mad week for Bible reading. We have no family altar. Sunday

service is too long—if Sunday school is counted in with church. The daily paper claims our thought.

When, pray, do we stop to consider? No wonder our work does not count. No wonder the worry of today is lost in the rush of tomorrow. No wonder weariness of mind and body seizes us.

When have we stopped to *consider* the lilies of the field. They are worth considering. They will teach us holy and heavenly truths. Consider.

NOTES AND PERSONALS.

—Help us add 25 new subscribers to our CHRISTIAN SUN list this week. This is easy if friends will help. That was about the number added last week.

—The State Sunday-school Convention of Delaware, met last week with the Christian church, Dover, and the papers report a very largely attended and successful session.

—Rev. Warren H. Denison, D. D., Norfolk, has been appointed a member of the Commission on Foreign Missions of the Federal Council of the Churches of Christ in America. THE SUN's editor has been appointed to the membership on the Commission on Home Missions.

—Greensboro is in the enjoyment of a great religious awakening. All churches and the leading business men of the city are entering into the work of winning souls to Christ. Letters and special invitations are sent out to pastors and laymen over the State, and delegations pour into Greensboro from the various sections. Rev. Dr. Biederwolf is leading the services and is assisted by the National Male Quartette.

—We are reprinting the following from a Dover, Delaware, paper for no earthly reason other than just the pleasure of having to read it again in the proofs, and incidentally to pass it along to our piscatorial friend, Dr. W. W. Staley: "The fishermen along the Delaware Bayshore are catching more trout than they can sell. At Bowers' Beach, the fishermen are selling their trout to city buyers for fifty cents a bushel."

—Rev. R. F. Brown, one of our promising ministers from Alabama, now in Elon College, puts our New Publishing House and THE CHRISTIAN SUN under renewed obligations for securing, recently, renewals and new subscribers, and orders for Bibles from our House for his poeple. This is the substantial way for the brother pastors to show their appreciation for the improved CHRISTIAN SUN and the great work our Publishing House is doing.

—The face of our good friend W. S. Beamon looked out, fine, fresh and handsome, from a page of the Norfolk *Virginian-Pilot*, last Sunday, as a newly-elected council-man for the city of Suffolk. The *Pilot* adds this very deserving and meritorious word, "Mr. Beamon is a member of the firm of Holland-Beamon Company and is president of the board of governors of the Y. M. C. A. He is one of the younger business men of Suffolk, and is known as an aggressive and hustling man of affairs." Suffolk honors herself in making this splendid Christian young man one of its "city fathers."

—Our very generous friend and long time subscriber, Sister Ida C. Ayscue, Henderson, N. C., gives this gracious word, which we trust others share:—"I congratulate you most heartily on the improved CHRISTIAN SUN. We do feel proud of it as our church organ. We know that we are getting more than our money's worth now. I have read with much interest your recent editorial on "Tithing." I was converted to the "Tithing" system years ago and have never regretted one penny that I have given to the Lord in keeping with this Biblical system. I only wish that I could have given more, much more. Much success to THE CHRISTIAN SUN, its editor, and our Southern Christian Publishing Co."

—Charlotte *Observer:* "Queried whether motorcycles were luxuries or necessities, Chairman Underwood pronounced that they were neither but simply nuisances. The number of people who agree with Mr. Underwood on this point is enough to elect him President several times over."

Col. Wade Harris, you are a gentleman and a statesman of observation and experience. The great majority of those who drive automobiles are men of some sense and character. But the sap-heads who fly along the high way on these motorcycles care about as much for what becomes of the people they pass or meet driving nervous horses as a pig cares for piety. It was one evil day indeed for man and beast when the motorcycle was invented.

—Rev. J. F. Burnett, D. D., Secretary of The American Christian Convention, in the name of the Convention sends out this deserving word and bit of news relative to our Dr. W. C. Wicker, who is the efficient Sunday School Secretary of the A. C. C.:

"Brother Wicker, the Department Secretary, is doing all he can to forward the interest of our Sunday school work. He is a thoroughly consecrated man, and doing all in his power to meet the demands of his office. He can do nothing unless aided by the schools. This year the Sunday school Board must meet, and we are sending Brother Wicker to the World's Sunday school Convention, which meets in Zurich, Switzerland, in this coming June. He is to study methods of Sunday school work, and will give us all new inspiration in the field of Sunday school service."

—The Greensboro *Daily News* observes: "Two Pittsburgh churches raised $60,000 on one Sunday, which fact the Pittsburgh *Dispatch* cites as an "evidence of prosperity." Now, if they'll just spend the money on home missionaries much good may be accomplished and the "Smoky City" made a little better place in which to live."

We do not know why, but about nine times out of ten the brethren of the secular press will hurl their jibes at foreign missions and put in the plea for home missions, when money is at stake. It is a narrow view and a short sighted policy. If Pittsburgh will increase its gifts to foreign missions ten fold we will risk our reputation as a preacher and a Bible student on the prediction that the "Smoky City" will soon witness a wiping out of her dives, a closing up of her saloons, and a progress in all her wholesome industrial enterprises such as she never dreamed of. Listen, contemperary: "The light that shines farthest away shines brightest close by," and glaring, godless evils can't live in the light.

THE NEWS OF A WEEK.

—The American Peace Society has removed the name of Dr. Lyman Abbott from its list of vice-presidents because he signed an appeal for large naval appropriations.

—Prof. William Howard Taft of the Yale Law School, New Haven, Conn., announces that, in addition to his regular class-room instruction in constitutional law he will deliver a course of nine lectures on "Questions of Modern Government."

—The tariff bill, for the consideration of which President Wilson assembled the Congress in extra-ordinary session, has passed the House and now goes to the Senate for discussion. The bill removes the tariff duty on raw wool, on sugar, and several other commodities.

—Secretary of State Bryan delivered President Wilson's message to the California legislature on the anti-alien land-law, but it seems now to little effect. Californians seem determined to enact a law prohibiting aliens from holding land in that State either in fee simple, or on lease for longer than three years.

ELON'S NEW CATALOGUE.

Two Important Changes.—An Interesting Publication, Containing Valuable Information and Facts.—Fine Workmanship.

The catalogue number of the College Bulletin, the 24th annual number, is just from the press of the Christian Publishing Association. It is larger in extent than any previous issue, containing 178 pages, and showing among other changes, two of singular import.

The first of these changes and the one that will be most welcome in this age that clamors after the practical in education is that which provides for the Bachelor of Science degree, for which no Latin or Greek is required, either for entrance to College or during the College course. Instead of these ancient and honored tongues, German, French, or Spanish, with English, will make up the required language work. This change is expected to be far-reaching in its influence and to result in the preparation of a great many scientific men, who feel that the classical languages are not directly connected with their life-work. Taken in connection with the two excellent laboratories in Physics and Chemistry now nearing completion this hope would appear to be well-founded.

The second of these changes had to do with the inauguration of the custom of teaching for six days in the week, rather than five days. The recitation work will begin at 7:50 in the morning and close at 1:00 in the afternoon. This arrangement will give a much longer time to the gymnasium and laboratory work than has previously been possible.

The catalogue shows that three hundred and fifty-eight students have matriculated during the College year, from thirteen states and more than a hundred counties. There had been talk current on the hill of raising the entrance requirements to fifteen units, or one more than the standard College requires, but the catalogue does not show the change, the requirement of fourteen units as practised for many years being adhered to, in company with the other colleges. The usual sixty-nine hours of College work, with the graduating thesis exhibiting original research, are required for all candidates for the bachelors' degrees.

A cause for special gratification to the Church should be that this handsome book, printed in faultless style, with clear type and enriched with elegant printer's taste, is the work of our own Publishing House. We have seen the fine work done on THE SUN by this new industry of the Church, but many of us did not know it could compete with the old, established printeries of the land in book-making. Many spoke discouragingly to the writer about his having given as important a publication, one meaning so much to the patronage of the College, to a new print-shop, but wisdom was displayed in the act, for this catalogue, a great many have voluntarily said, is the best in point of mechanical make-up we have so far had. We congratulate the Publishing House and we congratulate the Church on this happy turning out and commend the Publishing House to all who need the best of service at a reasonable rate.

W. A. HARPER, President.

FROM OUR CONTRIBUTORS

A VERY REMARKABLE WOMAN.

(The following sketch of Mrs. Rebecca Pearce was written by her son-in-law, Rev. W. W. Staley, D. D., of Suffolk, Va.)

Abigail Sugan, a French Huguenot, and said to have been the first white woman to have crossed the Roanoke River, married first, Edward Jones, of Isle of Wight County, Virginia, and they moved to North Carolina and settled on the south side of Shoco Creek, in Warren County, in 1738. "Jones Springs" was a part of a land grant.

Edward Jones was a member of the General Assembly of North Carolina at New Berne, from 1747 to 1751, and up to the time of his death, in October of that year.

Edward and Abigail Sugan Jones were the parents of nine children: Precilla, Sugan, Edward, Sallie, Obedience, James, Rebecca, Daniel, and Robert.

After the death of Edward Jones, his widow, Abigail Sugan, married Thomas Cook, from which marriage there was no issue. After this marriage she was known as "Grandmother Cook," and was buried at "Jones Springs" in Saint John's Parish churchyard.

The eldest daughter by the first marriage, Precilla, wedded twice—the first time, Gideon Macon, from which union sprang Nathaniel Macon, a member of Congress from 1791 to 1815, and speaker of the House from 1801 to 1806; and he was a distinguished United States Senator from North Carolina from 1816 to 1828, and was president *pro tem* of the Senate in 1825; the second time, as the Widow Macon, she married James Ransom, from which union sprang Mat Ransom, who was a Confederate General in the Civil War, and a United States Senator from North Carolina from 1872 to 1896.

Sallie, the fourth child, married Adkin McLemore, from which union distinguished persons descended. The eighth child, Daniel, married Mary Houze, and from this branch Daniel R. Goodlow descended, and, also, Daniel W. Jones, who became Governor of Arkansas. Sugan Jones married, left six children, and died in 1762. His son, James, married Charity Alston, settled in Wake County, North Carolina, where he was prominent, and died in 1777. His family moved to Murray County, Tennessee; after his death a son was born and named Solomon Jones, and he became a captain under Andrew Jackson in the War of 1812. He had a son, D. Jones, who was Colonel in the Mexican War and a member of the Tennessee Legislature.

Robert, the youngest son, married the Widow Christmas, and their son. Wm. Duke Jones, was the father of Joseph Speed Jones, whose daughter, Marina, was the schoolmate of Mrs. W. W. Staley, and is now the wife of Judge Alston Cook, of Muskogee, Oklahoma.

It would be a sort of endless chain to trace all the collateral branches of this family, as they are scattered over the entire Union. It is the purpose of this sketch to trace only the line that includes Rebecca Pearce and her offspring.

Starting with Edward and Abigail Sugan Jones, their second child, Sugan Jones, married and his younest son, Dewey Jones, married Rhoda Denson, who heard the guns at Yorktown, and died in her ninety-third year. This Rhoda was the mother of Elizabeth Henderson Jones, who married Samuel Joyner, of Franklin County, North Carolina. Mr. Joyner was a school-teacher and his widow died in 1880, in her ninety-third year. Samuel and Elizabeth Joyner were the parents of Rebecca Joyner, who married Henry Pearce, who died in 1887. Mr. and Mrs. Pearce had two daughters, Pattie and Annie; the first is now the wife of Rev. W. W. Staley and the second the widow of the late J. L. Mitchell. Mrs Pearce has been a widow for twenty-five years, and will be ninety the fourteenth of December of this year.

Her daughter, Pattie, married Rev. W. W. Staley, April 30, 1879, and they have three daughters—Bessie, Annie and Willie. Bessie married Thomas F. Cheatham, April 21, 1908, and has two children, William Staley and

MRS. REBECCA PEARCE
at the age of ninety years, with one of her great-grandchildren on her lap.

Florence Harvey Cheatham. Willam Staley Cheatham was born August 20, 1909. This brings the genealogy down through eight generations and one hundred and seventy-five years.

Mrs. Pearce was three years old when the second President of the United States died. She was thirteen years old when Halley's Comet appeared, in 1835, and watched it with interest in 1910. She remembers well when the first railroad, of one hundred miles in length, was constructed in 1834-1835, from Portsmouth, Virginia, to Raleigh, North Carolina. It was in two sections: one from Portsmouth, Virginia, to Gaston, on the Roanoke River, and called "The Seaboard and Roanoke R. R.;" the other from Gaston to Raleigh, North Carolina, was named "The Raleigh and Gaston R. R." Mrs. Pearce was twelve years old when these roads were begun and has kept in touch, by reading, with all of the railroad construction in both hemispheres. She has kept abreast with all the discoveries and inventions from the steam railroad to the latest electric convenience.

She has been a student of history and current literature and, being endowed with a retentive and ready memory, has had at her command the world's great events and great persons. She possesses remarkable powers of analysis of great movements and hence has been an interesting and instructive conversationalist. Even down to the present she informs herself and has clear views of the Mexican Revolution, the Balkan War, and the political motives that produce great movements. She is a Democrat in politics and gave a dollar to the Wilson campaign fund.

She is no less interested in religious, philanthropic, and social undertakings, and often contributes in a small way to victims of calamities and famine districts in foreign lands. She is a member of the Christian Church, as her mother before her, and rejoices in all the work and progress of her denomination.

She believes in education, high-grade literature, intensive farming, and lofty moral and social standards. It might be said of her, that she represents old-time ideas of spirituality, frankness, honor, and strength with new-time ideas of progress. No shams, pretences, false colors, or masks appeal to her, though she seizes new improvements, conveniences, methods, and time-savers, with keen appreciation.

Living before the days of railroads, telegraphs, telephones, cotton gins, sewing machines, separators, harvesters, typewriters, adding machines, phonographs, automobiles, and moving pictures, and living through all the progress these and hundreds of other things have made, and possessing Huguenot blood in good measure, Mrs. Pearce embodies breadth of view, strength of will, unshaken faith in the Bible, and hope in God and future glory.

Her Bible, her books and papers, lie open before her much of the time, and she ponders great questions with a philosophers's grasp, a statesman's wisdom, and a Christian's trust. Born in the country before evil had blighted nature's purity, and her father being a school-teacher, she learned in early years to love the printed page and God's sunshine. Her long life has added to her store of knowledge, which has adorned, and, as she says, lengthened out her years with pleasure. She looks back over the long past with retentive memory and keen interest, and into the future with bright hope.

She is spending her last days in the home of her son-in-law, Rev. W. W. Staley, digs on bright days, in the garden where vegetables grow, flowers bloom, and birds sing with the same beauty and sweetness they did when the world was new and she was young.

IVOR, VA.

We began a meeting at Ivor Monday night, April 14th, and continued the meeting for nine days. Rev. I. W. Johnson did the preaching. The congregations were good throughout. The preaching was logical and deeply spiritual, and there were several professions and renewals. Eleven members united with the church. The prospects for this church seem brighter than for some time.

The third Sunday in July has been set apart to dedicate our new church building. The church had only 37 members, including children, when we began our work. The building and furnishings have cost about $2,500.00. About $1,500 of this amount has been paid and promised while the remainder is yet to be secured. Any one desiring to help a worthy cause can do so by helping this church.

R. H. PEEL.

One of the greatest gifts of life is sympathy. We long for the kind word or sympathtic counsel during the time of any great trial of sadness. Our grief is divided when we are able to share it with some sympathetic heart. And by sympathetic I do not mean sentimental. Mere sentiment is weak. True sympathy is divine and comes not with the mere asking, but develops rather as the fruit of deep suffering, "If you would have the priestly gift of sympathy, you must be content to pay the price; like Him—you must suffer."—Sel.

He who does not first hide himself in the secret place to be alone with God, is unfit to show himself in the public place to move among men.—Sel.

RELIGIOUS EDUCATION.

(Continued from last week.)

BY REV. MARTYN SUMMERBELL, D. D.

(A Correction, But Yet Thanks! Mr. Editor, you are a nice man, and have paid me an excellent compliment, which I wish so much I deserved. I feel like the old colored woman who was asked to change five dollars. She could not do it, but appreciated the compliment just the same. You should have known, Brother Editor, that this scribe was incapable of writing that article on Religious Education. Why, Brother Editor. that is an article right, by one of the world's greatest scholars, the distinguished Dr. Martyn Summerbell. But how I feel complimented and how loath I am even to have to ask you to make correction in this case. This greatness has been thrust upon me, but for fear some one else might show my unworthiness of the great honor done me, I must decline the glory thereof voluntarily. Again thank you, but please do Dr. Summerbell the credit due his greatness by ascribing the production to him, the real author.—W. A. HARPER.)

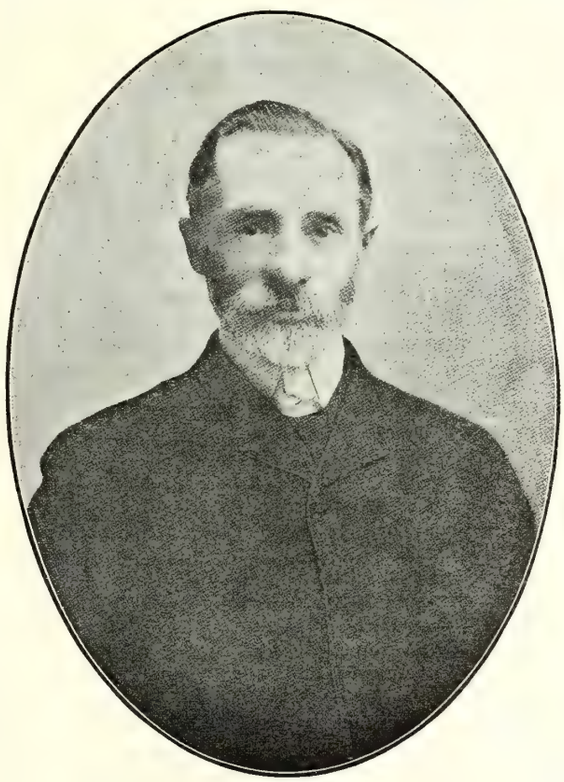
(President Harper is welcome to the compliment, and deserves it. Our mistake is a natural one. The article, a most excellent one indeed, was in our box of waiting copy, and was without name, though sent in from President Harper's office and copied on his type-writer.

The article is certainly a pointed and powerful one and we trust our readers have gone closely through the portion printed last week and will read carefully the remainder this week.—ED. SUN.)

And so it may be regarded as established that an education which lacks training in religion is defective. In fact, it is better for a community or a nation to have a weak religion, or one that has some elements of falsehood, than to have no religion at all. For, insomuch as the weak religion, or the religion that is partly false, can stimulate the religious sense, it will impel to some moral acts, and impose some moral restraints. But no-religion is all falsehood, and it imposes no moral restraint whatever. I would not willingly go to a nation that has discarded religion, for nothing in such a region could be safe for a moment; not houses, not persons, not property. Once we knew of a land that had cast away its religion;—it was the land of the daily proscription and guillotine. Yes. Education to be sound must include training in religion, and this training must be carried on continuously for a long period of years, so that it becomes the man's second nature; so that it is as spontaneous in its response as any of his mental furnishings. Let us have our young people educated like that and we may trust them anywhere. They will meet their temptations and trample them under foot. And the future of society and the nation will be secure in their enlightened hands.

It is legitimate now to inquire how religious education of the better type, such as we have been discussing, can best be promoted. Right here it is that we strike one of the most serious problems of the time. For it is a conspicuous fact that by far the larger part of our American youth, both boys and girls, young men and young women, are given a purely secular education; an education in literature, in the arts and sciences, and the rest of it, but withal an education from which religion as such is absolutely eliminated. Under the general system of public schools, from the primary school up to the State College and University, the teacher must not teach religion. In some states of the union the teacher when he opens school must not read from the Bible, and must not recite the Lord's prayer.

But passing these extreme instances of misguided deference to subterranean political influences, let us turn our thought toward the general system of public instruction, and particularly to the great State Universities, in all of which, while art, and science, and history, and mathematics are freely taught, religion is unmentioned. This is not to say that all teachers in the schools, and all professors in the State Universities, are hostile to religion; for many of them are sincere Christians. But for all of their faith in Christ, they are not permitted to give instruction in religion in their classrooms. Right here then is the main question, What is to be the inevitable result upon our impressionable American youth of instructing them for a course of years in history, and science, and literature and the rest of it, with religion during all that time absolutely ignored and unmentioned. Is it not inevitable that they will grow to be interested in the subjects which are impressed on their minds from day to day, and that they will lose interest in the subject that is unmentioned, and that presently they will come to regard it as a by-gone fad, and quite out of date in this live and progressive age? Does it not seem to you that religion in these State Universities is getting the freeze out? I am sure that I would not willingly subject any young person under my care to an influence of



REV. MARTYN SUMMERBELL, D. D.,
LAKEMONT, N. Y.

that character, where all other subjects are made impressive by constant repetition and reiteration, and where the main subject of life is shut up in a dark closet, unseen and unheard of. It would be easy to cite specific instances of young people who have been educated in this manner,—trained in the culture and refinement of the schools, and who have emerged with many laurels of scholarship, and yet whose faith in the Gospel, whose moral nature, have suffered utter shipwreck and loss. Where the professor has abandoned religion for the golf-stick, the beer mug and the Sunday auto-car, where will the less sophisticated student appear? The wise parent needs to discriminate as to the brand of education which he furnishes his child, and the time for discrimination is beforehand and not afterward. Let him realize that an education which relegates religion to the background is in some ways worse than no religion at all. The polish of culture to the man who lacks the mainstay of principle makes him the more unmitigated scoundrel. In the days of struggle at the birth of this nation, one man who lost his faith was ready to sell his country for British guineas and a pair of golden epaulets, and we remember him, Benedict Arnold, with universal execration. Later another, with all the polish of a man of the world, was unprincipled enough to outrage every law of hospitality by besmirching the chastity of the wife or daughter of any friend, and we know him as Aaron Burr. Just now in New York they have been trying a gang of men for murdering another in the open street, attacking him cowardly four to one. It is said of some of these men that they could shine in polite society. But they had no principle, and their hands bear the murder stain, which no water, cold or hot, can ever wash away. We cannot afford to train up thugs and murderers. We cannot afford to manufacture Aaron Burrs and Benedict Arnolds. And so we cannot afford to place our children under a system of education, no matter how popular, from which instruction and practice in religion is systematically excluded.

Whither then shall the wise parent turn when he reaches the time when he is to send his child to College, and wishes him to get his literary and scientific training under auspices which shall not undermine his religion? Evidently enough he will look to the smaller college, which is free to develop its own courses of instruction, and which can exercise a potential influence in favor of the religious life as the happiest and best for any young man or woman.

Speaking thus of the smaller college, we are to remember that all the earlier colleges of America were established on the religious foundation. Such were Harvard, and Yale, and Princeton, and King's College, now Columbia University, in New York City. Such were Dartmouth in New Hampshire, Williams in Massachusetts and Wesleyan in Connecticut. Several of these indeed had their main object to train men for the Christian ministry, and all of them had clergymen for their first presidents, and the major part of their early professors were of the same cloth. Without any manner of question, the earlier advanced education in this country was under religious auspices. In urging the claim of the smaller colleges with its insistance on the cultivation of the religious principle, we are simply reverting to the original American tradition, and standing fast to the higher American ideal.

And it is from such colleges that the best educational product has come. A great complaint has lately been lifted by some of the largest and most popular universities themselves that they are not arousing the scholastic impulse in their students to the extent that should be expected,—that the influence of their great teacher is lost, dissipated among the thousands of students, who are too numerous to know their own classmates, or to feel the educative touch of their learned instructors. And so some are adopting a new plan, which is no less than to break up the great school into a number of smaller ones,—to set groups of students, reduced to a number small enough to insure mutual acquaintance,—small enough to respond to the personal influence of the teacher who is specially set over the particular group. But do you realize what a proposition like that signifies? It is nothing short of an acknowledgement of the supreme mistake of put-

(Continued on Page 10.)

FROM OUR CORRESPONDENTS

NORFOLK LETTER.

The other day, being in somewhat of a retrospective mood, I fell to thinking of some of my old school-mates whose careers I have kept up with, more or less, ever since the time we dug out Greek and Latin roots together, and sought to master the mysterious functions of sines and cosines. Now, as then, as I seek to follow as best my information will permit, the paths along which these old-time companions and comrades have trudged their separate and weary ways since our parting, I am impressed by some very salient features by which these paths have been characterized.

First, I am impressed by the fact that those boys who gave, or seemed to give, greatest promise to achievement during their college days, such as some of the first-honor men, brilliant speakers and facile writers, have utterly failed to "make good" after any practical fashion since those times. To my certain knowledge some of them are rank failures in this respect. Others, in dealing with the gnarled, knotty and tangled skein which the world threw out for their unravelling after their graduation, developed some weakness unsuspected while under the tutelage of the professors, and fell short of what had been hoped for from them. All the lionizing and idolizing which was bestowed upon them, because of seemingly exceptional brilliancy and talent, has gone for nothing, or, at least, it would certainly so seem at present.

Upon the contrary, some of the other fellows have astonished me by the way in which they have come up since their hard days of digging, grubbing and plodding. Men who made their "exams" literally by the skin of their teeth, are now forging to the front rapidly. One fellow, whom I especially recall just now, as having been regarded by his classmates as almost too dull and unambitious to find his way about the campus, bids fair to become one of the most famous physicians in the South. Others there are whom I might mention, once reckoned as belonging to the slow plodding crowd, who are surprising both themselves and their friends by the progress which they are making.

In addition to my own observations, I have heard others comment, out of their own experience, upon these same facts as found in connection with the career of men coming from other colleges and Universities. To me they would appear to be indicative of at least two things:

First, they would seem to indicate that precociousness is not a sure indication of guarantee of future ability. It may indeed be, or it may not be, but in any case it is too uncertain to be relied upon. Always it is to be remembered, too, that a collegiate atmosphere, delightful though it be, and the conditions under which men work there, is far different, as a general rule, from that atmosphere and those conditions under which they must do their work out in the world.

In the school and college, generally speaking, one's work is to a greater or less extent planned for him, if not in detail, yet certainly along broad general lines beyond the scope of which we need not wander. Upon the contrary, out in the world, and especially as men ascend to positions of greater and greater responsibility, they find that not only must they do their work, but they must also develop that power of initiative and resourcefulness by which their work may be wisely and prudently planned. And, it appears, it is just at this vital point, the possession of initiative, that so many fall down.

Again, many men come into full possession of their powers comparatively late in life. They mature slowly and gradually. For the first thirty-five or forty years, perhaps, the world hears nothing of them. Then, one day people sit up, rub their eyes, take notice and ask, as they read so-and-so's name in large headlines in their morning paper, "who is this fellow, and where did he come from?"

From all of which things, we may gather only the following: namely, that at best, all young persons are more or less unknown quantities, with reference to whom, regardless of any ability which they may or may not possess, it is difficult to predict anything with absolute certainty, so far as the scope and magnitude of their future work is concerned. Without meaning, in any sense, to reflect upon the potential powers of any young man or woman in our schools or colleges, or to deprecate their talents, or ability, I would still say, however, that none of these will be they who will startle and surprise the world in the years just before us by any great or brilliant achievements. The great man always comes as a complete surprise, for the most part unlooked for and unheralded, unless the abuse and criticism frequently heaped upon him might be said to do so. He has a way of his own, and is one which he never learned in school upon earth. Still, boys and girls, a college education, if gotten in the right college is one of the best things upon earth. Get it if you can, and go to Elon this Fall if possible.

HENRY SPENCER BOOTH.

SUFFOLK LETTER.

The Ladies' Benevolent and Social Union of Suffolk Christian church gave a social to the members of the church on Friday night, May 2, 1913, and the occasion seemed to be enjoyed by the people who attended. The ladies sent invitation to all the members enclosing refreshment tickets. Perhaps five hundred came and mingled in social intercourse. The hours were from 8 to 11. A program of instrumental and vocal music furnished entertainment and the time went by on wings of delight. Cream and cake were served in abundance and everybody left saying: "I have had a very pleasant evening." It was a thoughtful and generous plan of the ladies to provide and furnish the church members with such an opportunity to come together in a social way, under circumstances so favorable to intercourse among the members. Modern conditions make it almost impossible for church members in a city to even know one another; and it is sweet to mingle in a social way, even for a few hours.

The Suffolk church, in quarterly conference April 30th, invited the Sunday school Convention of the Eastern Virginia Conference to meet with this church July 23, 24, 25, and we hope to have a great convention. Suffolk is of easy access from all parts of the conference and no doubt the Convention will open with a good attendance from the start.

We live in an age of defalcations, graft, petty thefts, and extravagance. The silly ambition to keep up with others, the lust for power and self-indulgence, the open doors to pleasure all tempt men from the path of social, commercial, and religious integrity. Paul's exhortation in Romans 8:21, "providing for honest things, not only in the sight of the Lord, but also in the sight of men," is the key to the right way. That is the simple, but sure cure for many of the evils that curse society and hinder the church. Young people fall into the current of extravagance unawares, and many of them are caught in the whirlpool of reckless living and lose their place in the kingdom. Young men go from the country to the city, get a position on small salary, and then live at the rate of men who have labored hard and long to save a fortune. They will buy suits on time, have them pressed on credit, run an account at a barbershop, for shaves and shines, keep an honest hard-working boarding house keeper waiting for her money, indulge in cigarettes and ice cream, talk about "old fogies," and neglect the house of God. The sad thing about all this is, that young women will respect such degenerates more than the straightforward young man who "provides things *honest* in the sight of the *Lord* and of *men*." It is high time for young women to appraise young men by their "honesty" and not by the money they spend. There are married men who smoke cigars the year round and then give fifty cents to the enterprises of the church for a whole year. A thoughtful Christian, much less a prayerful Christian, could not do such a thing. The sooner men are respected for what they *are* and received into society on the *merits*, and estimated by the standard of common *honesty*, the better it will be for all.

Mr. Wm. H. Jones, Jr., Cashier of the Farmer's Bank of Nansemond, who has spent a few weeks at Clifton Springs, New York, has returned with his wife and seems to be very much improved.

W. W. STALEY.

WINCHESTER LETTER.

The Winchester work is very encouraging. Our congregations are good, the average attendance of our Sunday school for the first quarter of the year was 123. Five members have been received since our last report and more are to join soon.

We are looking forward to the meeting of the annual conference with our church in August. We are planning to dedicate at that time and appeal to our friends to send us a contribution on our indebtedness. Any amount, however small, will be thankfully received and receipted for. Send all contributions to the pastor, W. T. Walters, Winchester, Va.

If it is not convenient for you to send a contribution at this time, send a subscription to be paid later. We are trying to get a number of our friends to give one dollar per year for five years. The response to this proposition has been gratifying. We would be glad to have every one who reads these lines in the list. It will not mean much to you to make this small contribution yearly, but it will mean much to us and will be a good investment for you. If you will do this, it will enable us to have our debt secured when conference meets.

The following has been received since our last report:

Subscription on Indebtedness.

Reported	$1,355.15
Rev. L. F. Johnson	5.00
Rev. J. U. Newman	5.00
Total subscriptions	$1365.15

Cash.

Reported	$6,322.13
C. H. Shade	2.50
Mrs. C. H. Shade	2.50
Edgar Orndorff	1.00
L. Walter Larrick	5.00
Wm. Eaton	1.00
Mrs. Mary E. Grove	5.00
Rev. L. F. Johnson	1.00
Mrs. Mary R. Smith	10.00
F. D. Feight	5.00
Rev. A. H. Andes	1.50
Mrs. A. W. Andes	1.50
Sunday school Offering	12.78

Rev. H. R. Clem	1.00
J. A. Spaid	4.00
Rev. J. U. Newman	1.00
Ladies Aid Society	59.68
Total	$6,436.59

The Lord has blessed us richly through our friends, for which we are very grateful. We are thankful for all these contributions.

W. T. WALTERS.

Winchester, Va., May 2, 1913.

ELON COLLEGE NOTES.

Mr. E. P. Hall, General Secretary of Y. M. C. A. Work at the University of North Carolina, spoke to the young men of the College Saturday evening on the Importance of the Y. M. C. A. work, and especially the importance of attending the Black Mountain Conference for Y. M. C. A. workers. Elon Y. M. C. A. will be represented in this country-wide gathering of Christian workers.

The Christian Endeavor Society had its annual business meeting Thursday afternoon of last week. Mr. F. F. Myrick, Bennett, N. C., a member of the Junior class, is to be president next year. The C. E. Society is a living factor in the religious work of the College.

Rev. G. L. Curry, pastor of the Methodist Protestant church, Graham, N. C., filled the College pulpit Sunday and delivered an excellent sermon from the theme, "Utilizing God's Gifts." The speaker's remarks were based on 2 Timothy 1:6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

President Harper spent Saturday in Suffolk, Va., in the interest of the College, and on Sunday delivered the baccalaureate address at Kenly High School, Kenly, N. C., of which Dr. Harper was formerly principal.

The issuing of the College Catalogue last week put on record the first job of great size by the Southern Christian Publishing Co. All who have seen the Bulletin congratulate the new company in the workmanship and general make up. The Catalogue this year is larger by twenty pages; also in length and width.

Many inquiries from young men and young women have already come into the President's office in regard to next term, and the indications point to another successful year.

Mrs. W. H. Griffin, Spring Hope, N. C., spent a few days last week in the village visiting her son, Mr. Willard Griffin, who is a student in the College.

The students and Faculty of the College are looking forward to the coming of Dr. Sargent this week with much pleasure. See the program of his lectures in last week's SUN.

C. B. R.

Mrs. J. W. Patton, Elon College, N. C., has been appointed Superintendent of the Young People's Missionary Societies of the N. C. and Va. Conference. She will be glad to furnish Report Blanks to any society in this Conference and earnesty requests every society in the conference to report all its officers to her that she may get in touch with them.

MRS. W. A. HARPER.

—The United States government has formally recognized the new Republic of China, which means that so far as we are concerned, the old Chinese Empire, existing through unknown centuries, has lapsed into the past, disappeared from the map, and a Republic, now by all odds the biggest and most popular republic on earth, has taken its place.

We are too much haunted by ourselves; we project the central shadow of ourselves on everything around us.—F. W. Robertson.

FROM JAPAN.

March 31, 1913.

Dear Editor:

It does seem as if once in each season, at least, we might let you know something about the progress of the work over here, but I am painfully conscious that the last letter was sent in Autumn days and today the tardy spring has really come. Its warm sunshine opened up the heart of a crocus on my veranda, so we have the first garden flowers of the season today.

Pussy willows and "salt" and the first dandelion came a few days ago, but the winds are damp and cold and snow is on the higher mountain tops.

Pussy willows and last year's everlasting flowers were our decorations at this year's early Easter. It wasn't a matter of choice, and yet were not the latter symbolic of the kind of interest we want to inspire here and in America and not so inappropriate for Easter after all?

The winter has been the coldest for 26 years. We had good roads thereby and perhaps no more sickness because the days were not so changeable.

Bible study with Christians and enquirers has been our program for the larger part of the time. Some young men come every morning before their work in the Court House or electric light factory or steamship company to study English and Japanese Bible.

We have nearly finished Genesis, but whether they could pass a creditable examination in it according to Elon College standards, is a question.

Genesis is the *newest* thing they ever heard of and must be compared with Japanese ancient history and Chinese lore. The two will not agree in detail, but the account of the flood and hints of our creator can be found.

Cain's offering can be understood for it is what the more religious here are doing every day. But that a good God should be pleased with the offering of a slain beast is not at first comprehensible to a Buddhist or to those surrounded by Buddhist influence.

A vicarious atonement is not pleasing to the natural man. In Inai village after that S. S. lesson on Cain and Abel there was a vigorous discussion of that theme among the adults.

Those who believe in 8,000,000 gods speak lightly of a "good God" or a "bad god."

The god who preferred a slain lamb to the fruit of the ground must be a "bad god," some of them said, Mrs. Abe and her uncle do not think so—the people in whose house the S. S. is held.

Mrs. Abe's husband sent her back home for some reason. Her mind was deranged for a time and the doctors would not treat her, but she found peace and comfort in Christianity.

Her family are most interestedly reading and learning of this new faith. Even the old Buddhist grandmother is very friendly.

Sometimes we are forcibly reminded of the bigness of our church geographically, when we see different conclusions reached because of different locations.

We appreciate the courtesy of our editor's position in not favoring the sending of a visitor abroad if the better thing—new missionaries, new equipment, the payment of the Mission debt, can be accomplished.

Contact sometimes produces energy and power. There has not been enough contact with our Home and Foreign Missions on the part of the average church member.

The note passed in Japan last year laid emphasis on inducing some lay member of our churches to visit Japan at his own expense, as enroute for the World's S. S. Convention or in some similarly planned excursion.

The American Business Men's party of about 30 members visited Sendai and Utsunomiya last week. In Sendai one of the business men referred to the welcome Mrs. Fry planned at Utsunomiya as exceptional, also referring to the girls of our Girl's School in complementary terms.

We have members of the Christian Church in the Philippine Islands and on the western coast as well as in the less accessible places (like the proprietors of cotton fields and peanut fields of Virginia and North Carolina; we also have members who are planning trips abroad or hope some day to circle the globe, but so far we have not succeeded in persuading one of them to do it, at just this time.

Thus resource was made to the less desired plan of asking the church unitedly to send a delegate. Word has come that a certain teacher in Elon College is to attend the Switzerland World's S. S. Convention. If he takes the Western route from North Carolina as was hinted in a letter from America, we shall not let him escape us at Anniversary time.

One of North Carolina's famous sons, now occupying a London pulpit, said one day to a class of prospective missionaries, "I tell my wife if she always agreed with me, I should lose my love for her." We're willing even to differ with you, brethren, if you'll continue to have enough Christian love for this mission work to support our county evangelistic tours, and two schools—one for training evangelists and one for training the girls of Japan. There is no other way to sustain a work in any mission field.

In the spring there is always an exodus of young people to the largest cities. One of our members enters a Christian hospital in Tokyo as a nurse, two Iinogawa members have already entered the same hospital as Doctors' assistants. Because they are Christians, they have the opportunity and recommendation, and perhaps the ambition. In April one Christian goes to Korea. In a few months the principal of the Kindergarten, baptized last year, follows, to become his bride.

We feel as if we were called to give the gospel, like James "to the twelve tribes which are of the Dispersion" sometimes, so many of our Christians move away, but every church in Northern Japan has the same experience. To send them away from us "rooted and grounded in the faith" is no small opportunity.

Our best musician has returned, with his bride from Yokohama, to again live here permanently. So we sometimes have compensation, for they return broadened and better able to discriminate between essentials and non-essentials.

Those supporting Mrs. Watanabe at Iinogawa will be glad to know that two new enquirers have taken the place in numbers of the two Christians who went to Tokyo and, busy as the young folks are, they still do much Bible study, practically holding a prayer meeting every night at Mrs. Watanabe's home.

Yours gratefully,

ALICE M. TRUE.

PROGRAM

Memorial Service at Rock Spring Church May 10th, 1913.

10:00 A. M. Song Service.
10:30 A. M. Prayer by H. O. Owens.
10:45 A. M. Song.
11:00 A. M. Memorial Sermon by Rev. C. M. Dollar.
12:00 A. M. Dinner.
1:00 P. M. Music and decoration.
2:00 P. M. Why We Decorate, C. W. Carter.
3:00 P. M. Adjournment with Song and Benediction.

The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

"JOSEPH MADE RULER OF EGYPT."

Notes on Sunday School Lesson For Sunday, May 11th.

Scripture.—Gen. 41:25-40.

"The river" of Pharaoh's dream was the Nile, the river of Egypt. Extending for four thousand miles, it furnishes fertility and life for the nation.

The cow was a sacred animal in Egypt, and cows coming up from the Nile would be a fit symbol of good harvests.

The wheat of Pharaoh's vision was the many-eared variety, called "mummy wheat," still grown in the Delta. The "east wind" was the hot, searing, sand-laden sirocco.

The "magicians" and "wise-men" for whom Pharaoh sent to interpret his dreams were two classes of Egyptian priests, relying for their influence largely on superstition.

Joseph shaved himself before entering Pharaoh's presence because, though the Hebrews were proud of their beards, Egyptians regarded beards as unclean, and kept their faces smooth. The large beards with which the Pharaoh's are pictured on the monuments were false.

Such famines as Joseph foretold were of not uncommon occurrence in Egypt when the Nile floods were late or insufficient in amount, though a famine of seven years' duration would of course be a terrible calamity, perhaps unprecedented. There was a seven-year famine in the eleventh century A. D.

Such rapid promotions as that given to Joseph are not rare in the East, nor was it very exceptional for a Hebrew to be thus honored, especially by the Hyksos Pharaohs, themselves a foreign dynasty.

The seal given Joseph was a ring with a large engraved stone, used to seal and certify the king's orders. The fine linen was made of the Nile flax or byssus, so delicate that it was practically transparent. The gold chain for the neck was a badge of office, such as is still worn by British Mayors. Joseph's change of name was to mark his Egyptian adoption, as was the bestowal of an Egyptian wife,—Asenath, the daughter of the high priest, who ranked next to Pharaoh. She gave birth to Ephriam and Mannasseh, whose tribes in later years represented Joseph in Canaan.

LESSON CONTRASTS.

In our last lesson we saw Joseph in a prison. In this lesson we see him in a palace. In that lesson he interpreted the dreams of his fellow prisoners; in this lesson he interprets the dream of Pharaoh. The dreams of the butler and the baker were personal, the dream of Pharaoh relates to a matter concerning the whole nation. Their dreams were fulfilled in a few days; Pharaoh's dream will take years in its fulfillment. For the prisoners, there was nothing to do but to wait patiently for the fulfillment of their dreams; for Pharaoh there is much to do that he may heed this warning of God and wisely prepare for the salvation of his people.

OBJECT LESSONS.

A promotion certificate or diploma. This bit of paper is greatly prized by the owner because it stands for merit—for a promotion earned by hard work. There is just one way to get a promotion, and that is to earn it. Only those who are faithful in learning present lessons and doing present duties are deserving of higher duties and honors. Whoever does his best in every circumstance is surely earning a promotion to a higher place. To-day's story is about Joseph's promotion because of his fitness.

An acorn. Can this acorn surely become a great oak? How? By growing a little at a time? Every beautiful oak tree has grown inch by inch a little each day, from a small acorn. Every great man of the present day and every great man in history grew into greatness by doing day by day the duties which came. To-day's story tells of Joseph's high honors which came as a result of his faithfulness day by day.

An electric light. There is one thing absolutely necessary to make this lamp give light. It must be connected with the electric power. Without the connection there is no shining. Our past stories of Joseph and the one we study to-day show clearly that Joseph's shining character was the result of having God in his life. (Ask someone to read v. 38.)

QUESTION REVIEW.

1. Last Sunday we saw Joseph in prison. To-day we have seen him where?
2. What man furnished for Joseph the connecting link between the prison and the palace?
3. What ability on the part of Joseph was wanted in the palace?
4. Who had a double dream?
5. What, according to Joseph's interpretation, did the seven fat cows and the seven good heads of wheat prefigure?
6. What the lean cows and poor heads of wheat?
7. What gave Joseph and Pharaoh this glimpse into the future?
8. What was the only wise thing to do in view of the coming famine?
9. Who was wise enough and good enough to undertake this great work?—Leonard.

LESSON ANNOUNCEMENT.

Several weeks ago we had the story of Joseph's visit to his cruel-hearted brothers and of their putting him in the pit and selling him into slavery. In all the years he had been in Egypt he had never seen any of his own family. Next Sunday's lesson tells of Joseph's brothers coming to Egypt and how he treated them.

I wish the boys would find out something about the annual overflow of the Nile and its effect on the farms. I would like the girls to find out about some recent famines, where they occurred and the cause.

I would like to have all of the pupils during this week try to think what would be the result to wrongdoers if their sins never brought any harm or suffering to themselves. Try to decide whether penalties of wrongdoings are meant for punishment or for cure. This will help in understanding next Sunday's lesson.—Hageman.

NOTES ON C. E. TOPIC FOR MAY 18.

Subject—"The Stature of Christ"—Growing up in it. Eph. 4:11-16.

A few people have said scornfully that religion does not pay, because they are not talking about the real article. There is a cantish thing which spends itself in empty rituals and displays, that is certainly not worth what it costs. The Pharisees got a reward for their showy, heartless religion, but in the end the game was not worth the candle. The Bible defines religion, so far as its manifestations are concerned, as being merciful and gracious treatment of the needy and freedom from the contamination of the world. This, of course, is possibly only where the heart is consecrated.

When some men consider the question as to whether or not the service of God pays, they reach false conclusions, because they do not take a sufficiently extended view of the matter. It is all very well to think of today, but today is of little importance compared with what it may produce. Remember when you study spiritual profit and loss that life also means eternity. Only those who take the longer look at the matter are able to bear hardship with grace and fortitude. If small gain today means great loss for to-morrow, then it is no gain.

Sometimes there seems to be a conflict between the assurance that godliness is profitable and what we see in actual life. The wicked often prosper, while the righteous remain poor. The reason is, of course, easily discerned. The absence of scruples about injuring others, or dealing other than honestly, allows the former to make money where the latter can not. But there are several things that are to be considered aside from this. All gain, even so far as the present life is concerned, is not to be expressed in figures. Happiness is gain, and it may come with wealth or without it.

The religious man is the man who has regard to the law of his Maker. Common reasons ought to tell a man that he will be at his best physically and mentally when he comes nearest to living as his Creator intended he should live. The machine that is out of order will injure itself in the running. Every life that is out of harmony with God is out of order. The sins of intemperance are not the mere violations of arbitrary law. It pays a man to keep in harmony with the laws of his members.

Suggestive Illustrations.

If a child belongs to a tall family, he is inspired by the thought that he also will probably be tall. We are to grow up to the height of our Elder Brother!

The growing child has height marked off from time to time upon a door-frame or in some such place, and is proud of the rising marks. Have we such a series of rising marks for our spiritual growth?

One plain sign that a child is growing is that his clothes become too small for him. So the growing Christian outgrows his work, continually taking up harder tasks.

Nothing is sadder than a child that ceases to grow when it is little—nothing, that is, except a soul that ceases to grow.

Points from Eloquent Pens.

Is it not sad to see a believer who has been converted five, ten, twenty years, and who has no growth and no strength and no joy of holiness!—Andrew Murray.

There are a great many church-members who are just hobbling about on crutches.—D. L. Moody.

My growth is simply because God Almighty is constantly revealing things deeper and deeper.—F. B. Meyer.

The stature of the Lord Jesus was not of itself reached by work, and he who thinks to approach its mystical height by anxious effort is really receding from it.—Henry Drummond.

With it all, even though God-made and God-given, the battle is not won. There are two other things essential which some of us find it as difficult to do as to take up and use the armor.—L. S.

Along with this "divine panoply" there must be all prayer and supplication, praying at all seasons in the Spirit. I fear, if any of us have found it less difficult, we are already unawares in the hand of the opposition. —L. S.

Heaven would be an uninteresting realm, and, in some respects, a dangerous one if we were not educated for it by means of trials which bring out nobility of character. Only after the frictions of time it is safe to promise frictionless eternity.—William T. Herridge.

My most passionate desire is to have a clearer and fuller vision of God.—Tennyson.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President.
Mrs. W. H. Carroll, Burlington, N. C., Secretary.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Miss Bettie Stephenson, Boone, N. C., Superintendent Young People's Societies and Cradle Roll.
Mrs. H. W. Elder, Richland, Ga.

REPORT OF THE VIRGINIA VALLEY CENTRAL WOMAN'S BOARD.

The Woman's Home and Foreign Mission Board of the Virginia Valley Central Christian Conference met in Winchester, April 16th, with the president, Mrs. W. T. Walters, in the chair.

After scripture reading and prayer, the Board entered into earnest discussions of plans of work.

It was decided that the churches of the conference be apportioned to the members of the Board as follows: An effort to be made to organize the women into a missionary society wherever possible and otherwise the use of mite-boxes to be urged—

Mrs. W. T. Walters—Winchester, Timber Mountain, Timber Ridge, Palmyra.

Mrs. M. E. Grove—Leaksville, Newport, East Liberty, Mt. Lebanon.

Miss H. C. O. Martz—Bethlehem, Concord, Mayland, Wood's Chapel, Whistler's Chapel.

Mrs Samuel Earman—New Hope, Beulah, Mt. Olivet (R), Bethel.

Miss Ivie Andes—Antioch, Joppa, Dry Run, Island Ford.

Mrs. J. K. Ruebush—Linville, Christian Chapel, High Point, Mt. Olivet (G).

It was decided that a better setting forth the urgent need of funds be sent to all the women in the conference. It was moved and carried that Mrs. J. K. Ruebush represent the Board at the Mass Meeting at Elon, May 27th.

The following program was framed for the Conference of 1913, which will meet in Winchester:

Hymn.
Scripture Reading, Mrs. Samuel Earman.
Prayer—Mrs. M. E. Grove.
Solo—Mrs. Boyd R. Richards.
"Our Work and Aim," Miss H. C. O. Martz.
"Our Finances," Miss Ivie Andes.
Solo—Mrs. W. A. Harper.
Individual Responsibility in Mission Work—Mrs. W. T. Walters.
Hymn.
Benediction.

The Board was organized last August and is just beginning to get things a little under way. The work has long been neglected but let us all pull hard, and all pull together.

MRS. J. K. RUEBUSH, Sec. *pro tem.*

DOES THE MASS MEETING AT ELON CONCERN OUR YOUNG PEOPLE'S MISSIONS?

The immediate answer to that question is: Very much, indeed. It is important for Glad Gleaners' Superintendents' and other representatives of Young People's Societies to attend, because—

1. This is to be an inspirational meeting for missions in general. All those who attend with earnest purpose will be sure to gain much in knowledge of conditions and needs, and in enthusiasm to work for the cause more than ever before.

2. The young people's work is to be discussed as well as the women's work. An exchange of ideas will be helpful in solving the problems our Young People's Societies and Glad Gleaners' Superintendents are from time to time facing.

3. It is important that every opportunity be used to develop the growth of our Young People's department. We have responsibilities to meet. One of these, and a most important one, is the support of the Santa Isabel field. The work there is prospering now under the leadership of a sincere, earnest Christian, a Porto Rican. Shall we not encourage him by meeting promptly and gladly our responsibility of supporting the field? To do this, we shall need more societies, more contributors, more people enthusiastic and determined that the work must succeed.

MARGARET H. BRICKHOUSE.

WELL! SOMETHING UNUSUAL!

February 8th the Mission Treasurer received fifty dollars for foreign missions from Memorial Temple, Norfolk, Va., Sunday-school. Nothing unusual about this, for that Sunday-school is used to contributing in a generous way for missions. Remembering that just about one month previous we had received fifty dollars from the same church for the same cause, led us to note closely the following from our good Brother Pitt's letter that brought the fifty, that brings the fifties from that church:

"Our Sunday-school has adopted the rule that as soon as $50.00 is in hand for foreign missions, the same be forwarded." That explains. We read on: "This sum is to be credited to the foreign mission pledge of Memorial Christian Temple for the year 1913." Now mark, here is the unusual feature about it: "Our school has raised this amount in advance of the annual pledge which will be made June 8, 1913."

Think of it, this Sunday-school, just one department of the church, has contributed and sent in fifty dollars, on, and *four months in advance,* of the time when the pledge is to be made. Yes; this is not only "unusual," but it is simply grand.

How does the Memorial Temple Sunday-school succeed in raising so much for missions and keeping it up so long? (For this is only a beginning of what they will add to that pledge). This is the secret of it, I am sure: Beginning back some twelve years or more when our good Brother, Dr. Barrett, was pastor, they were *taught* and *trained* to contribute *every Sunday* for missions. How do I know? In November, 1900, I spent a Sunday in that church and parsonage. They had just handed me a cheque for One Thousand Dollars for foreign missions, to which the Sunday-school had contributed about three hundred dollars. Were they tired of giving, and glad to get the burden off their hands? Not at all. This Sunday that I was there was the first after completing and paying their former pledge, and as I saw with my own eyes and had explained to me, they went right on that day taking the mission offering as they had been accustomed to do, and doing it with joy and gladness. The next year the cheque was one thousand three dollars and sixty-seven cents.

On, and on;—and still the Norfolk church and Sunday-school had stood nearly every year at the head of all our churches in the matter of contributing for foreign missions, at least so far as has been reported to the mission treasury.

TWO DEDUCTIONS.

1. The possibilities of our Sunday-schools for the cause of missions. Their undeveloped resources for the cause; the necessity for their development, for the benefit not only of the cause of missions for the present and the future, but for the blessing and the development of the Christ-like benevolent faculty of the individual members of the schools. (Fact is much of the giving in our Sunday-schools has a tendency to cultivate the spirit of selfishness more than that of benevolence—giving simply for themselves, their own school); and how is, or can, this development be brought about? Who will write it up, preach it up, teach it up, and how keep it up?

Oh, why are not more of our preachers, Sunday-school Superintendents and teachers teaching and training the children and young people in the interest of Christian Missions? What the Sunday-school of the Norfolk Memorial Temple church is and has been doing every year other Sunday-schools, in proportion to its ability, *can do.*

Heavy responsibility somewhere. Where is it? Read James 4:17.

2. The present lesson and example of the Norfolk church and Sunday school is to be commended to all our churches, schools, societies and boards,—not to defer too longg the sending of the offerings in order to send in larger bulks. Our family needs are daily, constantly through the year. We scarcely think of laying in the supplies simply *once* or *twice* a year. This would be hard to do unless we were well supplied with ready cash in advance. As our family needs require constant supplies, so with our missionaries and mission workers. In our appropriations from the mission treasury, payments are due quarterly; in the Foreign Department payments are due monthly; in the administrative department there are more or less expenses occurring almost daily. It is plainly to be seen that an almost constant inflow to the mission treasury is needed.

The lesson—frequent remittances.

J. G. BISHOP.

Dayton, Ohio.

The following is a copy of a letter sent out by the Woman's Board of the Virginia Valley Central Board:

Winchester, Va., April 16, 1913.

DEAR SISTER:

The Woman's Home and Foreign Mission Board of the Virginia Valley Central Christian Conference, in session, send Christian greetings and love to you.

We are anxious that the women in every church within the bounds of this Conference be organized into a missionary society; therefore we urge that you use your influence in your own local church in getting a society organized and in working order.

For information and literature write to Miss H. C. O. Martz, Lacy Spring, Va.

All of us realize that as a denomination we have not measured up to our opportunities along this line. Will you help remedy this condition? We need you.

The Board of the Southern Christian Convention asks us to raise $100 by May 19th. We have in hand $37.18. What will you do to help raise the remaining $62.82?

Any amount, however small, will be gratefully received by our treasurer, Miss Ivie D. Andes, Harrisonburg, Va.

Be sure to send all contributions by May 19th.

Thanking you, we remain,

MRS W. T. WALTERS, President,
MISS H. C. O. MARTZ, Secretary.

Sylvia Pankhurst, daughter of the leader of the British suffragettes, was released from prison on March 21 after serving half of a two months' sentence, on the ground that further to detain her would endanger her life. She went on hunger strike, and had to be fed by means of a tube forcibly injected into her stomach.

God met Job face to face, but after he had conquered. While he had to fight, God helped him without his knowing it and unseen.

RELIGIOUS EDUCATION.

(Continued from Page 5.)

ting thousands of students into one college;—nothing short of the admission that by and large the smaller college is better for the student, better for his mental culture and vastly better for his culture in morals. And experience is proving the value of the smaller college in these very respects. If you start inquiry as to the men of mark in the nation, you will be surprised at the numbers who have come from the smaller colleges. Our beloved Longfellow was trained at Bowdoin College, a small college in Brunswick, Me. Pres. Garfield was trained at Williams, a smal college in the north-western corner of Massachusetts. Secretary Root was one of the ablest men in President Taft's cabinet. He was trained at Hamilton, a small college in the hills of central New York. We might continue that list indefinitely, but the few examples suffice.

"Ex pede Herculem," From his foot we know Hercules.

In the smaller college every professor knows every student by his name. Acquaintance is mutual and it is intimate. The best traits of the teacher are impressed upon the students' habit of thought irradicably. And the regular result is plain living, high thinking and lofty ideals, which the students cherish as the standard for all their lives.

WAKEFIELD, VA., NOTES.

It has been so long, and so many things have happened, since I last wrote to THE SUN I hardly know where to begin; but any way the birds are singing, and the flowers are blooming as the spring wears away. A few Sunday nights ago we held an ordination service at Dendron Christian church, during which time brethern J. H. Barrett, and Luther Williams were ordained Deacons of said church. These brethren are well known among the several churches of Dendron, and in the community, and all feel that a suitable selection was made, and we hope and pray that the Deacons and all the membership will keep in pace with the leader-ship of the Holy Spirit. The Ladies' Aid Society of the Dendron church has recently beautified the church by covering the main auditorium floor with a new and expensive carpet. Those Dendron people believe in doing things. Last year a handsome department of two Sunday school rooms was added to the church, and a very substantial furnace was installed to heat the entire building. With all these improvements, and with a loyal people to keep the good work on the move it is a joy to the pastor to serve here in the Master's name.

On the fifth Sunday in March Mrs. Jones and myself were in Newport News, and the writer had the pleasure of preaching for our Newport News people. We had a very pleasant srvice and found brother Harward and his good wife heartily in the work. They are very popular there, and are doing a very excellent work. The few days there with the church people and my Uncle were much enjoyed.

Saturday before the fourth Sunday in April the writer had the great pleasure of visiting Berea (Nansemond) community. The first night there was most pleasantly spent at the home of our old friend and brother, R. B. Odom. He has a cosy home just on the bank of Nansemond river, and a very fertile farm, and a beautiful crop. Brother Odom has done well. He first got a good wife, then with a spirit of manhood, and the love of God, he has moved on to success and honor. The two bright boys and sweet little girl of his home cheer parents and visitors alike. On Sunday as brother I. W. Johnson, the pastor of Berea was called to Dendron, Va., to preach an Odd Fellow sermon to the Lodge at that place, I was asked to preach for him at Berea, which was done with the greatest of pleasure. It had been fifteen yars since the writer had been in that church, and as he stood and looked over the congregation our dear Col. Savage, Thomas Gaskins, E. J. Driver, and wife, and many others that were there years ago were absent, and the congregation was changed so much. The church is in a good working condition and brother Johnson is popular among those good people and is doing a good work there. Sunday night was spent at the magnificent home of brother and sister W. J. Lee. While we sat and talked of the by gone days, and of the many things that had happened since my first visit to that home, we could but praise the Lord, since the many changes were for the best.

Brother and sister Lee are kind hearted, thoughtful, enterprising, and appreciative of all those who are trying to do something worth while in life. We shall ever remember the pleasant visit to that home. Monday morning brother Lee took the writer to brother and sister George Rawles', where the day was spent very pleasantly. Brother and sister Rawles stay young and cheerful. May God bless this happy pair. Monday night found the writer at the home of brother Frank Winner. He and his good family gave bountiful hospitality, and as the hours passed away too fast, there were many things left unsaid. The great care of the afflicted daughter and of the two little grand children, with the fifteen years added, gave sister Winner's hair a few beautiful silver locks, yet she and brother Winner look young and cheerful. We love to visit these dear friends. Tuesday brother Winner took the writer to brother Reps Williamson's where the night was spent most pleasantly. Brother T. Williamson, and his dear sweet little girl were there and we had a lovely time talking over old school days. Brother and sister Williamson are dear good folks. The writer came home on Wednesday feeling glad to have had the privilege of visiting such a good people as those mentioned above. We hope to have the good fortune soon to visit them again.

C. C. JONES.

CHEERED THROUGH SUFFERING.

This would be a cheerless world if it were not for sorrow and suffering. It is easy to forget this when the suffering bears in hard upon us. And it is also easy to forget it when we are enjoying the blessings of health and happiness. For, as has been well said, "The greatest blessing in the world is health—except sickness." With the world as it is, we need the experience of weakness in order that God's power may be made perfect in us. And our sympathy for others would, it is to be feared, be a light and superficial thing if it sprang only from our understanding of ease and happiness, and never from the deeper places of weakness and pain. Often God can reveal his love to us through an experience of suffering as through no other way; and often we can reveal our love to others after we have suffered as we never could have done otherwise. So let us count it all joy when we are blessed through pain, and let us gladly claim the greater riches that God would thus give us. Better still, let us see to it that others shall be blessed because we have suffered. —*S. S. Times.*

The daily blessings of life ought to be constant reminders of Him from whom cometh down every good gift and every perfect gift.

The fourth session of the American Peace Congress will be held in St. Louis May 1-3.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

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SUMMER MISSIONARY CONFERENCES.

For some ten years the Missionary Education Movement, with headquarters in New York City, has been holding several conferences throughout the United States and they have been wonderful places of education, inspiration, prayer, instruction. Three are to be held this summer, and I wish many of our young people and pastors and church workers could get in touch with one of them. Some are held in Canada each summer. These conferences are for ten days and the strongest of leaders and speakers are secured. Such conferences are held each summer at Blue Ridge, (Black Mountain P. O.) N. C., Silver Bay, Lake George, N. Y., and Lake Geneva, Wisconsin. The North Carolina conference will be held in June 27-July 6; the Silver Bay conference July 11-20; the Lake Geneva one August 1-10. The spiritual uplift, the ten days of prayer, conference, beautiful environment, the opportunity of rubbing up against strong missionary leaders make it well worth the while of any who may plan to attend. They are surely days of uplift. I have attended the Lake Geneva and the Silver Bay conference and have been amply repaid for time and small expense.

The forenoons are given to intercession, mission study classes, normal classes, and open parliaments on methods and problems. The afternoons given over to open-air vesper services, and addresses on devotional, inspirational by speakers of rcognized authority on missionary, social, general religious problems. There are special conferences for ministers, laymen, with missionary exhibits etc. It is a vacation worth while.

Many churches are now putting a sum in their annual budget to help send one or two of their best workers for this training for their church benefit.

Further information can be secured of our mission office at Dayton, Ohio, or of the Missionary Education Movement, 156 Fifth Avenue, New York City. I am of the opinion that any of our men who can attend the one near Asheville, N. C., will not regret it.

WARREN H. DENISON.

Norfolk, Va., May 3, 1913.

HOT BISCUIT,

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THE HOPE OF A DARKENED WORLD.

Sin can turn even the words of God into things of squalor. And only Christ can redeem this sin-corrupted creation back to the glory that God still purposes. The best of Christ's present work in the created world is going to be made infinitely better when he returns to take personal possession of his world. Peter, writing of "the power and coming of our Lord Jesus Christ," and testifying of his personal eye-witness of the coming majesty when he saw our Lord transfigured in the mount, tells us that we do well to take heed unto this word of prophecy, "as unto a lamp in a squalid place until the day dawn." "Squalid" is given as the Greek meaning of the word rendered dark in the English versions. So this word, beautiful though it is, while still in the bondage of corruption, groaning and travailing in pain, may be counted a squalid place as compared with what it shall be after the return of our Lord has brought to pass the fulness of God's will. How eagerly should we look forward to that wonderful Day! How earnestly and unceasingly should we pray for Christ to return and take full possession of that which is his own!—*S. S. Times.*

WHEN LOVED ONES DIE.

It is always best for our loved ones in Christ to die just when they do. For them it is very much better to depart and be with Christ. An aged saint was speaking in a prayer-meeting on the joy he had had in looking to Jesus in the hour of bereavement when his wife was called Home. Then he said: "I wonder when our loved ones would get to heaven if we had the choosing of the time that they should go." Shall we rejoice that the time is not within our choosing, and, remembering that the death of his saints is precious in the sight of the Lord, share His gladness at their victory over death?—*S. S. Times.*

COULD NOT WRITE.

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

GOOD EXAMPLE SET IN OFFICIAL CIRCLES.

The wife of the Vice President, Hon. Thomas R. Marshall, is quoted as saying: "Never but once since our marriage have we attended a social affair on the Sabbath, and then Mr. Marshall announced on returning home that he had not enjoyed it, because he did not think it was right. He would never attend another." Verily strange things have come to pass in official circles in Washington. Social drinking is under ban in official circles, the President will not work on Sunday, and the Vice President will not participate in social functions on the Sabbath. The nation will be none the worse for this official recognition of the moral obligations of Christianity—*Baltimore-Richmond Christian Advocate.*

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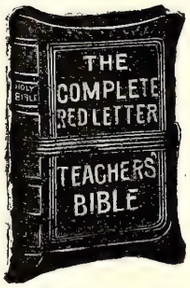

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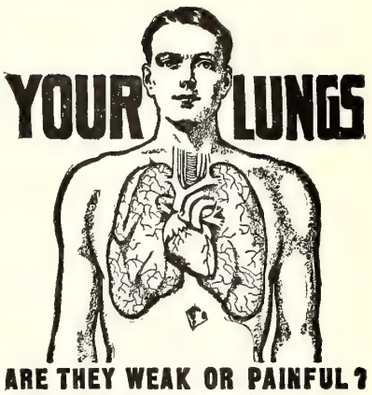

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It was our happy privilege to attend the Tri-State Convention of Orphanage Workers, which met with the Georgia Baptist Home, Hopeville, Ga., last week. There were twenty-eight representatives from the several institutions of the Carolinas and Georgia—one from Alabama. All the subjects received due consideration and the meeting was inspiring from beginning to end. But your unworthy servant was a patient listener through it all. So many good things were said by those of more experience than myself, I acted as a student.

DONATIONS:

M. A. Dofflemyer, 1 barrel of canned fruit; Bethel Ch. (Va.), 5 pounds dried fruit and 5 pounds beans; Joe Bynum Gay, Jr., 23 pairs pants, 32 blouses, all for boys; Mrs. A. H. Bean, ½ dozen plates; Mrs. W. W. Boswell, ½ dozen plates; Miss Ella Andrews, a bundle of clothing, shoes, dresses, collars, belts, etc., for girls; Miss Annie Williams, 1 hen and brood of young chicks.

We acknowledge receipt of "*Our Monthly,*" a magazine edited by Dr. W. P. Jacobs, of the Thornwell Orphanage, Clinton, S. C. This is a very attractive periodical and deserving.

—Some of the good women are sympathizing with us, in a substantial way, about our stove. We have $32.00 for this. Will need about $65.00 more.

Miss Louie Williams, Matron, was called away last week on account of the death of a cousin. She returned Wednesday to resume her work.

Nora Wadkins is spending a few days at her home, near Sanford, N. C.

THE SILK FISH.

BY VIRGINIA FARLEY.

"Uncle Charles, I saw a real silk worm today," said Claudia, proudly. "Our teacher brought one to the kindergarten, and let all of us look at it under a glass."

"I once saw a silk fish," said Uncle Charles.

"Now, Uncle Charles, is there such a thing as a silk fish?" Claudia asked.

"If a worm that spins silk is a silk worm, then surely a fish that spins silk is a silk fish," answered Uncle Charles.

"There is, Claudia," he went on, "a fish that is an excellent silk-spinner."

"I want to hear about it," declared Claudia.

"I am interested too," said Helen, putting aside her schoolbooks to listen closely.

"It is a shell-fish," began Uncle Charles. "It lives in the Mediterranean Sea, and pinna is its real name. The strong, pretty silken thread for which the pinna is prized are secreted by a gland at the base of the little creature's foot.

"It is the nature of the pinna to tie itself to rocks or other objects, and for a fastening it uses long, silk threads, and spins the thread itself.

"When, after a while, it gets tired, and wants to move to some other place, it pulls loose, and leaves the wonderful silk threads behind.

"It does not take them along, because when it gets ready to fasten itself to another rock it can easily spin more good silk threads. These delicate cast-off silk threads are called 'byssus.'

"They are carefully gathered by fishermen, and are woven into beautiful cloth, shawls, stockings, and other things. Soft, fine, shiny fabrics can be woven from byssus.

"The silk spinning pinna, though, has become so rare that articles made of byssus are very costly."

"I can hardly wait for morning to come," said Claudia. "It will be such fun to tell everybody at the kindergarten about the silk fish. I hope that I can remember all about it."—*Selected.*

Salem, O., Presbyterian society has reached ninety-five per cent in the Efficiency Campaign.

HOW THE "BILLY" SUNDAY REVIVAL STRUCK THE WYOMING VALLEY.

BY CHARLES E. GUTHRIE.

On Sunday night, April 13, there was brought to a close in the tabernacle built for the purpose in Wilkes-Barre, Pa., the most remarkable religious awakening that ever occurred in northeastern Pennsylvania. The leader of the campaign was the Rev. "Billy" Sunday, ex-baseball player and evangelist, assisted by ten special workers. On Sunday morning, February 23, the meetings began, and with thee services every Sunday and two every week day, they continued with increasing interest, for seven weeks and eight Sundays. The total attendance at the tabernacle was 668,300, an average of a little over 7,300 for each of the ninety-four services. The total number of those who "went forward," by which is meant they arose, went forward, shook hands with Mr. Sunday and publicly expressed their acceptance of Jesus Christ as their Personal Saviour and signed cards giving names, street addresses and church preferences—the total number of such was 16,584. Quite a goodly proportion of these were members of church already, who either confessed that they had never been converted or had experienced a decline in their Christian life and desired to begin over again. The quickening of the churches is as remarkable as the conversion of the unchurched people. The number of small children included in the total is not large.

Some idea of the breadth of the appeal made by Mr. Sunday's preaching may be gained from a study of the distribution of the signers of cards among the churches. The latest classification gives the following, using only the churches of Wilkes-Barre for illustration:

Baptist, 521; Disciples, 214; Congregational, 366; Evangelical, 547; Methodist, 2,919; Presbyterian, 1,862; Reformed 281; Catholic, 104; Hebrew, 4; Lutheran, 240; Salvation Army, 39; Grace Mission, 9; Universalist, 1, Protestant Episcopal, 183; undecided, 65.

The largest number of cards signed for any one congregation was 760; the second, 562; the third, 511.

The revival campaign was not only a union movement of the churches, as seen in the figures given above. It was also a union movement of the Wyoming Valley, with Wilkes-Barre as headquarters. Wilkes-Barre is environed by towns ranging in size from small cities to tiny villages nestling over the mountains, some of them twenty-six miles away. Six thousand four hundred and twelve persons signed cards for churches in these outlying centers, as follows:

Ashley, 682; Courtdale, 71; Dorrancton, 411, Edwardsville, 524; Forty Fort, 372; Hudson,

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"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. **"DANDY"** size, 25c.

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Facing Opposition

The finest effort of one's imagination—with these figures before him—can give but a poor idea, at best, of the significance and power of the religious impact upon this valley, steeped in political corruption, beer drinking and Sabbath desecration. The beer bill for this (Luzerne) county last year was $17,000,000. The interrelated interests of liquor, politics and business had resulted in producing a timidity in the business community and even in the churches that was appalling. So impudent had these "interests" become that at least one emissary of the brewers sought an interview with the ministers in the hope of convincing them that Mr. Sunday was not a fit man to be brought into our highly respectable community. The ministers promptly and indignantly refused to discuss the character of any minister with such self-appointed defenders of ecclesiastical regularity! It is common report that banks and other lines of business —some of whose officers were identified with the evangelistic campaign—were threatened with a withdrawal of heavy deposits and a loss of trade if they persevered in their efforts to bring Mr. Sunday here. One instance is known where a bank officer hurled back his defiance with the threat that certain "paper" might be called suddenly, and, if so, certain people would be greatly embarrassed. Thereupon the "chatter" ceased. Month by month a disreputable sheet, devoted mainly to abuse of Mr. Sunday, was sown broadcast throughout this region; but the very exaggeration of its emphasis produced the inevitable reaction and resulted in no harm being done.

From Curiosity to Wonder and Awe

The change produced in seven weeks was well expressed to the writer by a young business man, a university graduate, who said: "The thing that has impressed me most of all in this campaign has been the change from good-natured curiosity at the start to wonder as it progressed, and to awe at its close." This is not an individual observation. It describes exactly the general feeling of the public. For, in a manner that surpassed the greatest expectations of its promoters, and even extorted from Mr. Sunday himself the confession that it exceeded anything experienced in his career, the revival won its way until it included all classes, from the day laborer, messenger boy and servant girl to educators, cultured people of wealth and leisure, corporation heads and the most conservative ministers of the gospel. The Mayor, a Roman Catholic, gave publicity to a letter to Mr. Sunday commending him to the great work accomplished for the uplift of the city. Mr. Bertels, executive head of the Federated Charities, bore eloquent testimony to the effects wrought among the poor, the drinking classes, wife-beaters, wife-deserters and "ne'er-do-wells" generally. Father Curran, Roman Catholic priest, in a public letter on the front page of an evening daily, extolled the work in the strongest language he could command. President Sprague of our Wyoming Seminary and Superintendent Coughlin of our public school cooperated enthusiastically with the entire program. "And what shall I say more?" Time would fail me to tell of dignified bank officers, city and county officials, contractors, merchants, office girls, called "business women," newspaper editors and reporters, mill, shop, store and porters and press men who have helped to change the face of this beautiful valley. The changed "atmosphere" is evident everywhere.

Prying at the Secret

What is the secret of Mr. Sunday's success? Who can tell! His preaching is orthodox to the core. No cheap-John clap-trap methods are used to advertise or catch any-

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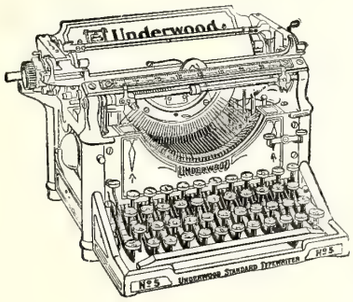

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body. Themes like the second coming of Christ; Hell; the Bible; nuts for skeptics to crack; "Booze —or—get on the water wagon"; sin and its punishment—these and kindred themes were dealt with day after day. Mr. Sunday's personality cannot account for the results, for there was, and is, an aloofness about him which forbids comradeship, or more than very limited contact. Said one prominent worker, "Why, I count myself favored, for I shook hands with Mr. Sunday *three times!*"

The splendid organization he maintains and dominates covers every part of a city's life: Mr. Peacock, the shop meetings at noon; Miss Miller, the business woman; Miss Saxe, Bible study and district prayer meetings; Messrs. Rodeheaver and Ackley, the chorus work; Miss McLaren, the soloist and general substitute; Mrs. Asher, companion and counselor to inquirers and great personal worker; and Mrs. Sunday, the real "power behind the throne" of all the rest.

Two splendid achievements marked the campaign as it progressed. One was the demonstration of church unity in an actual task without preliminary discussion and unimpeded by red-tape; the other was the splendid social spirit aroused—which gives strong promise of permanence.

Follow-Up Work

Two products already at work justify hope both of the success of the follow-up work and of the continuance of the evangelistic passion: one is the organization of a personal workers' league, consisting of men only, with noonday meetings at the Young Men's Christian Association, and the formation of teams for work where needed; the other is the organization of district Bible classes covering the city and valley entire. In pointing to these one does not and should not forget that the by-products are as extraordinary in many ways as those mentioned. Anti-cursing clubs, sober men, untangled alliances, better Sabbath observance, the raiding of speakeasies and clubs by a converted sheriff, the release unto joy of lifes sordid, selfish and sad impel one to the utterance of what is paradoxical and yet literally true, in saying the impossible has come to pass, the unheard of is here.—*N. Y. Christian Advocate.*

A SPLENDID TONIC.

Cora, Ky.—Mrs. Iva Moore, of this place, says, "I was so weak, I could hardly walk. I tried Cardui. and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefitted by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

TWO BOYS IN A COUNTRY CHURCH.

There is a Baptist Church in the country near Murfreesboro, Tenn., where a number of years ago a rural shepherd met his appointments one Saturday and Sunday each month. It was not an eventful pastorate as the world reckons, though the flock grew under his ministry and there were several additions in the special meetings that were held from time to time. But among those who joined under his preaching and were by him led into baptismal waters were two boys who are now honored professors in the Southern Baptist Theological Seminary—Drs. W. O. Carver and B. H. DeMent. The faithful pastor of the little Church in the country—Rev. J. T. Oakley —did his work and went elsewhere to minister, not knowing at the time how far reaching was his influence. And so it is with many another pastor in town and country.—*The Biblical Recorder.*

HERE'S SOMETHING WORTH YOUR WHILE.

The J. Van Lindley Nursery Co., Pomona, N. C., is giving away 10,000 copies of their book "How to Plant and Grow Fruits and Ornamentals." It tells all about the planting, cultivation and care of fruit and ornamental trees, shrubs, vines, etc. If you have a lawn, garden, orchard or flower yard, you should apply for one of these books before the edition is exhausted. It answers nearly every question necessary to be known in successful flower, fruit and lawn culture. Every home owner should have one as a guide to making the home beautiful and the orchard and garden profitable.

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The *Vaterland,* a steamship of the Hamburg-American line recently launched, is 950 feet long and 100 feet wide. It will carry a search light that will throw a beam of light seven miles and will carry enough life-boats for every passenger.

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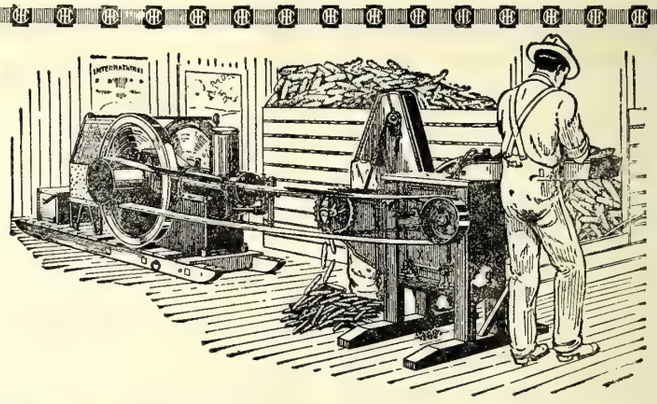

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ANNUAL

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SOUTHERN RAILWAY.

Tickets will be on sale on May 24th-25th-26th-27th-28th, and for trains scheduled to reach Chattanooga before noon on May 29th, 1913.

Tickets will be limited returning to reach original starting point not later than midnight of June 5th, or if you desire to remain longer, by depositing your ticket with special agent Chattanooga and paying a fee of fifty cents final limit will be extended until June 25th, 1913.

Tickets for this occasion will be on basis of one cent per mile.

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OUT OF THE FIRE.

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The News ond Observer plant was destroyed by fire on April 24th. But it did not miss a single issue. It appeared the morning after the fire, fresh and resolved to give the news to North Carolina folks.

Work begins at once to rebuild, new machinery has been ordered, and the News and Observer will be better than ever, and try more than ever to serve the people of North Carolina.

The News and Observer needs one thousand new subscribers. The price is six dollars a year. Will YOU not help that paper to rise from its ashes superior to the flames by enrolling yourself as a subscriber?

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THE REASON WHY

The man was a carpenter. His hammer made a merry tune as it pounded the nails, and I saw from the expression of his face that something was giving him inspiration and courage. "Are you a student?" asked the old man, as he reached for another nail, and to my "Yes sir," he paused and wiped the perspiration from his face and asked, "What are you going to do when you get through college?" "Preach," I replied. The old gentleman quickly said, "I have three boys preaching the gospel," and lifted his hammer and continued his work. Then I knew why his hammer gave music to the air and why his face was all aglow.—C. B. RIDDLE.

Both branches of the Vermont legislature have passed a bill appropriating $15,000 for a statue to Franklin Pierce, the only President of the United States Vermont ever had. Pierce was a proslavery man, and a Democrat, and all bills heretofore appropriating money for a monument to his memory have been killed, the present legislature being the first Democratic one in 40 years.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Moston, Mass., he will direct them to a permanent cure. He has nothing to sell or give; only tells how he was cured after years of search for relief. Hundreds have tested it with success.

Every man is a volume, if you know how to read him.—Channing.

Be courteous, be obliging, but don't give yourself over to be melted down for the benefit of the tallow trade.—George Eliot.

A man is in no danger so long as he talks his love; but to write it is to impale himself on his own pot hooks.—Jerrold.

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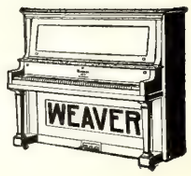

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J. O. ATKINSON, ... EDITOR

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Application for admission as second-class matter at the Post Office at Elon College, N. C., applied for.

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MARRIAGES

Everhart-Rodgers.

A pretty wedding was solemnized at the home of the bride's parents, Mr. and Mrs. W. A. Rodgers, when their daughter, Virginia, became the bride of J. Raymond Everhart. The ceremony was performed by the writer. The attendants were Miss Nellie Rodgers, sister of the bride, and Mr. Ernest Everhart, brother of the groom. The wedding march was played by Mrs. W. T. Walters. Mrs. Everhart is a member and assistant organist of the Winchester Christian church. Mr. Everhart is a plumber. The happy couple have the best wishes of a host of friends in which the writer joins. W. T. WALTERS.

DEATHS

Hancock.

Mrs. Lucy V. Hancock, wife of Bro. J. Q. Hancock, of Dory, Va., died at Richmond, Va., April 18, 1913, aged 45 years and 8 months. For several weeks before her death she had suffered intensely and was carried to the hospital for an operation, but died before she returned.

She had been a member of Barretts church for several years and lived a consistent Christian life. She died in the triumphs of this same faith.

She leaves to mourn her departure an aged mother, a devoted husband, one daughter, four brothers and one sister.

Funeral services were conducted by the writer in the presence of a large gathering of friends.

R. H. PEEL.

A READING NEIGHBORHOOD.

The *Progressive Farmer,* in an article on "Some Things You Can Do" to help your neighborhood, has this paragraph:

If there ever was a time when our farmers needed education more than at any other time, that time is right now. Vast problems, involving perhaps the veritable remaking of our rural civilization, are pressing for solution. See that your children are as well educated as possible, and help the cause of education in your neighborhood by getting your neighbors to read the best papers you know. Thousands of farmers have educated themselves by reading good papers. "Make your neighborhood a reading neighborhood," and it will be an intelligent neighborhood, and cooperation will follow.

Fifty years ago there was a neighborhood in one of the counties of North Carolina that was derided for miles around because the people who lived there kept themselves poor buying books, and educating their children. Some of the farmers actually sent their sons—nay, their daughters—to college, to the amused contempt of the rest of the county. They kept an excellent high school going for years; they even organized a debating society, and built a modest but neat brick hall for it to meet in. It was a genuine scandal to their thrifty neighbors the way these people wasted their money on such things as magazines and newspapers, every house in that community was full of them, and high-class, expensive ones too. But the inhabitants of that community were obstinate and held to their career through jeers and jibes.

Out of that community, which never held more than 50 or 75 souls, there have come at least half a dozen men who have reached state-wide eminence; among the sons of those stubborn pioneers are lawyers, doctors, preachers, editors and teachers galore. Some of them have returned to the farms and are now showing the surrounding country what scientific agriculture means. Out of the last generation there has not gone out a single one who has made a failure in life; and several have had brilliant careers. And through its great sons the community itself has come to have a name known all over North Carolina; many a reader of the Daily *News* will recognize it by no better description than is given here.

"Make your neighborhood and it will be an intelligent neighborhood." Yes, indeed. The chances are that it will become in the course of time a great neighborhood.—*Ed. Greensboro Daily News.*

NORFOLK SOUTHERN BUYS NEW EQUIPMENT.

Norfolk, Va., April 9th.—Norfolk Southern Railroad, it is announced in New York, has ordered 300 ventilated box cars, 160 flat cars, 40 ballast cars, 6 cabooses, 6 passenger cars, 3 mail and baggage cars, 5 consolidation locomotives, 4 10-wheel locomotives, 2 electric motor cars, 3 trailer cars for Electric Division service and 1 derrick car, the contracts being distributed among the following: Mount Vernon (Ills.) Car and Manufacturing Co., Baldwin Locomotive Works, Philadelphia; and the American Car and Foundry Co. Industrial Works, Bay City, Mich. Southern Car Co., High Point, N. C.

A movement has been started in New York City to start a citizen's party in order to fight Tammany.

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., MAY 14, 1913 NO. 20

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

They Arrived.

They did quite differently from most people. They arrived. All of us start: just keep on starting. Our trouble is that, before we arrive, we go elsewhere. Some of the brightest and best people you know have this one failing. They do not arrive. They are certainly different from Abraham and the company that went with him. "And they went forth to go into the land of Canaan; and into the land of Canaan they came." (Gen 12:5.) For literary expression, and for a philosophy of life, you can't beat that.

Napoleon said something like it. "The best way to take Vienna is to go and take Vienna." Many start; but few arrive. When dangers, or difficulties, or hindrances come we give up, falter by the way, turn back. Abraham, and all the world's faithful arrive.

Putting God First.

We sometimes get the idea that bad examples, and bad deeds, and sinful acts only are transmitted from father to son.

The papers have been printing far and wide the pious words, emblems of simple trust and faith, found in the will of the late J. Pierpont Morgan. A Boston paper relates that while Mr. Morgan would not often make a public address, on his last visit to Boston he did make a short public address in which the great financier used these words: "My father, in bidding me farewell, when I left him to begin a business career said, Always be true to your country. Next to loyalty to God, make that your supreme endeavor. Be faithful to the government, and in all your transactions see to it that it suffers no detriment at your hands." The father who, in dealing with his son and talking to his son, puts God first, and keeps the divine idea uppermost, will see the fruits thereof in after years.

Prefers Water.

This government is spending millions of money to get water, pure, plenteous water in and through the Panama Canal. But before its wholesome work was done, the saloon men, eager, as they are, for the destruction of life, limb, and character, rushed in with thirty-five saloons to *supply the* thirst. But our Secretary of War Garrison prefers pure water for our Canal Zone and his order moving every saloon out of the Zone has gone forth.

All hail, Secetary Garrison! May your kind multiply. Your chief, our President, refused to serve wine at his table. Your colleague, our Secretary of State, declined to allow any liquors on his table when he gave a dinner to the diplomats. And now, Mr. Garrison, our Secretary of War, you wipe out all saloons in the Canal Zone. Somehow these things make us feel comfortable and very glad. As the *Christian Endeavor World* (Boston) remarks: "The wife of the Vice-President declares that she also has never served intoxicants at her table, and does not intend to begin. This is indeed a cold-water administration."

He Loved His Mother.

Rev. Dr. Peck relates that in the memorable morning in Manila Harbor, after the signal for action was given a powder boy asked permission to dive for his hat which he had dropped overboard. Being refused, he rushed to the opposite side of the ship and leaped into the sea. The coat was rescued but the lad was thrown into prison for disobeying orders. Being court martialed, he related to Admiral Dewey that his mother's picture was in his coat pocket, and he was taking a last look at that when his coat went overboard. With tears in his eyes Admiral Dewey ordered the boy's release. When a boy loves his mother well enough to risk his life, and hazard all, for her picture, you may count on him as having that in him which is worth while.

But our Savior not only risked, He gave his life that "whosoever would believe on Him should have life everlasting." No boy ever loved his mother in all this world like the Savior loves the poorest, the sinfullest, and the most wayward. Multiply any incident of human love by ten thousand, and then you will not have so much as touched the shallowest currents of His immeasurable love.

Feeding The Hungry.

There would not be any hungry people in the world, who could not be immediately fed, if all would hear and heed the gospel. Our Savior did not intend, our Creator did not design, that men and women should be hungry without having wherewithal to appease hunger. "I have been young, and now am old," observed David, "but this one thing I have never seen, the righteous forsaken, nor his seed begging bread."

Hunger, poorly cooked food, inadequate diet, lead to many ills in this life and are the foundations of many domestic trials and tribulations. Jesus understood this and so refused to send the multitudes away in a hungry condition, when they had spent hours with Him. They would be in a critical and unwholesome frame of mind. A Supreme Court Justice in New York a few days ago, trying to settle a difficulty between a man and his wife, sent them away to a restaurant, while the Court adjourned. He ordered a bountiful repast for the unhappy pair, and that they should talk over their difficulties while they ate heartily together. When Court convened the man and wife announced that they had made up. The Judge extended his congratulations and the two went off home together apparently happy. It is hard to be happy on an empty stomach. Pure food, and properly prepared food, are together the source of untold human ills, woes, and miseries. "Give ye them to eat."

A National Danger.

We had been expecting that the total abstainers in authority would draw fire. They have. The liquor folks are alarmed. This cold-water and grape-juice business looks too much like sanity, safety and sobriety to them. We felt sure the howl would come sooner or later. It comes by way of The *Brewer's Review* in these words, "Prohibition is no longer a local issue. The last stage has been reached. Prohibition is a national danger. The enemy has shown that he is the controlling power in Washington. The enemy is not resting on his laurels. He is already marching forward to the next battle. He knows what the next step is." So the liquor people are alarmed and are mad—because our officers at Washington are ruling liquor out. All right. Let the fight go on and may the Lord help us.

The Temperance Wave.

The map prepared recently, and sent out, by the Anti-Saloon League, shows that the cause of temperance sweeps on toward triumph. There is now in the United States a population of 46,000,000 living in no-license territory. Of the 2,856 counties in the United States over 1,700, nearly two-thirds, have no saloons. More than 500 cities with a population of 5,000 or more each are dry, and nine States have state-wide prohibition. The Michigan legislature has recently asked Congress to submit to a vote of the people an amendment to our Constitution prohibiting the sale of liquor anywhere in the United States. If the people get a chance at nation-wide prohibition, it is highly probable that they will banish the saloon, as already more than half the whole population now live in prohibition territory.

And all this has come about by education, agitation, and organization, in the past few years. He is short-sighted indeed, who thinks the temperance tide is receding. It is rising higher and gaining volume and velocity every day. Have you a son, a brother, a husband who has fallen into the clutches of the saloon? Preach temperance, and pray the God of our fathers that the tidal wave may sweep on.

There are always those whose eyes are holden so that they cannot see the beauty and holiness that wait in any place where men live, but must go to the ends of the earth in a vain search for that which stands at their doors. Sir Launfal leaves the Christ at his gates when he goes on the long and idle quest and finds his Master only when he has learned that the divine is always close at hand. The illusion of the remote, complex, and obscure is the thinnest of veils to those who have once seen life face to face and passed through the process to the reality.—*The Outlook.*

The conventional fault-finder is one who thinks that right always lies in the opposite direction.—*Ex.*

State Library

EDITORIAL

EXALTING MAN.

What is man, that thou are mindful of him? Thou has crowned him with glory and honor. Psalms 8:4-5.

There are many ways in which God seeks to honor and exalt man. He made man in His own image; He gives man the power of abstract thought; He permits man to see, realize, and enjoy the good, the true, and the beautiful.

These are high priviliges which God does not grant to any other being other than man. While these are high and exalted priviliges, there is another different from these and higher and more honorable than either.

This highest of all priviliges given of God to man is the privilege of *giving* to advance the kingdom of God.

There are three things we may give: Ourselves, our time, and our substance.

The minister gives himself; the mother gives her time; the philanthropist gives his substance. This is honor, this is exaltation; to be allowed to contribute to the salvation of men, the building up of the church and the advancement of the kingdom of Christ. God did not need, from His lack and want, that men should give themselves to preach. He could have dispatched the holy angels and they woull have proclaimed the gospel message.

God did not need, from His lack and want, that the mother should waste her strength bending over the frail form of her delicate child. But God wanted to create a new sort of heavenly sympathy, of divine tenderness, of loving interest here on earth; and so he permitted this earth to sound far and loud with the meaning of Mother. God did not need, from His lack and want, that men should contribute their dollars to buy bread for the hungry, shelter for the homeless, and to send the gospel to the heathen. But man needed to know the depth of human want, the height of human hope, and the joy of seeing others saved. God wanted to honor and exalt man; that is the reason man is permitted to give to advance the kingdom.

God is not poor that He needs your money. God is rich. The cattle upon a thousand hills is his. At His command the mountains bring forth treasures, and the fields smile with golden harvests. At God's utterance every stone would turn to gold, every pebble be transformed into diamonds. God does not need your dollars, but you need the joy, the honor, the exaltation of sharing your dollars with God in the betterment of the world, in the salvation of men.

The reason why God lets us give of our substance to further His cause is because He loves us so. He wants us to feel that "we are co-laborers together with God."

It is as much some men's duty to make money as it is that of others to preach, to teach, to go as a missionary. God has given to some the peculiar ability to make money. Now He certainly did not give this talent to some because He wanted some to be rich, and lavish recklessly upon themselves. Nay, verily, God is no respecter of persons. But God gave the ability to some to make money more than He did to others, because He wanted them to enjoy with Him the work of relieving human suffering, spreading His glorious gospel, doing His divine work. The rich man ought to be the happiest man in all the community. He has the privilege of sharing in a marked manner heaven's joy in the salvation of souls.

I know a rich man who is enjoying life to a wonderful degree. He is sharing heaven's joy about fourteen times as much as any other one man. He supports fourteen missionaries in the foreign field from his own private purse. (And this is only a small part of his gifts to the Lord's cause).

The Lord has given this man a talent for making money. The man has discovered his talent, has made several millions, and enjoys the exaltation, the distinction and the honor wherewith God hath honored him. He gives of his substance with a liberal hand to advance God's kingdom. God does not need the man's money; but through his money the man is working with God for the salvation of souls.

No man knows the joy of living until he has discovered the grace of giving.

"The liberal soul shall be made fat," because it feeds in God's banquet hall. Pity the man who gives grudgingly, or does not give at all. He is cheating himself out of the honor that God wants to confer upon him.

A WORTHY CAUSE.

The Christian Orphanage is the creation of our sacrifices, the child of our care, and the institution of our affections. We have done well to build and equip. A half-hundred and more fatherless and motherless ones have been gathered there, and our liberality must supply them food and raiment.

It takes every dollar our Sunday-schools and churches give, through the usual channels, to supply current expenses to buy daily bread.

Every extra need calls for extra contributions, extra gifts and liberality.

This is why, now and then, the Superintendent in his department makes appeals for special donations.

Now, beloved, we have really and truly come to a necessity which *must* be provided, save to a necessity which *must be* provided, and there are no funds with which to provide, save those that are contributed in a special way, as special individual gifts.

The necessity of which we speak is a water and sewerage system. The time has come when this is no longer a matter of choice—it *must* be provided.

Many a SUN reader will possibly say "We have no water or sewerage system in our house." Possibly. But between sixty and seventy-five people do not live in your house either.

It is positively dangerous, really and truly threatening for this number mostly children, to live under one roof without a water system.

The Trustees have ordered this system put in at a cost of about $900.00. There is only about $335.00 on hand. The rest must come in by special gifts; or it will have to be borrowed. Don't let us go deeper in debt. Help us with this needed charity today.

Rev. E. M. Carter, our worthy superintendent is practicing every economy he knows; is using well every dollar he gets, is doing all he can to maintain and build up this worthy charity. He deserves and should have the sympathy, and hearty cooperation of the brotherhood everywhere. He asks, he deserves, he needs, just now in his great undertaking, every dollar he can get, outside of enough for current expenses, to put in this water system. If you can spare a dollar, reader, send it to him. He needs it; the institution must have it. The call is urgent; the necessity pressing, and the cause a most worthy one indeed.

Will not many SUN readers send checks and save the embarrassment of having to further burden the institution with debt?

THE ART OF LOAFING.

The alert Charlotte *Observer* knows a great many things very well, but when it does fall it tumbles. We quote, to convict, from a recent editorial utterance:

"In his installation address at Washington and Lee University Dr. Henry Louis Smith declared that the institution should "teach future citizens to loaf wisely and to play happily as well as to work efficiently and study diligently." This is all right except the word "loaf." It does not convey accurately to the average reader's mind what Doctor Smith meant."

Dr. Smith is a scholar and a philosopher, and evidently meant what he said. He may have gone to the limit, and stepped on the border in the use of his word "loaf," but all really great speakers and thinkers do that. Failure is just one short step removed from success, defeat only one inch from victory. But back to "loaf." Surely our esteemed must know that the art of taking time, being at ease, not worrying, failing to fret and fuss, is a lost art, one that has been buried beneath the mad whirl and furious rush of this nervous age. It is far easier now to work and worry than it is to loaf and rest. Electricity fills the air. Our brain and nerves have caught the fever. Nobody stops. Time was when men could take a day off and visit their neighbors. That day is gone. We knew the time when farmers and business men could stop awhile with their families every day and have family prayers. The man who tries that now is likely to be disturbed every minute by the 'phone bell, or a half dozen callers on business. Men do not even stop work now when they go to church. A minister related recently that he approached a business man of his church, just after the sermon, and thanked him for the straight look and unbroken attention given to the sermon. "You did not take your eye from me," said the minister, "the whole time I was preaching, and your close attention was inspiring." The business man, who occupied the front seat, frankly replied, "I am ashamed, Sir, but really I did not hear one word of your sermon, from text to benediction. I have been on a big business deal the past week and had not finished it when Sunday came, and I was going over it all in my mind as you preached."

Dr. Smith was evidently speaking in his inaugural of the inability to stop awhile and think a bit about more weighty matters. While we write there falls under our eye this paragraph from *The Biblical Recorder,* of Raleigh:

"One of the sins of our time is the rush and swirl of our life. We have so little time for the real things that minister to our happiness and usefulness. Some one has made the striking observation that the evil one has no better aide-de-camp in this generation than hurry. And one of the evils of hurry is the inevitable tendency to neglect the weightier matters. For instance: 'You cannot treat God as a passing acquaintance dismissed by a nod; you cannot starve your soul and choke it off from quiet communion with Him and hope to write autobiography fit for the library of heaven'."

PROGRAM FOR MISSIONARY SOCIETY FOR MAY.

Song.
Prayer by Leader.
Scripture Lesson, Psalm 67.
Chain of Prayer for the Enlargement of God's Kingdom.
Song.
Essay: Why Foreign Missions?
Essay: Why Home Missions?
Song.
Business Session.
Roll Call
Response with a verse of Sreipture.
Song.
Mizpah Benediction.

Christianity removes the attraction of the earth; and this is one way in which it diminishes man's burdens. It makes them citizens of another world.—Henry Drummond.

NOTES AND PERSONALS.

—Rev. A. M. Hanson changes his address from Princeton, N. J., where he has been doing University work for the past year, to 618 Boone St., Marshalltown, Iowa.

—"It is a waste of politeness to be courteous to the Devil," said Garrison. A maxim worth remembering provided you are sure it is the Devil to whom you are paying your discourtesies.

—Mrs. J. T. Weldon, D. F. D. 5, Louisburg, N. C.: "I am really glad of the great improvement in THE CHRISTIAN SUN. The print is so much better and the size is fine. I wish you much success."

—Editor Clarence Poe, of *The Progressive Farmer,* Raleigh, N. C.: "I congratulate you upon the greatly improved form and appearance of THE CHRISTIAN SUN. I am glad to note such progress and wish you good luck."

—We deeply sympathize with our brother R. T. Kernodle, and his dear family, of Union Ridge, N. C., in their recent bereavement. The wife and mother, a most noble and devoted Christian soul, passed out to the spirit land May 9th.

—The new Elon College catalogue of 178 pages is a masterpiece of the printers' art, and certainly reflects credit upon our Southern Christian Publishing Company and proves its ability to get out the very best sort of book and job work.

—Dr. J. F. McCulloch, Greensboro, Says: "The Biederwolf's meetings are great. The attendance is great, the singing is great, the preaching is great, the results are great. It has been a long time since our city was so stirred religiously."

—Alonza C. Hall, Columbia University, New York: "I am pleased with the opportunity of seeing the bright, happy, CHRISTIAN SUN in a dress that is withal becoming and satisfying. Form and matter are congenial now, and THE SUN will shine more brightly."

—Rev. J. W. Harrell, pastor Washington St. Christian church, Portsmouth, Va., preached a special sermon commemorative of "Mother's Day" to the Junior Order of American Mechanics of the city who went in a body to hear him last Sunday night. His subject was "Mother's Place."

—The Smithfield *Herald* says of President Harper's baccalaureate address before the Kenly High School on Sunday, the 4th inst. "Dr. Harper, being a former teacher of the Kenly school, made of his address a heart to heart talk. He made a most vital impression on the people of Kenly."

—Since forwarding cashier's check for $101.67 to Rev. J. G. Bishop, D. D., Dayton, April 29th, we have received the following additional: Master Kenneth P. Maddox, $1.00; Rev. P. T. Klapp, $1.00; L. S. Parker, $1.00; Berea (Nansemond) Church, Drivers, Va., $15.00; H. D. Lambeth, $1.00.

—Our friend, Mr. De Roy Fonville, an Elon College honor graduate and a very successful practictioner, announces under date of May the 1st that he has opened an office for the practice of law in the town of Burlington, N. C. We wish for our friend, Mr. Fonville, all the success which he so richly deserves.

—His physician has advised that Rev. J. M. Roberts, pastor Main St. church, Berkley, Va., take a seven months rest in the open air in the mountains. Brother Roberts has not decided where he will go, but will leave as soon as able. He is sitting up some about the house and expects to be able to travel shortly. He has our best wishes for complete and early recovery.

—Rev. W. L. Wells, Columbus, Ga.: "Enclosed is my renewal to THE SUN for another year. THE CHRISTIAN SUN is no longer in partial eclipse, but is shining more brilliantly than ever before. To say the least, I am delighted with it. Heartiest congratulations. You may expect some new subscriptions from my field soon."

—We are certainly grateful for the scores of messages congratulating our Publishing House on presenting the people each week now THE CHRISTIAN SUN in such improved, enlarged, and readable form. Kindly speak to your neighbor, dear friend, about your church paper, and ask him to subscribe for it—he needs it in his family.

—Mrs. J. M. Roberts, Windsor, Va., writes: "The physician finds no dull spots in husband's lungs. Respiration about the same all over both lungs. The main trouble is with his throat. He will consult a specialist and will spend some time in the mountains taking a complete rest, after which our physician thinks he will be sound again."

—Our often esteemed neighbor, the Greensboro *Daily News,* had as the headlines of a recent editorial: "What Will Be the Next Issue In National Politics?" Oh! brother and beloved, please don't. We haven't got over this issue yet. Let us rest six months at any rate and then you may pump us with "paramounts," and "platforms" again.

—Word comes that Rev. L. E. Smith, formerly pastor of First church, Greensboro, but now doing theological work at Princeton University, has passed successfully first year work and has been advanced to the work of the second year. Bro. Smith is a man of bright mind, and success in study goes easily with him. He is to remain at Princeton another year.

—Rev. P. T. Klapp: "I am encouraged and delighted with *THE SUN* in its present form, size, and condition. I wish it may soon be found in every home of our church. I hand you herewith two new subscriptions, and I trust to hand you others shortly. You have my best wishes in this great undertaking to give us a first-class denominational paper."

—J. Beale Johnson, Cardenas, N. C.: "You must accept my congratulations on the greatly improved and now exceedingly handsome CHRISTIAN SUN. It is the most beautiful church paper I have seen. Enclosed find check for $3.00 for two new subscribers. Wish I could get a thousand. THE SUN deserves them." Thanks. (That is almost as good as going a-fishing, but shall not prove a substitute).

—Rev. W. D. Harward, Newport News, Va., May 10: "Enclosed find check for renewal and a new subscriber. I have been late in saying so, but I am pleased with the improvement in THE SUN, our church paper. I am hoping to send in some new subscriptions soon. Please send me some sample copies." We are pleased to furnish sample copies for free distribution to those wishing to solicit subscriptions.

—Rev. G. D. Hunt, Wadley, Ala.: "Please publish that the Missionary Association of the Alabama Christian Conference will meet with Antioch church embracing the 5th Sunday in June. Program will appear at early date." THE SUN'S editor regrets that he will not enjoy the high privilege that fell to his lot last year of attending this Association. The subject of Missions is given right of way with this body and the discussions are helpful.

—The Sunday School Convention of the Eastern Virginia Conference has been invited to meet with the Suffolk Christian Church July 23-24-25, which means that the Sunday school workers in this great Conference will have about the best and biggest convention ever. Suffolk will do the entertaining act in regal style; is easy access and has Sunday school workers, who will help in a practical way to make the convention a great success.

—Rev. L. F. Johnson, Raleigh, N. C.: "There has never been such profound interest in the Raleigh work as there is at present. God has wonderfully blessed us in our efforts here. The work is a singular blessing. Our new Annex will be ready for use by June the 1st. We desire your prayers and co-operation in future efforts. I am pressing all that I can in order to get matters in excellent shape here before the appointed time for my leaving, July the 1st."

—Sister Nannie L. Hawkins, Hurdle's Mill, N. C.: "I am delighted with the improvement in THE SUN. You may count on my subscription as long as I live, unless providentially prevented from being able to pay for it. I am so glad we have a publishing House. I wanted to help build it and regret that I did not. I am far removed from any church of my denomination and my church paper is all I have to keep me in touch with the church I so much love."

—Now is the time, this is the very day, and immediately the very moment for 500 CHRISTIAN SUN subscribers to show their appreciation of the new and improved SUN by doing as a good friend who writes: "Enclosed find check for renewal to THE SUN. I am ashamed to have an old date on my paper, which has on such a fine dress now." Thanks, good friend and sister. If all SUN subscribers will show their appreciation in like manner, how happy, indeed, we shall be.

—Rev. W. C. Wicker was called by telegram to conduct the funeral last Sunday of Bro. John I. Kelly of Shallow Well Church, Jonesboro. Bro. Kelly was a leading member in his church and will be greatly missed. The Sunday-school went in a body to the grave of the one they loved, and every member carried flowers to place upon the mound. Dr. Wicker was in Harnett County at the dedication of Pleasant Union church and so could not respond to the wire for his services.

—Rev. S. B. Klapp, Greensboro: "I send check for $3.00 covering two renewals for THE SUN. I assure you that I present the claims of THE CHRISTIAN SUN every Sunday to my people in some of my congregations. I congratulate you on the great improvement in the appearance of THE SUN. My work seems to be in good condition. We had a good day at Pleasant Grove (Randolph) last Sunday. The congregation was very large, more than the house could hold. Offering for missions was good. We have placed a good organ in the church."

—Burlington *News,* May the 7th: "At a meeting of the Trustees of the Burlington Graded School last Friday night, Rev. Dr. P. H. Fleming was elected superintendent of the school for the coming year. Mr. Fleming needs no introduction to our people, as he was a resident here for twenty years and removed only two years ago. He is known as a most cultured and polished man and a great educator, having been County Superintendent of Education at two different times. This is a great opportunity for Dr. Fleming, and we are sure he will measure up to it."

We congratulate Dr. Fleming on his success in being elected to the position of his desire, and sincerely trust that this will not interfere with the great work he is doing as minister and pastor. His usefulness and devotion are well known amongst us.

(Continued on Page 7.)

FROM OUR CONTRIBUTORS

DR. SARGENT AT ELON COLLEGE.

The Educational Secretary Charms His Southern Brethren.

Few men can combine scholarship with preaching ability as Secretary Dr. W. G. Sargent, Providence, R. I., does and did during his five days just concluded here. Dr. Sargent believes in the ministry and believes that scholarship is necessary to the minister if he is to bring forth the finest fruitage of life and service.

"You cannot accomplish great things for Christ in the Christian Church nor any other Church, without an adequately trained ministry" seemed to be the burden of his every message and of his conversation. Our Colleges are the backbone of our future prosperity—the sentence that has appeared in connection with his departmental work in the *Herald of Gospel Liberty* and elsewhere—has a deeper meaning now that it has the background of his earnestness to enforce it.

"I am really proud of our grand social program, but I wish to remind you that Christ is the only salvation for this age or any other age." The need of this age of investigation and doubt is the personal Christ presented in such manner as to bring knowledge of Him, love for Him, and service in His cause." "Culture—the only true culture is Christian." These are characteristic sentences that clustered the diadems in a crown and sparkled like jewels all through his lectures, discourses, and sermons.

Dr. Sargent is a Christian scholar, by which I mean he is a Christian first and a scholar second, and there is a great difference which of these two comes first in the emphasis of thought and attitude of life and mind. He is ready for the truth, for the truth shall make us free, but is open-minded and ready also for new interpretations of the truth. He is of the opinion that much of the disagreement between the new theology and the old theology is merely a confusion of terms and a restatement of the old truth under new conditions. He is a progressive-conservative, and that should be the attitude of the religious leader instituting on the doctrines of the faith as they have been delivered to us and ready for a new light on those same doctrines, so that they shall have the influence of hallowedness and yet be swept clear of their mustiness and debris.

The first lecture was to the entire student body and the public, and treated of Tennyson as An Interpreter of the Spiritual Life. The address exhibited wide and accurate knowledge of the great Englishman's writings and keen insight into their meaning. It was plainly shown that Tennyson was an epitome of the religious struggle in the nineteenth century and while he managed to hold on to his faith and to believe that doubt was devil-born, he yet never got further than the ability to "say we cannot prove; we can but hope," and so great as he was, he was not and is not a safe guide in matters generally.

Dr. Sargent the next morning began an institute of six masterful lectures of two and one-half hours each on the Revelation, in which he is a specialist that needeth not to be ashamed. The thirty-five young ministers, who are here preparing for the ministry, were delighted and instructed by these deliverances, in substance what he had already published to the world, but revised and enlarged and carried further by the addition of two entirely new lectures. It is hoped that these lectures will find permanent form in a book.

Another delightful lecture to the ministers was that whose title was, The Modern Minister and His Bible, with which the young men were exceedingly well-pleased.

Sunday morning the sermon was entitled, the Culture of the Spirit, in which he pleaded for greater attention to the devotional side of the Christian life and deplored the paucity of books treating on that theme. The evening sermon was on the New Vision, which he interpreted to be Militant Service and in which he declared that the greatest modern statesmen are our foreign missionaries and the officers that man our foreign mission boards.

Monday morning Dr. Sargent left for Franklinton, where he will visit Franklinton Christian College for the Colored race and thence for Providence.

W. A. Harper, President.

MEMORIAL CHRISTIAN TEMPLE ITEMS.

Our "Church paper" week was productive of good and we had the pleasure of sending in eight new subscriptions to The Sun and the same number to the *Herald*. We have a few more promises for both of them soon.

Mrs C. L. Guynn is very ill. Loving hearts and kind hands are doing all they can to lengthen out the brittle threads of life that she may be with us as long as possible.

We celebrated the quarter-centennial anniversary of the beginning of our work in Japan as requested by our Japaneese brethren on the evening of April 24th. A splendid program was given, with a history of the work, and this was followed with a delightful social hour. The social room was neatly decorated and in one corner was a booth in which many Japanese curios were displayed and explained, in another missionary literature was distributed, in another light refreshments were served, and in another some maps and drawings were shown. We have prayed much lately for our work here.

Rev. Marinus James of the Norfolk Naval Y. M. C. A. will preach for us Sunday morning the 18th while the pastor preaches the baccalaureate sermon before the High school class and their friends at Wakefield, Va.

Mrs. L. W. Stagg, Mrs. Denison and myself expect to attend the missionary mass meeting at Elon College, May 27 and 28.

The church will have a treat Sunday June first when the pastor will be absent, and for the morning service he has secured Rev Yutaka Minakuchi a noted Japanese Christian worker and orator. Mr. Minakuchi is one of the most interesting and cultured missionary speakers to be found; in the evening Mr. David H. Brown of Richmond, State Secretary of the Laymen's Missionary Movement will speak. Mr. Brown is a strong man with a message to thrill. He is a layman who gave up a successful business life to enter the work and speaks with an earnestness that wins.

The Temple is looking forward with much interest to the second Sunday in June when the church makes its annual special offering for foreign missions. The Lord has richly blessed us and we hope to show our appreciation by a generous offering of money, and consecration of life. We are hoping for a day of great spiritual blessing. Morning prayer meetings will be held May 25, June 1, and 8 for the cause. The church missionary committee is very busy these days in preparation for the work. Letters are being sent to every family asking their prayers and help in every way.

I would like to see the pastor who has any better or more generous hearted people than the pastor of Memorial Christian Temple. Their kindnesses all the year since we came to them have been many. The last overt and open act was to present the pastor with a fine suit of clothes and they do not do things by halves either.

Warren H. Denison.

Norfolk, Va.

THE SUNDAY SCHOOL AS A SOCIAL AGENCY.

BY REV. F. A. CROUCH.

One of the most vital questions of the present day is how to socialize education. We have for generations been preparing pupils for individual success, in terms of money, power, fame and position. This must be displaced with the newer and better ideal of social service.

This has an immediate bearing on the problem of the Sunday school. We have been using the methods used in secular education, but now realize the need of change in the curriculum. We must make use of the altruistic impulses of adolescence and lay emphasis on motor education—the education of the brain cells whose functioning produces action. Therefore social instruction and opportunity for at least elementary social service, are alike vital to present day religious education. We must teach the pupils their duty to society and give them an opportunity to perform it.

In our social institutions we must give the social aspects of the Biblical material. We have been emphasizing religion as the relation of the individual to God without reference to its relation to our fellows. In other words, let us for the benefit of the growing boys and girls, interpret the prophets in terms of his own day. Let us see how the prophet received religion, not in terms of ritual or ceremonial; not in terms of fasting and services; but in terms of actual service of one's fellow men.

Let us see the Son of Man engaged in a crusade not only against the powers of the personal, individual evil which alone we are prone to call sin, but against the iniquities of the established order of His day.

To give social isntruction, the teacher must be inoculated with the social gospel. The teacher who has caught the social vision and who brings that vision to the study and presentation of the Bible will prepare the pupil for social duties and responsibilities which are, at the same time, religious.

All teacher training courses should include discussion of social problems in the light of a social gospel. Only as they have learned this new point of view can they impart the truth to others. Advanced pupils should receive specific instructions in the nature and phases of the social problem with reference to local community needs, and some method of service planned that will allow actual service.

All this has as its aim, the teaching of Christianity in the social as well as in its industrial aspects.

The ultimate result of social service will be the reinterpretation of Christianity in relation to life.

NOTICE!

The next session of the Eastern Virginia Sunday School Convention will meet at the usual time in July with the Christian Church in Suffolk. The matter was recently decided at a business meeting of the church and the invitation extended to the executive committee of the convention. The invitation has been accepted and the Sunday schools of the Eastern Virginia Convetnion are hereby notified.

S. M. Smith, General Secretary.

Central Y. M. C. A., Norfolk, Va.

I WILL.

I will start anew this morning with a higher, fairer creed:
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining when my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merits, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach thy duty and be more concerned with mine.

—S. E. Kiser, in Chicago Record-Herald.

"CATCH MY PAL."

Fifty years ago a schoolboy in Armagh City, Ireland, was laughingly called "Roast Missionary" by his companions, who knew of his desire to go to Africa when he became a man. Their good-natured taunts did not make him less anxious to go as a missionary, but circumstances made the fulfillment of his boyhood dream an impossibility.

But he became a missionary of another sort, and right in his home town. As pastor of a church he was much disturbed by the drinking habits of most of the men of Armagh. He gave much thought to devising plans to start an effective temperance crusade among them, but his efforts were unsuccessful until one evening in July 1909, his attention was called to six men who stood talking around a lamp-post on the main street. A passer-by laughingly challenged him to persuade those men to sign the pledge. He accepted the challenge, and approached the men, one of whom had been drinking liberally, as the day before had been a holiday.

He was a man who knew how to persuade others, so it was not long till they agreed to take the pledge. But he would not allow them to do it as they wished. They must not come to him at once, and they must not come alone. He felt that if they would take time to think of the act they proposed, and would then come to him together and sign in the presence of one another, there might be more hope of their keeping the pledge. Reluctantly they agreed to this plan, and promised to be at his home three nights later.

Anxiously the minister waited for the time appointed. Would the men come? If they should come together, he felt there would be some assurance that his work with them would be of permanent value.

To his delight, the six men came on Friday evening. When they were ready to take the pledge, he had an inspiration.

"Men, I'll not let any one of you take the pledge to-night unless each one of you undertakes to go out and catch another fellow and come back with him on to-morrow night week at nine o'clock. There are six of you to-night; and there will be twelve the next night; and there will be twenty-four the next; forty-eight the next; and ninety-six the next; and in a few weeks we shall have the whole countryside."

Eagerly the six men agreed to the terms proposed, signed the pledge, and went out.

Then followed an anxious week, which came to an end when there was a knock at the door. On the step stood eleven men. One of the first six was detained at home by illness, but he had secured his man, according to promise. The six newcomers were among the greatest drinkers in the new city. But they all signed the pledge, and agreed, each one, to bring in his man.

The eleven men were formed into a society that night, and the name chosen was "The Armagh Protestant Total Abstinence Union." While this was the dress-parade name, "Catch-my-pal" became the popular name. It was accepted in consequence of the leader's appeal to the eleven men to go out and catch their pals and bring them to him on the following Monday night at half past nine o'clock. At once he saw that his men had caught fire. Around the table in the dining-room they knelt down and asked God's blessings on their efforts.

The prayer was answered. On Monday evening there was again a knock at the door. The men walked in in Indian file. A woman member of the church was calling at the time, when she heard the sound of the tread of marching feet in the hall. She came to the door of the room and stood there while thirty-one men wheelel around her into the room and took up positions all around it. She learned what they were there for, and she hurried out to tell the news. Next day the whole town knew what was going on.

The next meeting was appointed for the school-room, as the dining-room had become too small for the crowd.

Four nights later one hundred and five men in a body walked to the schoolroom. Every newcomer took the pledge. Then, at the call of their leader, they stood with clenched fists and spoke the battle-cry of the new movement, "We will see this thing through."

They have been seeing it through. The enthusiasm. Nearly every man in Armagh was brought in. The county became interested. Surrounding towns caught the fever. England and Scotland caught the fever from Ireland. The minister had to resign his church and give his entire time to the campaign.

Within three years one hundred and fifty thousand men signed the pledge. Perhaps half of these were drinking men. The abstinence of these wage-earners has transformed villages and towns.

And all because of God's blessing on the efforts of men to work for one another. The minister's geometrical progression proposition had done its work.—*The Adult Class.*

POSSESSING THE NEW LAND.

When Christ offers us a new life in himself, he means that it shall be really new and wholly new. "Behold, I make all things new," is his offer and promise to us. But we must make it possible for him to do this by a sweeping abandonment, in his strength, of everything that has wrongfully had a place in our life hitherto. We must make no provision for any return to the old life. As Dr. Campbell Morgan says to the young convert: "Mark your determination to press on into possession of the new land by burning every bridge behind you. Make no provision for going back." This is unconditional surrender. This is complete trust. And it is not strange that Christ cannot completely bless us with the fulness of his life until we thus completely trust him. If we have been holding on to some one relic of the old life of disease and death, let us this day break with it forever. Our Lord will make every provision for our moving forward when we make no provision for moving backward.—*S. S. Times.*

The proper way to make an estimate of ourselves is to consider seriously what we value or despise in others.—*Ex.*

INFLUENCE BY OBEDIENCE.

I suspect that a very large number of Christians do not realize the fact that they exert a far greater influence upon other people than they have any conception of. This is especially true of those Christians who have a very modest estimate of themselves and who fancy that they do not count for much in their community. Nevertheless, it is true that the Christian whose leading purpose is to obey God in relation to every known duty, does thereby exert a good deal of influence upon men who see evidences of such obedience. In Paul's letter to the Roman Christians he says: "Your obedience is come abroad unto all men. I rejoice, therefore, over you." We may believe that those Christians were greatly surprised when they read such words from Paul. While they were diligently obeying God, thus fulfilling their duty, it is not at all probable that they had the least thought of influencing others by their example. But it appears that they made a very favorable reputation by such a course. They did not boast of their obedience, but others told about it, and the story spread abroad to many people. A writer says: "A member of the household of a certain well-known Christian worker of this generation, who had an opportunity to see him in the hum drum of house life, as well as in his place of prominence before the public, said of him to a friend: 'He is the most obedient man I have ever known.' It was a blessed tribute. and his 'obedience is come abroad unto all men.' O, the joy and peace and power of just doing the will of God, constantly, in quiet, swift, snsitive obedience; especially in the thousand and one seemingly little things of the daily routine in home, or school, or office." The Christian who is known to be obedient to God, as a matter of principle, is far more respected in society than is the professor of religion who manifests a disobedient spirit. His example is a rebuke to all disobedient ones. Remember, also that the person who is strictly obedient to God, is honest and truthful toward all who deal with him. All have faith in him.

C. H. Wetherbe.

YOUNG PEOPLE'S CONVENTION.

As the time is approaching for our Young People's Convention, our pastors and Sunday school Superintendents should be busy in seeing that we get a good delegation.

With the rush of work in the Southern Christian Convention there is not time to devote to the Sunday school and Christian Endeavor in order to bring them before our people as they should be. If our church is to grow or even hold its own, the young people must be cared for and looked after.

It is important that all the pastors, superintendents, and teachers attend with as many delegates as possible. Every Sunday school and Christian Endeavor should be represented. The nearness to the College will give delegates from a distance a good opportunity to attend the Commencement exercises. If the Convention is a success the people of the Southern Christian Convention must make it so. Let us work and pray for a great Convention.

W. T. Walters.

Winchester, Va.

It is never foolish to do a thing because we want to do it. The folly lies in doing a thing because other people think we ought to want to do it, and we do not.—*Ellen Thorneycroft Fowler.*

Money cannot save a soul, but it can open doors of service. It can open gates into fields where souls can be saved.—*Ex.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

This is May 9, 1913, and it is evening. I would not give the date, but it may serve some day to settle a point of time in history. Many a time I have read an article and wanted to know the date of its composition, but could find no clue to it.

I sometimes feel like a caterer; yes, a plain cook, who has to prepare meals when weather is dry and markets are bare. It must require ingenuity to prepare a meal when weather and markets and purse array themselves against the kitchen. Writers, just common correspondents, (I do not mean editors) have the same sort of trials. The day is approaching, the printer is in waiting, copy must be reeled off an empty loom. It may be hash and bread pudding, or toast and tongue. No matter you must fill a column and if thoughts will not come words must take the place of both. And all must be wholesome. A scrap dinner may be good and odds and ends of thoughts may suggest something very useful.

It has been "Memorial Day" in Suffolk. The cemetery lots have been cleaned up and the mounds covered with rare flowers. The graveyard looks and smells like a garden. The new leaves on the trees and the new grass springing out of the ground remind one of resurrection. The thing was great. The Band played, the Woodmen marched, the "Vets" were in automobiles! Think of it! Confederate soldiers, the soldiers of a "lost cause," riding in automobiles, free! Does that look like defeat? No: and many Christians that seem defeated in the spiritual fight may sometime ride in the celestial procession in God's chariots! There is no defeat on the side of the right. Well, it was a bright day. At the Confederate monument, in Cedar Hill Cemetery, Rev. R. M. Maxey offered prayer, Rev. R. A. McFarland introduced Rev. W. A. Hall who delivered the oration. Rev W. W. Staley pronounced the benediction and the soldiers fired the salute. The great assembly dispersed and the city of the dead was silent again.

Now, there is a small cemetery, containing sixty graves, on the other side of town. It is "Willow Hill." It is the church graveyard where Rev. W. B. Wellons, his family, Rev. J. N. Manning and his daughter were buried. This cemetery is somewhat neglected when compared with "Cedar Hill" owned and kept by the city. There are no new graves in it. Most of those who buried their dead there twenty-five years ago are gone. The "Tom Smith Camp of Confederate Veterans" marched to this cemetery to pay their respect to Dr. Wellon's grave, on every Memorial Day, until they grew too feeble to march to both cemeteries. I always accompanied them and offered a prayer. Last year I went alone and offered a prayer. Today Rev. H. H. Butler and I went together and both of us offered prayer beside the Wellon's monument. We carried roses and placed one on each of fourteen graves. Two of them were the graves of Boston Bryant and his wife, in the colored cemetery near by. Boston was our sexton for twenty-five years. He was Dr. Wellon's carriage driver before the Civil War. I said to a colored man as I laid the roses on the good old sexton's grave: "that is what I would like to teach the world—to put one rose where they cannot afford a floral design." But so many people are unwilling to do small good things; but that is just what Jesus wants. "Thou has been faithful over a few *things*, I will *make* thee ruler over *many things*."

As brother Butler and I stood, mused, and prayed by the monument erected by the many friends of Dr. Wellons, we did not forget the last living member of that great family, brother James W. Wellons. We seemed to be in touch with two worlds, and our thoughts climbed the ladder of imagination till we reached the portal where good departed ones enter heaven. There was no throng. There was no music save the song of birds. There was no oration. No sound of human voices. No volley of soldiers' guns. But there was the silence of nature, the glory of sunlight, the presence of angels, and the still small voice. You have felt it, reader, when you did the best thing you could not to be seen of men.

W. W. STALEY.

NORFOLK LETTER.

"What will he spring on us next?" Such is the query which, in view of his precedent-smashing record, since his inauguration, the people are asking with reference to President Wilson. The impression is gaining in the mind of the public that in the person of our chief executive, we have, instead of a simple-minded Schoolmaster, a character of unknown quantity, likely to develop at any time, any number of surprising and unsuspected traits. Without doubt, our President has us all guessing, and if he has done nothing more he has aroused our intense interest in the sort and type of personality he possesses.

His disregard of much that has been conventional and time-honored, by which previous presidents have held themselves bound, has aroused a great deal of criticism, as might have been expected. With untold thousands of people precedent and tradition, no matter how senseless or baseless they may be, still have all the sanctity of immutable and inviolable laws, and those who have the temerity to set them aside are regarded as heretics and renegades. To do a thing different from the way in which it is generally done is an offense which the conformists will hardly pardon.

Not that precedent and conventionality are not fine things in their places. They certainly act as safeguards very frequently against hasty and unwise measures, and constitute a protection for society against fanatics and social freebooters. Where essentials are involved, they ought not to be lightly disregarded.

But, and here is where the trivial and amusing part of all the gossip which has been stirred up comes in, Mr. Wilson seems to have broken precedent only in non-essential matters which involve his private taste, which any sensible person will agree he had a perfect right to do. No great principle of statesmanship has been disregarded or ignored. But, presto, the whole country is agog with excitement and shocked with amazement because, forsooth, he cuts out the inaugural ball, his wife and daughters do not care to mix up too much with Washington Society, he and Mr. Bryan dispense with wine at receptions, he decides that he will read his own messages to Congress and, most scandalous of all, he shaves himself. Hear ye this, oh people of this mighty Republic, the president SHAVES HIMSELF.

But now, he has just handed us the last straw; Mr. Wilson is going to become a newspaper contributor, and over his own signature he means to talk directly to the people about the affairs in which we are all supposed to be concerned, a thing which never has been done before. We gasp with consternation at such a thing and cry with turgid and throaty voices, "it is the end."

Of course, such a manifestation of individuality upon the part of the new president has already brought its harvest of anathemas and censure. Many are predicting the failure of his administration, and dubbing him a notoriety-seeker. As a rule, the public is not very discriminating in its strictures.

But, personally, and without the slightest regard to party affiliations, we still believe that so far as it is humanly possible to be so, the country is entirely safe in the hands of Mr. Wilson, and those who are associated with him despite the fact that he shaves himself and occasionally writes an article for the press. This last determination is, we are forced to admit, the one which is most fraught with danger of any he has so far made, and still we admire him for his courage. I think it quite likely that he will not write many, but the experience will do him good.

For, it must be remembered, Mr. Wilson has a way of getting by with whatever he undertakes, all grewsome prophets to the contrary, notwithstanding. He has not proven nearly so pliant as many thought he would be. For instance, down there in New Jersey, he just about put "Boss" Smith, considered invincible, out of business. Later on, when he turned down the support of George Harvey, editor of Harper's Weekly, who was boosting him as a candidate for the presidential nomination, nearly everybody called him a fool and said that after that he might as well quit. No man, they said, could be nominated who wanted the support of *Harper's Weekly*. But Mr. Wilson is president today just the same.

The thing to do is to give Mr. Wilson a chance, instead of judging his case beforehand. This is but merely fair and just. A few months are all too brief in which to determine anything certain as to the place which he may be finally able to make in the life and thought of the nation. Without doubt the temper of the American people will ultimately adjust itself to the strong individual traits of the new executive and accord a full meed of praise to him for his evident straightforwardness and his sincere desire to promote the most widely-extended welfare of the nation.

HENRY SPENCER BOOTH.

COLUMBUS, GA. LETTER.

On the 17th and 18th of April we had the good fortune of having a "Laymen's Missionary movement" to hold its convention here in Columbus, and it was indeed a great convention. Men of great talent came to talk to us about the task of winning the world to Christ. Some of the subjects and speakers are as follows: "The Awakening World," Rev. C. F. Reid, D. D., "Success Impossible Without Prayer," Mr. W. E. Doughty. "The Challenge of a Great Task," Mr. W. E. Doughty. "Christian Stewardship," Mr. H. A. Etheridge. "Organizing for Victory" Rev. E. C. Crank. "How it Works," Rev. R. W. Patton. Closing Message, "One Fixed Purpose," Mr. W. E. Doughty. As I sat and listened to these spirit filled men on these great subjects, my heart was thrilled and I only wished that every body could have been there and shared in the many good things that were said. It was good to be there. The convention left impressions upon the minds and hearts of the Columbus people that will be long remembered. As a result of the convention, many of the Columbus churches are now working on every member canvass for foreign missions. The First Presbyterian church here, I was told yesterday, has raised $5,000. Other churches are doing equally as well in proportion to their membership and financial standing. The every member canvass will work. Try it. We

are going to try it here at Rose Hill now in a few days, and I feel quite sure we are going to meet with success.

The mission cause is a worthy one, and it should have the hearty support of every follower of Christ. In fact I don't believe a man can be a true follower of Christ and not give support to the mission cause. A man can give without loving, but he can't love without giving.

We have just recently closed a revival at Rose Hill. The meeting was not what we would have liked to have seen it, but I feel that it was a success, for there was one little boy who professed saving faith in Christ and united with the church. Others were reclaimed and resolved to live a better life. To God we give the praise. We are planning to hold another revival here some time in the near future. We believe that God has even greater blessings in store for us, and we are praying that there yet may come a great revival in our midst.

Last Sunday was a good day with us. The morning services were interesting and inspiring. At the evening services one member was received.

A few Saturday nights ago our good people gave the pastor and his wife a very pleasant surprise by bringing us in many good things for the pantry, too numerous to mention, and to the givers we wish to express our sincere thanks and pray God's blessing upon them. W. L. Wells.

2841 Beacon Ave., Columbus, Ga.

ELON COLLEGE NOTES.

Prof. N. F. Brannock is erecting a nice dwelling in the eastern side of the village.

Mrs. J. P. Barrett, Dayton, Ohio, is spending a few days with her daughter, Miss Ethel, who is in school. Friends are exceedingly glad to see Mrs. Barrett, for she was among the fortunate in the recent Dayton flood.

Prof. Russell A. Campbell delivered the Literary Address at the closing of the Jefferson Academy, McLeansville, N. C., Thursday of last week. Prof. Campbell is not accused of being an orator, but when he consents to make an address he is heard with much pleasure and never fails to uplift those in his audience.

The certificate pupils of Miss Wilson's music class gave their recital in the College Auditorium Saturday evening to an attentive audience. Those on the program were: Misses Hattie Belle Smith, Elon College, Minnie Riedel, Holland, Va., Annie Bagwell, Durham, N. C., Beatrice Mason, Nashville, N. C., Pearl Fogleman, Burlington, N. C., and Ethel Barrett, Dayton, Ohio.

As a result of the town election on last Tuesday, the following were elected to govern: Mayor, W. P. Lawrence; Chief of Police, W. B. Fuller; Commissioners, Messrs. H. D. Lambeth, D. W. Brown, W. C. Michael, C. A. Hughes, and Dr. J. U. Newman.

The proposition to *further* the building of concrete side walks passed almost without a dissenting vote, showing that the community has the progressive spirit and means to bring things to pass.

The College and College community shared from Wednesday until Monday last in a spiritual uplift and intellectual blessing in the visit of Rev. William G. Sargent, D. D., Providence, R. I. Dr. Sargent delivered six lectures to the ministerial class, two to the student body, and filled the College pulpit Sunday morning and evening. The Doctor is a man of great personality, a speaker of power, and a thinker of the progressive type. This being his first visit to the South, we trust his impressions of our climate, conditions, and life are such as to induce him to come this way again, for this scholarly gentleman has been duly enrolled among Elon's favorites.

Elon's commencement this year bids fair to draw a large concourse of people from every quarter. The senior class is large and widely scattered, which will mean a representation of considerable size from many places for class day exercises on Saturday, May 31st, and on Wednesday June 4, Graduation Day. Six representatives of the senior class will speak on Commencement Day.

The literary society representatives will speak on Monday evening, June 2nd, while the Expression, Music, and Art Departments will have their annual recitals or exhibits on Tuesday afternoon and evening, and Wednesday afternoon respectively. The Baccalaureate address of the President of the College will be given on Sunday evening of the Commencement season. Dr. Warren H. Denison, Norfolk, Va., one of the most progressive pastors of that city, will preach the Baccalaureate Sermon on Sunday morning at 11:30. Dr. Denison is secretary of the Mission Board of the American Christian Convention and a man of national reputation. He is always heard with gladness. The Literary Address will be given by Dr. Charles W. Kent, Professor of English in the University of Virginia, and one of the great scholars of the South. Dr. Kent has made a special study of Southern Literature and has done more than any living man to perpetuate the charming literature of the always charming South. He is one of the most popular of public speakers and never fails to delight and uplift an audience. His theme will be "The Sovereignty of Life" and the address will occur on Tuesday morning, June 3rd. C. B. R.

NOTES AND PERSONALS.

(Continued from Page 3.)

—Dr. Carlyle Summerbell, Fall River, Mass.: "The First church, Fall River recently took a collection for the Western flood sufferers, and gave the Red Cross $111.06. We took another offering for our own church people in Dayton who had suffered from flood, and have just sent in $71.00 making a total of 182.

—The following program was rendered at Shallow Ford church memorial service last Sunday: 10:30 A. M.—Opening exercise; 10:45—Welcome Address, C. E. Geringer; Response, Rev. E. M. Carter; Scripture Lesson; Offering; Duet, Poythress and Knight; 11:00—Sermon by pastor, J. V. Knight; Song, "Mother and Home," eight voices; Distribution of Flowers; 12:00 M.—Address by Rev. R. F. Brown; Song by Choir, "Will You Miss Me?"; Refreshment; 1:30 P. M.—Song Service; 2:00—Sermon, Rev. E. M. Carter; Adjournment.

—Pres W. A. Harper, of Elon College, is in great demand as a speaker. In addition to his many activities as President, and in connection with Sunday school work, (He is chairman of the Executive Committee of the North Carolina Sunday School Convention.) he has delivered numerous commencement addresses this Spring. How one man packs so much good work into seven short days of the flying weeks passes our comprehension. (It must be that his good wife writes and teaches to him a number of his best addresses. She is certainly capable of doing so.)

—Rev. J. G. Bishop, D. D., Dayton, Ohio, May 6: 'Yours containing draft for $101.67 for our personal use in flood repairs from various churches and individuals in response to your notice in The Christian Sun has been received. The word 'thanks' is too feeble, entirely inadequate to express our feelings of gratitude. This is not intended for publication, but as a simple acknowledgement of the receipt of the money. I will acknowledge publicly as soon as the press I am working under will allow." We have a few more dollars to send in shortly. If any others wish to help the way is still open. Dr. Bishop's loss was a thousand dollars or more.

—The writer enjoyed the privilege of participating in memorial services at Mt. Auburn church, Warren County, N. C., last Sunday. This is not only memorial day, but home coming day, for the community, and peoples foregather from every quarter. There were four sermons, two in the church and two at the same hour out under the oaks to the immense multitude whom the large new church could not accommodate. The pastor, Rev. C. E. Newman preached in the grove at the eleven o'clock hour and the writer at the same hour spoke in the church. In the afternoon Rev. P. H. Fleming, D. D., spoke in the house, and the writer spoke to the people in the grove. The flowers which the children carried to the cemetery, were abundant. Bro. L. R. Crocker made a very practical and wholesome talk in the cemetery and Dr. Fleming led in prayer. The people of Mt. Auburn have built a spacious church which they hope to have completed and furnished by the meeting time of the annual Conference which is to convene there early in November.

INCIDENTS OF A WEEK.

—King Alfonso recently signed a decree ordering the continuance of obligatory teaching of Christianity (by the Catholics) in the public schools of Spain, but excepting the children of non-Catholics.

—Judge Foster of a New York City court put it on to the jury in straight terms the other day when a drunken chauffeur who had in his mad career rundown and killed a woman, was told by the court to "Go home, get another taxicab, and kill some one else. The jury has given you permission to do so."

—King Nicholas whose fame is well fixed in the minds of the civilized world is 72 years old and has ruled his State of Montenegro since 1860. His entire country covers only 3,600 square miles and contains a population of 250,000 souls. It is not the size of a man's kingdom that makes him great: it is how well and nobly he rules that kingdom.

—Harrisonburg, Pa., May 13.—Secretary of State William J. Bryan addressed the Pennsylvania Legislature this evening on the distinction between Democracy and aristocracy. He predicted that before another general election the presidential primary will be so general that there will be no need to hold National conventions and that presidential nominees will be named not by party leaders or bosses but by the people.

—"We are in a position to state that the effects, thus far observed, do not justify the confidence in his new remedy, which has been inspired by the widespread publicity given it." This was the carefully prepared report and the final judgment passed on the Friedmann anti-tuberculosis serum by the United States public health service, as voiced in the official finding of Surgeon John F. Anderson, who was assigned by the government to make the investigation into the merits of the German scientist's culture.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. Lambeth, Elon College, N. C.

The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

SUNDAY SCHOOL LESSON, MAY 18.

The Forgiving Spirit of a Wronged Brother Shown.

Subject.—"Joseph meets his brethren."
Scripture.—Gen. 42:3-7.
Time.—Variously estimatel from B. C. 2100 to 1500. Ussher gives about B. C. 1707.
Places.—Canaan, the capital of Egypt. See last lesson.
Persons.—Joseph, his brothers, father, Egyptians.
Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.
Leading Thought.—Many of our sorrows are the result of our own sins.

After several months, the grain brought from Egypt by the nine brothers was nearly all eaten, and Judah reminded his father of the necessity of going to Egypt for more. He himself agrees to be responsible for the safe return of Benjamin, whom Joseph had demanded to see.

Jacob knew that Judah would be helpless against the powerful prime minister of Pharaoh, but it would be foolish to keep Benjamin to starve, so he let him go. With his customary reliance on gifts, Jcaob sent with his sons a present for the prime minister: a little balm of balsam, the resin of the mastic tree, a healing drug; a little wild-bee honey; a little spice, or gum tragacanth, with medicinal properties; a little myrrh, or laudanum; some pistachio and almond nuts. Also they were to take back the money for the grain first obtained, and an equal sum of money for the grain they would buy.

Jacob's expression, "If I be bereaved of my children, I am bereaved," is generally supposed to be an expression of surrender to God's will: "If I am to lose my children, then I am to lose them!"

When Joseph invited his brothers to dine in his palace they suspected a plot to capture and imprison them all, and were greatly disturbed. They took the first opportunity to hand over to Joseph's steward the money which they had found in their sacks, weighing it out, since the precious metals were not then coined, but circulated only in rings and ingots. The steward quieted their fears, and Simeon was brought in to them, none the worse for his confinement—if, indeed, he had been confined at all.

Joseph did not recognize Benjamin, for he had left him a mere boy in Hebron twenty years before.

Joseph sat apart from the others perhaps because he had been admitted to the caste of priests, who did not eat with laymen. The Egyptians would not eat mith foreigners because of their long beards, which the Egyptians regarded as ceremonially unclean, and because they had probably slain cows, animals considered sacred by the Egyptians.

Lesson Contrasts.

In Lesson 6 we heard a wise plan of national procedure mapped out; in Lesson 7 we see the plan outworking and its wisdom confirmed. In that lesson a dread famine was in the distant future; in this lesson it is present, and its severity is felt far and wide. In the last lesson our friend Joseph was suddenly promoted; in this lesson he is showing himself "every inch a king." In that lesson Joseph was surrounded wholly by people of another race and tongue; in this lesson he is gladdened by the occasional sight of Canaanites and the sound of the language of his native land, and at last the sight of his own brothers. When summoned before Pharaoh Joseph showed great wisdom and discretion; when meeting his brothers, the same wisdom keeps natural impulses in check. In the last lesson we saw a prisoner suddenly set free; in this lesson free men are imprisoned.

Object Lessons.

A thistle. Here is a plant which is a great pest to farmers. It crowds out good plants wherever it gets started. In many places there is a rule that thistles must be cut before the first of July, so no seed can ripen and become scattered. When thistle seed is scattered thistles are sure to grow. This is a law of nature. To-day's Golden Text tells how this law of sowing and reaping holds good in regard to conduct. (Repeat the Golden Text.)

Make a dot on the board and draw concentric circles around it. You have all seen the circles widen and widen around a stone dropped into the water. The particles set in motion touch others, on and on, until the tiny circles become wide, far reaching, ones. What you and I do now, sets in motion influences that reach to far-away times and places. When Joseph's brothers sold him into Egypt, they little knew the result of their actions. To-day's lesson tells about a consequence which came twenty years later in a distant land.

Question Review.

1. Who got into prison in this lesson?
2. Who put the sons of Jacob in prison?
3. Did he do it to "pay them back"?
4. Instead of three years, how long were they kept in prison?
5. Did they know who put them there?
6. Why had these men of Canaan come to Egypt?
7. How did they fulfill Joseph's early dreams
8. What did these brothers believe was the real cause of all their troubles?
9. What does a New Testament writer say about the fruit of one's doings? (G. T.)—(Leonard.

A CLASS "INITIATIVE."

The next time you need a teacher ask each member of the class to write on a slip of paper the name of a person whom he would like to have for a teacher. Make it clear that they are at liberty to suggest anyone, whether in the school or not. Such a method may bring about several real "discoveries." All boys and girls have favorites among their elders. Have them think of such persons before they write the name.

Collect these names and during the week investigate each one. It is conceivable, of course, that some might be mentioned who are quite unfit for the work. But the fact that they are favorites among the boys and girls is an indication of necessary pedagogical qualities.

When you have found out about them interview those who are possible. It can be left even more to the class and have the members vote for the candidates you have selected. You can use this in you efforts to get the person. Few persons without good reasons will resist this appeal. This method will many times bring to light a person whom you have never heard of, and who may prove to be an excellent teacher and worker among the young people.

SECURING THE ATTENDANCE OF PARENTS.

At one time our superintendent was not satisfied with the interest and attendance of the older people. After several suggestions had been tried out he finally left it to the boys and girls. Teachers were requested to credit each pupil when one or both parents were present. At the end of the month this report was read to the class. The superintendent soon heard some favorable things from parents. Parents were being coaxed to come to Sunday-school. In some of the larger families, it meant that the children were more helpful about the house on Sunday mornings in order to have the parents attend. It was also found that the missionary work done at home reacted on the boys and girls and made their own attendance more regular.

SUGGESTIONS FOR C. E. MEETING, MAY 25.

Topic—"Mission Work at Home and Abroad. V. Industrial Missions. Acts 18:1-6.

Try to make this meeting an extremely practical one. A week beforehand, ask four or five members to tell something of industrial conditions in as many different countries. Have one tell what the conditions are on farms in India, in the shops of China, the industrial pursuits of South America. Are all heathen countries peopled by indolent people? If not, in what countries are the people progressive and in which are they lazy?

Have missionaries raised the condition of women, have education and the gospel made people more industrious and more thrifty? If so, give examples found in missionary books.

What are some of the trades taught in industrial missions?

What industrial mission work is carried on in Africa? In Japan? In China? In the West Indies? In India?

If Missionary work gave only mental education, it would encourage the idea that work with the hands is degrading. It has been found that industrial schools are better for the negro than purely literary training. Just so with the people of many other countries. They need practical education; the sort of training that will put them actively at work is required.

Give an African a bright new tool and he will do the work that women have been doing before and do it much better.

It has been peculiarly necessary in parts of Africa for the missionaries to undertake the industrial trainnig of the people because the civilized white people there find it easier to keep the natives in subjection when they are left untrained, and so would do nothing to elevate them.

In Japan it has been hard for the Christian working man to gain the weekly day for rest and worship. Industrial education helps under such conditions by fitting the man to be more independent and to be able to gain his support without the temptation to Sunday work.

One of the results of Christianity is to raise the standard of living among its followers. Among savage and barbarous peoples, and among the degraded and thriftless classes in civilized countries, the converts will have ambitions for better dwellings, clothing, and surroundings. With the arousing desire for improved conditions there needs to go the training that will make it possible to attain this improvement, which can hardly be done on the ordinary wages.

Daily Readings.

M.—Honorable self-support .....Acts 20:24-35
T.—Missionary example .....2 Thess. 3:6-15
W.—Beginning of trade .....Gen. 4:16-24
T.—Blessing of labor .....Prov. 13:6-11
F.—Law of labor .....Ex. 20:8-11
S.—Self-respecting labor .....Eph. 4:28-32
Sun.—Topic

Never fancy you could be something if you only had a different lot and sphere assigned to you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most need. What we call hindrances, obstacles, discouragements are probably God's opportunities.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

EXTRACTS FROM A LETTER FROM MISS ALICE TRUE OF ISHINOWAKI, JAPAN.

"We are thankful, indeed, that Mrs Fry is still kept busy with the Girl's School. A piano has recently been purchased for it. With the several organs they already have they are able to make a specialty of music and also of painting, which was Mrs. Fry's specialty at Union Christian College. The *Bible* is *the* special, but the other matters add to the happiness of the girls. Last Saturday we sent one of our girls down to the school. She went gladly, yet with tears in her eyes because it was the first separation from home. She wrote an earnest and grateful and contented letter after arriving at Utsunomiya. We hope much from her because she is so thoughtful and capable in anything she does. Two years ago she was baptized.

Mrs. Watanabe came down to help in the Woman's meeting Tuesday. She spoke very earnestly on the gift of Mary to Jesus of her precious and costly ointment. Then the next day she went with me to the Doctor's wife with whom I read the Bible four times a week. The Doctor's wife was in school when Mrs. Watanabe taught sewing and music in the public school twenty years ago. Today Mrs. Sasaki showed the passage in John XV, which Mrs Watanabe read and explained to her, to a caller and said: "Anybody would listen to *her*, for she has experience." Mrs. Watanabe did talk more directly than I would have dared to do, for Mrs Sasaki is quick and critical and not over humble, but Mrs. Watanabe had the privilege of an old teacher.

Grandmother Kato, our oldest church member, called on Miss Ito, where Mrs. Watanabe talked to the father and mother, who all live together in one room and the father makes tubs and casks in the entrance way, filled up the morning. The father stopped his work, the daughter ran to the store to buy bananna candy for us and of course, they gave us tea. They *listened* too, which gives us much pleasure and, as Miss Ito is their only daughter, and comes darnestly to church, I hope we may reach them too. Mrs. Watanabe returned by boat, and I hope to go up there next Sunday evening.

TWO OTHER CHURCHES ENLISTED.

The women of Bethlehem (E. Va.) church have adopted the use of Mite-Boxes to raise their money for Woman's work. Mrs. Upton Savage is Superintendent and she is placing something like seventy-five boxes among the women. There are many churches that could work this plan to a good advantage. What church will be the next to report such?

At Waverly, Va., a Woman's Home and Foreign Missionary Society has been organnized. Although they haven't a large membership, they are interested and enthusiastic and are wanting to take up some special work. They are planning for a Mission service in June with a program by the children and a contribution for Woman's work. We bespeak for Mrs. Foster and her associates much success.

WHAT WOMEN HAVE DONE FOR MISSIONS IN THE CHRISTIAN CHURCH.

MRS. W. P. LAWRENCE.

(Read before the Woman's Missionay Society at Elon College, N. C.

In the American Christian Convention, there is a woman's board for Foreign Missions, and a similar board for Home Missions. These Boards are auxiliary to the General Mission Board of the American Christian Convention. The Woman's Board for Foreign Missions was the result of foreign mission interest among the women of the Christian church in New England and was organized in the nineties. The Woman's Board of Home Missions was organized about the same time and grew out of home mission interest among the women of the Christian church in the Middle West. In the early history of these Boards, they employed jointly a field secretary or organizer, Miss Orpha Adkins, who worked among the churches of the Middle West for the purpose of organizing local Woman's Missionary Societies. What appears to have been the first annual Woman's Home Mission Board meeting was held in Dayton, Ohio, June 22, 1897. The treasurer reported on hand at that time $70.73. A resolution was adopted setting $500.00 as the mark to be reached in collections for the coming year. It appears that Miss Adkins was paid $20.00 a month, the salary being shared equally by the two Boards. Her reports show that she organized on an average three local societies a month. Here is a brief summary of her report for December 1897: Days worked, 30; calls, 100; meetings, 22; societies visited, 1; societies organized, 1; active members, 47; associate members, 8; missionary committees appointed, 6; collections, $14.37. Besides organizing societies, Miss Adkins took subscriptions for the Christian Missionary and distributed missionary literature, tracts and the like. Her work was a seed sowing that is now yielding a harvest.

As these Women's Boards exist primarily for the purpose of raising money the amounts raised each year for the last twelve years will be of interest to our society, just now where some of these older societies were fifteen years ago.

The collections by years, 1900-1912 inclusive were as follows:

Home missions for 1900	$ 339.80
Foreign missions for 1900	1,249.20
Home missions for 1901	376.11
Foreign Missions for 1901	592.65
Home missions for 1902	587.70
Foreign missions for 1902	1,827.51
Home missions for 1903	614.49
Foreign missions for 1903	1,300.00
Home missions for 1904	701.49
Foreign missions for 1904	1,496.29
Home missions for 1905	862.53
Foreign missions for 1905	1,797.36
Home missions for 1906	1,401.84
Foreign missions for 1906	2,236.80
Home missions for 1907	944.44
Foreign missions for 1907	1,638.23
Home missions for 1908	1,244.34
Foreign missions for 1908	2,168.19
Home missions for 1909	1,191.71
Foreign missions for 1909	1,925.10
Home missions for 1910	1,245.75
Foreign missions for 1910	1,834.95
Home missions for 1911	1,313.40
Foreign missions for 1911	2,036.47
Home missions for 1912	1,458.25
Foreign Missions for 1912	2,725.42

The gain through these years was generally constant, the total gain in the twelve years from 1901 to 1912 being over four hundred per cent.

This remarkable showing should encourage us who are just beginning an organized effort to aid the mission enterprises of the church.

NOTICE!

All ministers, delegates and visitors who expect to attend the Young Peoples' Convention to be held at Timber Ridge Christian Church, June 11-13, should write to R. A. Larrick, High View, W. Va., so that arrangements can be made to meet them at the station at Winchester, and also that the entertainment committee can have arrangements made for homes for all who come.

PROGRAM

FOR THE

Mass-meeting of the Women of the Southern Christian Convention, to be Held at Elon College, N. C., Tuesday and Wednesday, May 27 and 28, 1913.

TUESDAY MORNING

9:00 Meeting of S. C. C. Woman's Board.

10:30 Mass-meeting.

Devotional Service, by President of Board, Mrs. C. H. Rowland, Franklin, Va.

Address of Welcome, by Mrs. W. A. Harper, Elon College, N. C.

Response, by Mrs. W. H. Carroll, Burlington, N. C.

Address, The Challenge of Missions, by Dr. J. O. Atkinson, Elon College, N. C.

A Message to Our Women, by Mrs. J. P. Barrett, Dayton, Ohio.

A Circle of Prayer for Missions.

Adjournment.

TUESDAY AFTERNOON

2:30 Report of Corresponding Secretary, Mrs. W. A. Harper, Elon College, N. C.

Report of Treasurer, Mrs. W. T. Walters, Winchester, Va.

Report of Superintendent of Cradle Roll, and Young People's Work, Miss Bettie Stephenson, Boone, N. C.

Discussion of Reports.

Why a Missionary Cradle Roll? by Miss Bettie Stephenson.

Possibilities of the Young People's Department, by Miss Margaret Brickhouse, Norfolk, Va.

What a Missionary Society will do for Your Church, by Mrs. W. H. Denison, Norfolk, Va.

Miscellaneous, and Adjournment.

TUESDAY EVENING

8:00 Address, by Rev. W. H. Denison, D. D., Norfolk, Va.

WEDNESDAY MORNING

10:00 Devotional Service, by Mrs. L. F. Johnson, Raleigh, N. C.

Report of the Plans of the S. C. C. Woman's Board, by the President.

Discussion.

Symposium—Different Phases of Missionary Work:

Mission Study Class, by Mrs. M. F. Cook, News Ferry, Va.

Literature and Mite Boxes, by Mrs. W. T. Walters.

Week of Prayer and Christmas Offering, by Mrs. C. H. Rowland.

Specials, by Mrs. J. W. Harrell, Portsmouth, Va.

Round Table, by Mrs. H. E. Rountree, Greensboro, N. C.

Miscellaneous.

Adjournment.

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NOTICE! NOTICE!

The Young People's Convention of the Western North Carolina Christian Conference will hold its annual meeting with the Randleman Christian church July 25-27, 1913.

The Sunday school at this church has extended to the convention a cordial invitation to meet there, which invitation the executive committee has gladly accepted; and we feel sure that with Randleman as our meeting place we can have one of the best conventions ever held in the Western Conference. That the convention may be a success I want to ask that every pastor and also every Sunday school superintendent begin now to make plans and have every school within the bounds of the conference represented. A large delegation is one of the very necessary things that go to make a convntion a success. Brethren, please see that yiur school is represented in the Randleman Convention.

Yours in the work,
J. F. Morgan, President.

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

President Butler of Columbia University received during the past twelve months more than $2,000,000 as gifts to his great institution, and has issued an appeal for $16,0000,-000 more to meet the present needs of the university. He urges the wisdom of giving to institutions already established, rather than founding new institutions out of vanity or ambition. He also protests against gifts which burden the colleges by imposing additional requirements rather than helping with the burdens the institutions are already under.

"The surest way of making the world better is to begin with ourselves. Until we have fought our own sins, and combated the deceitfulness of our own hearts, we cannot be wise warriors for the right."

A TYPE OF THE PAST.

At the First Christian church Sunday Rev. Dr. Carlyle Summerbell preached on the will of J. Pierpont Morgan, speaking as follows:

To those of us who delight in studying human character in the present generation, the personality of the great financier, John Pierpont Morgan, is most interesting. He was, first of all, a man of deeds, and not words. While others of our wealthy and aristocratic scions of commercialism have lectured us, and sometimes even written books, Mr. Morgan has given very little of his ideas through words to the world. Yet, what he has said is most suggestive.

In the inquiry of the Pujo committee, Mr. Morgan, you may remember, contended that credit in the commercial world depends upon the character.

As reported, he said, "I know lots of men, business men, too, who can borrow any amount, whose credit is unquestioned."

And when the question was asked, "Is it not because it is believed that they have the money back of them?" he answered, "No, sir; it is because people believe in the man." And furthermore, Mr. Morgan said, "I have known a man to come into my office and I have given him a check for a million dollars, when I knew he had not a cent in the world."

Mr. Morgan contended in answer to clear, searching questions as to what a man gets money on, his face, or his character, that "He gets it on his character."

Far be it from me to say that this is not so, or to put my experience with others as a small borrower against Mr. Morgan's experience as a great lender. But one thing very apparent is, that Mr. Morgan as lender is the judge of who has a sufficiently strong character. For if a man had a million-dollar character borrowing capacity, it might yet be necessary to know the "powers that be" to have this character to be of great money leverage. Mr. Morgan was certainly an optimist in the business world. He was pretty well satisfied with things as they are. He had that old-fashioned contentment that is becoming more rare in this day of unrest, except to the people that are on top. They are conservatives. Why should they not be?

Mr. Morgan's will follows out this philosophy. It starts with a beautiful statement of faith, which he entreats his children to uphold. Perhaps he feels that this belief may not be so secure as it once was. But, at any rate, no one can doubt that it really states the firm faith of a satisfied, well established man. And Mr. Morgan is respected by many people for his financial power alone, if for no other. And this statement will call the attention of many business men, who do not seem to have time to formulate or believe anything concerning the spiritual world, to the most interesting question of existence, Who am I and where am I going?

The will leaves very little to charity, compared with what it places in the hands of the head of the house of Morgan. He seems to feel that his son will administer this great trust, and fails to trust the people, with which and from which this great and phenomenal fortune was made.

He does not pass back to the people, but passes on to the house of Morgan, almost unparalleled power. It is a fine type of the mediaeval baron, who takes and bestows with a royal wave of hand, never doubting that the whole belongs to him.

This is a type of the past, an anachronism that survives at the present day. Even the secular papers are astounded that a man so great in finance and appreciation of art should be so behind in his sociological ethics.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

They make a book 5 x 7 inches in size, 128 pages, red cloth binding—a handsome, attractive volume. Price 35c per copy postpaid.

BUY THIS BOOK FOR THE CHILDREN

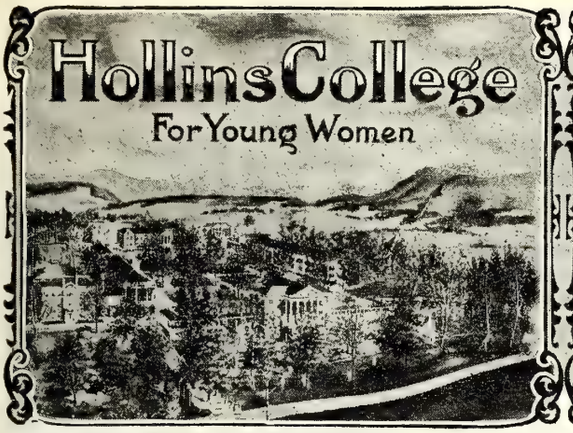
The
Christian Publishing Association
Dayton, Ohio.

A great daily paper says: "The last will and testament of J. Pierpont Morgan will be a great disappointment to anyone who thought he saw beneath Mr. Morgan's tremendous financial activities the outlines of a larger purpose than that of piling up an enormous structure of money. The will bequeaths an utterly insignificant amount to charity—less than 1 per cent. of his estimated fortune—and nothing to public use. The claim of friends that he gave liberally, though secretly, during his lifetime does not absolve. The spirit displayed offers a striking contrast to the huge and enlightened public giving of John D. Rockefeller, or even of other Americans of great wealth. It indicates that Mr. Morgan had an inadequate sense of the debt he owed to the people whose energies and abilities contributed to his own acquisitions."

But the question naturally arises, Why should we expect Mr. Morgan's will to be any different from his life? It shows that he was a sincere man, that he believed thoroughly in his individualistic conception of society and religion. He is a fine type of the Middle Ages, but away behind the best spirit of our own times. He puts off the kingdom of God—to come upon earth, as it is in heaven. At least, I will challenge any man to believe that Mr. Morgan contemplated while on earth the carrying out of all his policies, however honest they were, into the newer and better land. Did he ever dream of having much in heaven, while others had little, of comforts, while others were in need of the things for peace and rest? Did Mr. Morgan ever catch a Christ vision that it was more blessed to give than it was to receive? I fear not, for then he could not have heaped himself treasures upon the earth and kept them, while millions of his fellow creatures were in want.

Mr. Morgan was a sincere man; yes, a good man, who lived up to his ideals. But his ideals are hopelessly behind the glorious dawning of the democracy of God.—*Fall River News*

We are born subjects and to obey God is prfect liberty. He that does this shall be free, safe and happy.—Seneca.



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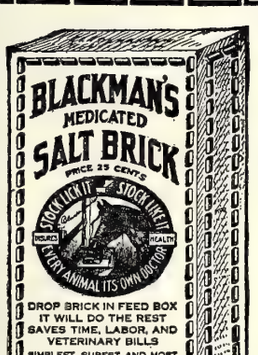

FINE FOR COWS

My wife's cow, of which she is very proud, was recently taken sick. Our veterinary failed to give relief. A friend suggested that I try your Medicated Salt Brick, I did so. The cow has licked it away. The change is more than wonderful. She is getting fat as of yore. Gives 3½ to 4 gallons of milk daily.

FRANK WILBY.

Atlanta, Ga., May 19, 1907.

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THE HAPPINESS OF GIVING.

"It seems that Mrs. Willis doesn't look very well," young Mrs. Willis' caller said out in the hall, as she glanced back at the old lady who sat listlessly by the window.

"I don't know what is the matter with her," young Mrs. Willis answered, with a touch of impatience in her voice. "I'm sure nobody could be kinder to his mother than Fred is. She has the sunniest bedroom, and we always try to have her old friends in whenever she wants to see them. Of course it must be hard to give up her own home after she has been mistress of it for over forty years, but what else can we do?"

As the caller went down the steps the postman came up. There was only one letter, and that was for old Mrs. Willis. Her daughter-in-law handed it to her and then went off about some household task. When she came back, fifteen minutes later, old Mrs. Willis, excited and eager, was trying on her bonnet.

"I've got to go down-town, Julia," she said. "I'll be back in time for dinner."

She came back at exactly six o'clock. Her bonnet had slipped to one side and there was a tired flush on her face, but her arms were full of bundles and her eyes were sparkling joyously.

"I've got those towels you wanted, Julia," she announced, "and there's a box of preserved ginger for Fred—you didn't know he loved it, did you? And there's a handkerchief for Norah; and the rest are little things for other people."

"But—I don't understand," Julia stammered.

Old Mrs. Willis lifted her shining face. "Isn't that like me to forget to tell you! Why, 'twas an old debt I'd forgotten about—ten dollars—that came today from Mary Dodson. Think of it—ten dollars of my own to spend as I pleased! My, but I've had a good time! I've got three dollars left, and I'm going to give Lydy Baker a treat tomorrow!"

Julia's eyes met her husband's with sudden comprehension. Three years without a dollar of her own with which to give any one a treat—mother, to whom giving had been the very breath of life!

"Oh," Julia cried, under her breath, "how could we—how could we!"—*Youth's Companion.*

CHRISTIAN SUN PIANO CLUB PREVENTS DISSATISFACTION.

One of the strongest features of the Christian Sun Piano Club is that it makes piano buying absolutely safe. No Club member can possibly be dissatisfied or have any cause for regrets. The first principle we fixed upon in the organization of the Club was that every member must be *delighted,* otherwise the piano must be returned and any payments refunded.

"Delighted" is the favorite adjective of our Club members in describing their appreciation of the Club and its superb instruments. They are "delighted" with their artistic cases; "delighted" with the beautiful finish; "delighted" with the sweet, full and sympathetic tone; "delighted" with the big saving in price; "delighted" with the convenient terms of payment; "delighted with the courteous treatment, etc., etc.

When the Club was being organized we realized that in order to make it a grand success we would have to make every Club member "delighted." Thus far, we have been unanimously successful.

Write for your copy of the Club's catalogue and see how carefully we have planned to meet your needs and merit your approval. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

HORNER SCHOOL!

A SUMMER SCHOOL for coaching students in their deficiencies for college entrance and advanced classes in High School. Will open June 16th. For particulars, address **J. C. Horner, Oxford, N. C.**

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

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Chanbersburg, Dayton O..	3.43	
Oak Level	1.19	
East End, Newport News	3.38	
Martha's Chapel	.50	
Berea, N. C.	1.73	
Palm St	1.24	
Hine's Chapel	1.20	
Ebeneza	1.00	
No. 1 School House, Cassiday, Kans.	.50	
Catawba Springs	2.53	
Durham	3.70	
G. E. Clem, Secty.	1.60	
Sweet Valley, Pa.	1.50	
Timber Ridge, Va.	1.12	31.35
SPECIAL		
For work, by Hurbert ..	.50	
For work, by Tyler	1.00	
J. J. Busick	1.00	
E. A. Howerton	.50	
Mrs. S. J. Lambeth	.50	
Mrs. W. B. Wyrick	1.00	
Sale of cow	51.20	
Ed Overman	1.00	
A. C. Albrigrt	1.00	
O. W. Hines	1.00	
STOVE.		
Mrs. Liddie Isley	.50	
E. A. Howerton	.50	
Mrs. E. T. Pearce	1.00	
Mrs. D. J. Sipe	1.00	
WATER AND SEWERAGE		
W. J. Pearce	10.00	71.70
Total		$1,448.02

"Pure religion and undefiled—is to visit the fatherless."

Some of the good sisters are remembering us with their donations for the stove. This is a mighty good time for you to send yours, while you are thinking of it.

We have the tank, boiler, and most all the fixtures for the bath rooms here, already, but on account of not having more money the arrangements to begin the work have not been made. What are we to do with this matter? The water and sewerage system is very much needed; but there is a rule in the business world, and it is a fixed one too, and that is that we are unable to get materials and work without the money. Since the Board decided to do this, I have written to seven hundred schools, and five hundred pastors and if you have taken time to notice you know something of the success-"full" effort. I have enrolled some new schools for Monthly Offerings, but more of them which were enrolled have dropped out. So the number at the present is sixty-one; tho' I say of that number, almost every one is right up with the offerings. So I believe I can depend on those who are enrolled now. What about your school, can't you be one of that number?

Now, don't think I am complaining nor am I begging. I am trying to tell you, in a measure, what the conditions are; and, there is not an orphanage in the three States that begs. Certainly I would not get out of the ring. It is considered that, to beg for a church institution, especially one that ranks as high in Christian service as does the orphanage of the land, is beyond its dignity. It is to stand or fall on its merits. There are, in this work, some of the best men in the country; great men, they are accomplishing great things for the church. One village school—don't remember now whether in North or South Carolina—is giving $900.00 a year to the Baptist orphanage. Some one may say that that is a reason we should beg for ours; it is young. It is a reason we should not want for a thing, rather it ought to be the greatest institution of the Christian church—being the only one of its kind. Before this gets too long I will quit; rather I feel that a suggestion is sufficient if we will act as we are impressed of the needs of the work.

You ought to see how we are enjoying milk and butter these days: Mr. Woodard has, with the cows we started with, increased the quantity of butter from 65 pounds a month to 300 pounds and, milk in proportion. I don't mean this has been done with all the cows we have sold, for we have sold a number of dry ones, but by exchanging the milch cows we had for better ones, and an additional sum of $15.00.

Rev. J. L. Foster, Executor of the Kate Holmes estate made his report to the Executive Board at its last meeting and with it turned in a $200.00 mortgage. This mortgage, when collected, is to go to the Endowment Fund.

McRae, Ga., April 30, 1913.

Dear Uncle Emory:

We have plenty of sand to play in now for it is very dry with us. School will be out in a few weeks, then we can play without being interrupted.

Third Sunday in May is our Sunday school Children's Day. We are getting ready for it.

We send our love with the dimes.

Fondly,
JOHN NEWMAN DENTON,
S. E. DENTON, JR.,
JOSEPH RABB DENTON.

Stem, N. C., April 24, 1913.

Dear Uncle Emory:

Daddy's school has closed, and his commencement is over with, anl I am mighty glad of it too. Mamma and I are so glad to have him about the house this week while he is resting a little from teaching, and working in our garden.

I hope you, Aunt Louie, and all the cousins are getting along all right. Here is my dime for April.

Yours sincerely,
R. P. CRUMPLER, Jr.

THE POOL EXPERT.

He could play pool. He was the champion pool-player of the ward. Indeed, his reputation had extended to nearly every saloon in town.

The saloon-keepers sometimes arranged exhibition games for him, advertising them on big posters. He enjoyed seeing his name in display letters over the saloon windows. He was pleased with the complimentary remarks of the audience.

He didn't get very much else out of it, excepting a few drinks and some indifferent cigars, but—he COULD play pool.

I saw his two little girls one morning. One of them—as pretty a little thing as I had ever seen—was sick. She was burning up with fever. He hadn't come home the previous night. He had given an exhibition game away off in another section of the city, and—well, for several reasons, he didn't get back. The little one needed a doctor. One was quickly found. Yes, he could play pool.

A few days later I called again. He had been in two or three times during the day to get a meal. He hadn't been home nights since the last "big" exhibition game. Most of his meals he got at the free-lunch counter, and there seemed always somebody who was willing to stand treat. He had lost his job, but—he could play pool.

The doctor told me that both his children were now sick. "Lack of proper nourishment," was the doctor's brief comment when I asked him the cause of their illness. His wife had become the bread-winner for the family. Soon afterward I was sent for. The children were better, but she was now in bed. They had found her early that morning in an alley on the way to the back door of a saloon, where she was to have done a day's washing. But, as she told me, she was compelled to go without any breakfast, or the children would have had none. She wasn't equal to it, however, anl had collapsed even before she began her day's work. But he could play pool.

A month later I met him on the street. He was wonderfully braced up. His clothes were fresh-looking. The flush had left his face. There was a steadiness in his gaze which pleased me.

I stopped him with a cheery salute. "O, I've got a job," he said with a little confusion, but as if that were the most important event of his life. "I've cut out the exhibition pool, too. I'll no longer be any man's fool."—*C. E. World.*

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THE DRAG ON MODERN CIVILIZATION.

We have made tremendous advance in our discoveries and inventions, but have not made much in folks. About the only realm of which we can think that man has not made a serious effort to master is the realm of self. Not until our day has man's attention been turned seriously to the scientific development of the race, or the improvement of the human species.

We are looking for the line of advance. Is it possible that there are forces which are in man's reach which intelligently utilized would bring about as sweeping, far reaching and beneficient changes as any of those which have taken place in the past? I think so. I believe that it is quite possible though it may be difficult for us to project humanity upon its tenth period. Let me call attention to only three things, a discovery, an idea and a method, which I believe are either now working, or can be made to work, toward the advance for which I speak.

First, a discovery, I refer to flying machines. I look upon them as discoveries of such importance that they may be characterized as world revolutionizing.

The second is an idea. It is not a new idea, I refer to humanitarianism. I speak of this as having been reborn in recent years. There has been a tremendous movement manward since those days. Great missionary movements have swept around the earth.

The third thing is the method. I refer to eugenics. We have been and are still trying to drive the human race uphill with the brakes on. Of all the drags upon the human race today, the heaviest are war and bad germ plasms, the reproduction of the unfit.

From 1890 to 1910, the insane persons in the asylums of the United States increased from 74,000 to 250,000. Four per cent. of our population belong to this class of insane. We are spending every year in the United States thirty millions of dollars for the maintenance of hospitals and such institutions for the care of these dependents.

What is the remedy? The first thing I would suggest is the diffusion of the knowledge of these conditions. It is a matter that must be takn up by all the schools of the state, public and private.

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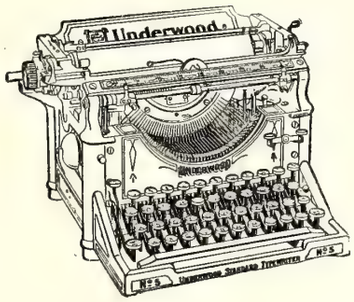

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PRODUCTS OF THE HOME.

The following tribute to David Livingstone is one of the most wholesome lessons of his life to the people of our luxurious and self-indulging day: "It is good in these days of wasting luxury to emphasize the noble product of a simple, poor, and pious home, where education had to be fought for and saved for and stinted for; where it was accounted a greater prize to buy a book than to see a football match; and where the extension of the kingdom of God was of far more real and intense interest than what was 'on' at a theater. It is worth remembering that no home life and no home training can be narrow where the vision includes God and humanity, and where the governing ideals are of sacrifice and service, not for one land only, but for the world."—*Presbyterian Examiner.*

WHAT WOULD JESUS DO WITH THE POLICE?

That's a question which Dr. "In His Steps" Sheldon (as he is probably best known in American homes) will soon have an opportunity to investigate. Dr. Sheldon has become a member of the Civil Service Commission in Topeka, Kans., where he has been an influential citizen and pastor for so many years. According to an interview, Dr. Sheldon accepts his new appointment chiefly because of "the opportunity it would offer for showing how police methods can be improved." He is a convert to the newer policy of adding women to the police force, and, as his friends will at once surmise, will be much more concerned over methods and means of crime prevention than over its punishment.—*Congregationalist.*

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DREAD OF AN OPERATION.

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

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The J. Van Lindley Nursery Co., Pomona, N. C., is giving away 10,000 copies of their book "How to Plant and Grow Fruits and Ornamentals." It tells all about the planting, cultivation and care of fruit and ornamental trees, shrubs, vines, etc. If you have a lawn, garden, orchard or flower yard, you should apply for one of these books before the edition is exhausted. It answers nearly every question necessary to be known in successful flower, fruit and lawn culture. Every home owner should have one as a guide to making the home beautiful and the orchard and garden profitable.

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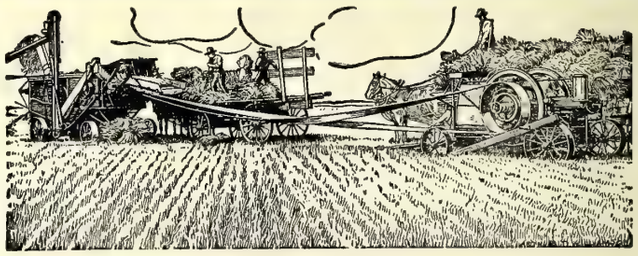

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"The conviction of the achievability of universal valid satisfaction of the human personality." Do you know what this is? Prof. Georgge B. Foster, of the University of Chicago, gives it as a definition of religion. A brother editor avers that "nobody ought to talk about religion like that." As for our part, we prefer as a definition that statement made by James: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—*Nashville Christian Advocate.*

AN INTERESTING OLD BOOK.

We were in New Bern the other day attending the Neuse-Atlantic Association. While there we carried out a long-cherished desire to look upon a certain book from which a significant page had been torn out. This book was an old volume of court records in which had been entered an account of the trial, imprisonment and whipping of three Baptist preachers at the instance of the established church because they insisted on preaching their own convictions as to what God in His word taught that men should be and do. Some one cut the page out afterwards and perhaps burned it. No wonder that they became ashamed of such a record. But the fact remains nevertheless.

The names of these men were Brinson, Purefy, and Fulshire. Our visit to the court house was in company with Hon. Samuel Brinson, a lineal descendant of one of the persecuted heroes. The Purefy, who was beaten for his faith, was an ancestor of the well-known Purefoys of Wake Forest.

We should be profoundly grateful that all this has changed, but at the same time we should be vigilant in maintaining and spreading through all the earth the precious legacy which cost our fathers their blood to hand down to us. Persecution today takes a different form from what it did in those days; but the disposition to silence the faithful witness of the truth has, has by no means, passed out of the hearts of many among us.—*Central Messenger.*

MIGHT BE DEAD TODAY.

Garden City, Kans.—In a letter from Mrs. James Hamner, of this city, she says, "I firmly believe that I would not be alive today, if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles, to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-ffects. 'Twil help you. Ask your druggist.

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THE TYPE.
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No. 29 Ar. 10:05 a. m.
No. 41 .....4:10 p. m.
No. 43 .....6:00 p. m.

FOR THE NORTH

No. 84 .....12:48 a. m.
No. 38 .....11:35 a. m.
No. 66 .....12:05 p. m.

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DEATHS

Kernodle.

Martha Elizabeth Kernodle, wife of Robt. T. Kernodle, departed this life May the 9th, 1913, after an illness of nearly one year, at the age of 56 years, 2 months and 13 days. Her husband, three daughters and one son, and eleven grand children are left to mourn her death. Sister Kernodle had been a member of Union church about 37 years, and lived most consistently the religion she professed. A beautiful life came to a close when she died. A large congregation of friends and relatives attended her funeral and burial services. As her body was being carried from the church to the cemetery at Union, the procession was led by twelve women friends bearing their arms full of the most beautiful floral tribute sent by friends to be placed upon her grave. Funeral and burial services by her pastor.

J. W. HOLT.

DO I LOVE MY CHURCH?

If I do not, I should. With all her blemishes, the church has meant more to many of us than we can ever tell.

While we were yet children it was to her sacred portals that our feet were turned by our loving parents, and there we received those hallowed impressions which still linger, and which shall outlast the corroding touch of Time.

There, in our more mature lives, we have received courage to fight our battles, strength for our daily needs, wisdom for our perplexity, inspiration for better living and Hope for the Road that stretches on in darkness beyond the grave.

I ought to love the church.

My church. I wonder how many of us say "my church."

Perhaps someone may read this who cannot truly say that they have a church, for they do not "belong."

In that case I would urge you to join. You are missing a great deal. You are cutting yourself off from the best, sweetest influence that earth knows.

Some day you will realize this. Upon that darksome time when bitter sorrows shall fall like a ghostly shadow across your door, your broken heart will know not where else to turn save to the church and her Lord Christ. Then, indeed, you will regret that you have been a stranger to God's people.

You are wasting precious time. Come to church. Let us make you welcome. Learn to live for others and you will be surprised to find how much more life will mean to you.—*Selected.*

YOU AND THE FLY.

Are you bald? Did you ever have a fly crawl across your head? Or did you ever have one crawl over your face and wake you up? Nuisance, isn't it? Well, that's only the smallest part of the quarrel we have with flies.

Flies are scavengers. Do you know what a buzzard does? A buzzard is a large loathsome bird which eats dead and decaying animals. They are not nice to have around. What buzzards are to birds flies are to insects.

Flies hatch from eggs. The eggs are laid in filth. Fly eggs are not nice. Another name for them is fly-blows. But about the only harm which fly eggs do is to make more flies. After a few days the fly eggs hatch into maggots. Maggots are not nice, but they do not do much harm except that they make flies. The maggots crawl into dirt and in a few days they come out flies.

Flies are very busy insects. They are active all day long, and at night, too, if you have a light in the room. During dry days they like to stay out in the grass in the yard. Thy can feel a rain coming before you can, so they always try to get in the house before a rainstorm. They are not fools. They like the light. If a room is dark they do not like to go in it. If there are flies in the room a good way to get rid of them is to darkn the room and leave one window open and bright. The flies will fly out of this window. On a warm day you can persuade them to walk out into the yard or to stroll around the block. If it getting cold in the fall or if a rain is coming up they will stick to the house like a hungry dog to a frankfurter.

But what can we do about it? Don't let any garbage accumulate. Screen the houses. Kill the flies. Keep everything clean. In other words, starve the fly.—*N. C. State Board of Health.*

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YUM FOR HEADACHE "HASN'T FAILED YET"

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., MAY 21, 1913 NO. 21

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Refreshed By Tears.

There is a commercial worth in tears, when they are timely and sincere. You would not care to buy tears; you should not wish to sell them. Yet they have real value; are worth more than their weight in diamonds, the right sort of tears are. "Refreshed by the tears of the American people, Ohio stands ready from today to meet the crisis alone," rings out the courageous voice of Governor Cox of Ohio, standing as he does amid an estimated loss from flood of a hundred million dollars.

Refreshed by the tears of Jesus, even the Jews were inspired to believe in a Savior's great love. (Jno. 11:36.)

The Way of the Word.

All who count in doing the world's work feel their littleness, their insignificance, their unworthiness, because they do not seem to be or to do any very good, or very great thing. But it is not the great things that tell. God sees fit to take the littles that many willing, but unworthy, hands bring, and carry forward His work with these. Isaiah, the great prophet, wrote it this way: "The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." (Isa. 28:13). It is not the big things that the few do that tell: it is the little things the many do that are moving this world on toward the kingdom of heaven.

Points of Worth.

The New York *Herald,* writing of traits and characteristics of members of President Wilson's cabinet, points out, and holds up for consideration, the following among others, from the life of Secretary of the Navy, Josephus Daniels:

"He does not smoke drink, chew, nor swear.
He is infatuated with hard work.
He hasn't much money and doesn't care.
He is one of the best liked men in the cabinet.
Walk right up and slap him on the back. He is not warlike despite his belligerent title.
There were no silver spoons in the Daniels family when Josephus arrived. His parents were in a position to give him a name; and that is about all.
He is of the likable, old-fashioned, easy going type, but there is no use trying to bluff him. He won't stand for that.
What the best dressers are wearing does not bother him. He dresses for comfort.
This man looks for the moral side of every question, and then gets on that side."

These may not seem to be points of much worth and weight in the making of chaarcter, still they have stood this man in good stead, and may help others who are trying to climb.

Soul to Soul.

Things artificial do not appeal. It takes the real to reach the real. You cannot reach the soul of a man by any other means than from your own soul. "Nay," said Emerson, "a man preaching from his earnest soul into the earnest souls of men: is not he virtually the essence of all churches whatsoever? The nakedest, savagest reality, I say, is preferable to any semblance, however dignified." One reason why much preaching is vain is because it is trying to conform rather than to transform. There is no soul in it. It is dignified and orderly semblance. When the soul speaks other souls take notice. "Deep calleth unto deep at the noise of thy water-spouts." (Psa. 42:7). The only way for deep to hear is for deep to call. And when the depths call, there is sure to be answer. If we would reach the souls of men we must call to them from the depths of our own souls.

The Empire of Silence.

The great, deep stream flows on in silence. The mighty earth, the majestic planets all move on in silence. The truly great forces and factors of earth are silent. They do their noble work in silence. If we would understand the truly great and the noble good, we must be silent and let our souls have converse with heaven and holiness and God. Ralph Waldo Emerson put this fine word to the credit of the silent: "Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble silent men scattered here and there, each in his department; silently thinking, silently working; whom no morning newspaper makes mention of! They are the salt of the Earth. A country that has none or few of these is in a bad way. Like a forest which has no roots; which had all turned into leaves and boughs which must soon wither and be no forest. Woe for us if we had nothing but what we can show or speak. Silence, the great Empire of Silence; higher than the stars; deeper than the Kingdoms of Death! It alone is great; all else is small."

The soul that does not catch the inspiration of silence, is not itself silent, now and then, is poor, profitless and pitiable indeed. "Be silent, O all flesh, before the Lord." (Zech. 2:13).

Peace.

A movement of promising proportions is on foot to celebrate in 1915, the one hundredth anniversary of peace between the English speaking nations of the world. Nations of different tongues have engaged each other in deadly conflict in these hundred years; but no two nations speaking the English tongue have warred against each other in this one hundred years. Already delegates are in this country from England, Australia, Newfoundland, and Canada conferring with a committee of fifty from our government as to a suitable celebration of this friendly feeling between those who speak English. And rapidly the nationalities of the world, even in the far East are learning to speak our language. And may be through this medium of common language is to be brought about that universal peace whose advent the Prophet Isaiah declared in that superb sentence (Isa. 2:4). "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." That day will come, and it is the part not only of English speaking people, but of all professed followers of Christ everywhere to hasten the glad day, and to pray earnestly and work diligently for its early dawning.

Elon College Library

THE GREAT DESTROYER.

BY HON. RICHMOND P. HOBSON OF ALABAMA.

Comparative figures show the appalling fact that alcohol is killing off as many Americans a year as all the wars of the world have killed in battle in 2,300 years.

Applied to the whole white race, we find that alcohol is killing 3,500,000 white men every year, five times as many as have been killed in war in 2,300 years; so, that mathematically, alcohol is 10,000 times more destructive than all wars combined.

Looking upon a nation as climbing a ladder of evolution, alcohol, like a mill-stone, drags it half way to the bottom. The full significance of this drug appears when we realize that upon the average standard of character of its citizens must rest the institutions of a nation. As young as our nation is, the deadly work of alcohol has already blighted liberty in our greatest cities.

At the present rate of the growth of cities over country life, if no check is put upon the spread of alcoholic degeneracy, the day cannot be far distant when liberty in great states must go under. From the standpoint of the state, there is but one decision. This great destroyer must be destroyed.

The people have a right to vote on such a vital question and a majority have the right to rule. The scope of this principle must extend from the smallest political unit to the largest. Therefore, the constitution of a state is the true, ultimate abiding place for prohibition for the state. The constitution of the United States is the true abiding place for prohibition of the nation.

We can all go forward in the great war with a song in our hearts, each to do his full duty, whether as an officer or as a private in the ranks, knowing that whatever betide, whether the heavens fall or the earth melt away, whether we see the victory or die in the conflict, that " the Lord of Hosts is with us" —that "The God of Jacob is our refuge."

Riches deceive men by making them think themselves other than they are. It was a favorite saying of Francis of Assisi that what a man is in the sight of God, that, and only that, and nothing else, he really is. Now riches are unquestionably a great hindrance in the way of seeing ourselves as God sees us.—*W. R. Huntington.*

EDITORIAL

"THE CHRISTIAN CHURCH OF CHINA."

There has been, in previous years, vanity and vexation of spirit amongst the missionaries in China, because of denominational differences. The Chinese mind could not understand why, if Christ was Christ, and His followers Christians there should be so many different artificial and dividing names. They could not, and did not, see why Christians should be, as bodies, separate and distinct one from the other, even going to the extent of holding names differing one from the other, and human creeds not preached in winning them to Christ.

Seeing the difficulty, the missionaries have taken counsel together and have agreed that they will, at least, not fight out their denominational battles on foreign territory—that they will leave this pleasant (?) duty to be performed by the people in the home land; that in the foreign field they will fight the devil of paganism, and not spend their time and strength fighting one another, even if the denominations that send them out fight one another at home.

This seems to us a very wise thing for missionaries to do. It would seem to us a very wise thing for us of the home land to do. But this matter aside now.

So the missionaries of China, have in person or by delegation, held a council. In this council it was decided that the denominations would not fight each other on Chinese territory. That they would not cross territory, one with the other; that if one denomination had a foothold and was doing a good work in a field, or district, that other denominations would not crowd into that field, but find a field for preaching the gospel elsewhere. There was plenty of room for all in China, and that all would work, not to tear down each other, but to build up the Kingdom of Christ. That also seems exceedingly becoming.

Furthermore and finally, brethren, this council of the different evangelical churches in China decided that they would adopt one name under which all could operate, and by which all Chino could know what the missionaries stood for and were doing.

And the name that the council adopted, as being the proper name for all denominations in China to wear, and be known by is, *The Christian Church of China.* We move, brethren and beloved, that we of the home land take a lesson from our missionaries in foreign lands, and drop the names that have always hindered, and never helped, and just wear one and all sufficient name, *The Christian Church of America;* and then, as the Christian nations follow the lead of their missionaries, we will have one name and one only, for all the followers of our blessed Christ, the name which signifies His sovereignty and lordship, *The Christian Church of the World.* Is not that sufficient?

"LOVE LIFTED ME."

Harper's Weekly, discussing last week a political condition in New Jersey, which condition is deplorable, but which nevertheless, the *Weekly* thinks, should be let alone, closes an argument with these words: When a sinner does not want to be saved "what," asked the Hindu, "can do?"

We opine that the brilliant editor referred to has hardly learned the deepest and most salient truth of our Christian teaching.

When a sinner does not want to be saved, what can be done?

Why, man, go to work, by the grace, favor, and help of God, to save him. That is what the gospel is given for—to reach and reclaim and redeem those who are lost and do not want to be saved.

To save those who want to be saved is easy: it is pleasant; it is agreeable. But to save those who do not want to be saved, that is hard: it is frequently unpleasant; it is often very disagreeable.

When you save one who wants to be saved, all you have done is to reach out your hand and take hold on another hand already outstretched.

When you save one who does not want to be saved then you have done love's perfect work; you have lifted one. "Love lifted me," says the glorious gospel song; took hold on me—not merely stretched its hand out to me when I was stretching my hand out to it—but lifted me up when I was down and wanted to stay down.

"Love," said Paul, "seeketh not her own, is not easily provoked; hopeth all things, endureth all things," and blessed be God it "never faileth." (I Cor. 15:5-8.)

It lifted you when you were allured by sin and pleased with sin. What can be done? Begin in God's strength to extend the hand of love to the one who is out and wants to be out.

OUR ONLY CREED.

When any man, however professedly learned, or scholarly, he may seem to be, asserts that his denomination is the only one that takes the Bible as its sufficint and only creed, and that man is not speaking for the Christian denomination, put him down as displaying unpardonable ignorance, or as wilfully misrepresenting the facts. For a hundred years ago, when the people who regarded the name Christian as sufficient for any church to wear, were getting together on that common ground, a sagacious and godly man arose in that Christian church council and said:

"I move you, sirs, that we take the Bible, the scriptures of the Old and New Testaments as our only creed, and as a sufficient rule of faith and practice." And from that good hour till this glad day we of the Christian church have considered that motion adopted, its spirit binding, and its ratification inviolable.

The Christian denomination from its inception has always considered the Bible its only creed; and if men about us have not learned that fact it is due to their ignorance of the history or to our indifference in making the great fact known.

Every man expects good to come of his deeds. Therefore, no matter how unholy or worthless the act, one justifies it before one performs it. "I am trying to do my duty," or " I meant to do rgiht" is no justification for an act. The criminal, the coward and the cunning first justify, in their own mind, their crime, and then commit it. No man is a law unto himself. He must refer his deeds to a higher authority than himself, measure his conduct by the standard, not of his own making, but of the divine type. Jesus went straight to the rule of right living, and gave the standard of human conduct when He said, "My meat is to do the will of him that sent me, and to finish his work. (John 4:34.)

The greatest joys in life do not come from the taking of one's ease and from release from responsibilities. We are so constituted that joy is a reaction from effort. Happiness is the reflex of energy. Whittier expressed a truth when he said: "There is life alone in duty done, and rest alone in striving."

NOTES & PSRSONALS.

—"Meet me at the Young People's Convention next week," should be the pass-word.

—The Young People's Convention at Burlington next week. See the promising program page 8.

—Who will not work, save with gloves on, deserves but little credit for keeping his hands clean.—*Emerson.*

—Rev. A. B. Kendall, Burlington, writes a most wholesome and happy article on "Happy Old Age." It is well worth reading even by those not yet old.

—Delegates to the Young People's General Convention to meet at Burlington May 28-30 should notify Miss Bessie I. Holt, Burlington, N. C., if they wish entertainment.

—Principal O. W. Johnson Stonewall Jackson High School, Dendron, Va: "I think THE SUN in its new form and dress very good and every member of the Christian church ought to be proud of it."

—Rev. P. T. Klapp, Elon College, N. C., handed in this week his second list of four new subscribers to THE SUN since its enlargement. Other pastors who will mention the matter to their people can do likewis.

—Don't miss reading the introduction, by Prof. W. P. Lawrence, to his "Little Journeys Into Mission Lands." There are to be twelve of these journeys and SUN readers who follow Prof. Lawrence on this excursion have a great treat in store.

—Brethren, yes, we are all busy. But can't we manage in some way to lay aside our work for a few days and lend our hand and heart and presence in making the Young People's Convention at Burlington next week a success? It is worth our while, whether on the program or not, to attend this Convention.

—Rev. W. W. Staley, D. D., Suffolk: "THE SUN disproves the Osler theory for *papers* if not for *men.* It has more than renewed its youth; it has been regenerated and is growing in grace. I hope its evangelistic visits will have a transforming effect upon the church. I go to the Delmarvia Conference May 24-25."

—Rev. O. W. Powers, D. D., Dayton, Ohio: "I have been so busy since March 25th that I have not had time to say what was in my heart to say about the new form and appearance of THE CHRISTIAN SUN. You have a splendid paper in appearance and with larger opportunity given by the increased size I know you will increase its usefulness."

—Rev. H. Scholz, Macon, N. C.: "I am glad you have succeeded in enlarging THE SUN to its present size and excellent print, and sincerely hope that the reward may be to you in something more substantial than congratulations and felicitations." Thanks, beloved. Some new subscriptions are coming in and others will, we believe, as our people learn of the paper's improvement.

—Rev. P. T. Klapp, Elon College had the misfortune, one night last week to have his smoke house broken into and every pound of his meat stolen. Several chickens, some milk and other valuables were carried away by the thieves the same night. Bro. Klapp, who by the way has been under treatment for some time by a Greensboro physician and is far from well, has our deepest sympathy.

—Miss Edith Elizabeth Carroll, daughter of Mr. and Mrs. W. H. Carroll, Burlington, is among the favored and fortunate who graduate from the Salem College at its 111th annual commencement May 30-June 3rd, and

our fair young friend will accept thanks for an invitation to attend the graduating exercises. Miss Carroll is the honored president of her class of thirty-eight graduates.

—A package of love letters that passed between Robert Browning and the lady he eloped with, Elizabeth Barrett Browning, sold the other day in London for $34,000. The finest and best love letter ever yet penned can be had for the asking. Turn to Paul's love letter to the Corinthians (I Cor. 13) and read it. Neither poet, prophet nor philosopher has ever penned its equal. Read it, and be convinced.

—Rev. J. Lee Johnson, Cardenas, N. C., sends us another list of four new subscribers to THE CHRISTIAN SUN with a check for $6.00 to help show his appreciation of the larger and much improved paper. Bro. Johnson is presenting the matter to the people of each of his churches. Try this plan, Bro. Pastor. Your people will appreciate it; you will do them good, and will help your own work, besides being of help to THE SUN.

—The Jacksonville *Times-Union* inquires: "What is more ridiculous than a man trying to thread a needle?" To which the Norfolk *Virginian-Pilot* makes reply: "The Bible answers that: A man trying to live as though he could carry his money with him into the next world." No, esteemed, that is not ridiculous, and the Bible does not say it is. That is pathetic, that is sad, that is pitiable—that is folly—that is anything but "ridiculous."

—Dr. Ivey in Nashville *Christian Advocate*: "We can measure the usefulness and progress of any church by the interest which the people of the Church take in its papers." Measured by such a standard we do wonder how much some pastors care about the usefulness and progress of their Church? Brother pastor, since when have you given even one hour to putting your church paper into the homes of your people where now the paper does not go?

—We are indebted to friend O. B. Williams, a former Elon College student and candidate for the ministry in the M. P. Church for an invitation to attend Trinity College commencement Junel-4th. The Rev. Geo. P. Eckman, D. D., of New York, is to preach the baccalaureate sermon Tuesday, 3rd, at 11 A. M., and on Wednsday, June 4, at 11:30 A. M. the annual address is to be given by Rear-Admiral, Robert E. Peary, North-Pole discoverer, etc.

—Our friend A. C. Hall, not unfamiliar to SUN readers as a writer of fine repute has successfully passed off his Master of Arts examination in Columbia University, has two years of his Doctor of Philosophy degree behind him and is to teach in Columbus, Ga., the coming year as Head of the English Department in the city High Schools. Whereupon we congratulate the pupils of said schools and felicitate our friend on his upward journey.

—We present in this issue the program for the third biennial session of the Young People's Convention to be held at Burlnigton, Wednesday, Thursday, and Friday, May 28-30, 1913. This convention should be well attended. It undertakes to lay plans for our general Sunday school and Christian Endeavor work and is important. It is comparatively new amongst us as an organization, but should have attention, prayer and deep consideration by all who care for reaching and interesting the young people of the church. An excellent program is presented, and if properly executed must prove of inestimable worth to the church.

—Rev. H. E. Rountree, who with the other pastors of Greensboro, has worked faithfully in the great Biederwolf revival in that city, and in which revival nearly 1,000 people either made profession of faith in Christ or reconsecrated themselves to Christian service, writes this thrilling note under date of May 17: "I will give you a write up of our great revival for THE SUN for next week, but must send you this item now: Thursday night at the close of the meeting 43 young men gave themselves to the ministry if they should ever feel the call of God. About two hundred or more young ladies gave themselves to the missionary field if God should call them. This meeting seemed to me worth our effort during the whole two and a half weeks. They all did so at the altar."

—Thus the Norfolk *Virginian Pilot*: "The professor who advises students to borrow the money to take them through college evidently overlooks the fact that it takes two to consummate a loan." That professor did not overlook anything of the sort, beloved, and was himself very likely among the vast number of those who did borrow money to go through college on, a very easy thing to do if the young candidate for college has so conducted himself in manners, morals, studies and dress as to merit the approval of some well disposed business man of the community. It is easy for a really deserving, meritorious boy or girl to get the money by loan, in almost any community, to go through college with. The upstarts, and the trifling sort do not land—and they ought not to.

—The lines were cast for us in pleasant places last week, if they ever were. We went fishing. When Peter was at his wit's end he went fishing. Therein he showed his wisdom. If there is any sport, pleasure, or pastime in this wicked world as wholesome, happy, exhilarating as fishing with a hook, line, and rod we have never found it. If that will not rest and refresh a body then that body better go to a hospital and engage two or more physicians. After fishing a day we slept all night long without waking or even turning over. Catch any? Four "chub," a bucket of beautiful "speckles," some "brim" and two "flyers." We pity any tired mortal on this mundane who does not take a day off, now and then, and go fishing. It makes the world seem younger, and troubles vanish as a dream. Think of it! a fishing and a pounding all in the same week! Editors certainly do have (some) happy times.

—Somebody has sent us, for which thanks are expressed, a very neatly engraved invitation to the commencement exercises of the Bible Teachers' Training School, May 25th-28th, at New York City. The program interests us. Sunday, May 25, 11 A. M., Annual Sermon. Monday, May 26, 10:30 A. M., Prize Contest in Scripture and Hymn Reading. Tuesday, May 27, 10:30 A. M., Closing Report and Prayer Hour. Address of President to Graduating Class. 3:00 P. M., Senior Class Day Exercises. 5:45 P. M., Alumni Banquet.

What particularly attracts is that prize contest for best Bible and Hymn reading. Every one of us preachers ought to take training and have a trial at that prize, for how some of us murder our Bible and Hymn reading by slovenly, bunglesome, indifferent methods is a caution. Reading the Bible and reading the hymns may be made the most impressive and beautiful part of the church service. We preachers certainly pay too little attention to our public and pulpit reading.

—Of the great revival that has been sweeping Greensboro for some weeks past, all the churches joining in, and the meetings being held in a great ware-house, Dr. J. F. McCulloch thus writes in the *Methodist Protestant Herald:*

The Biederwolf meetings continue with unabated interest. Several hundred people have gone forward and committed themselves to a Christian life. Mr. Biederwolf's method is this: After preaching in his powerful manner, concluding his discourse in a way to affect the feelings, he asks all to bow their heads in prayer. He then asks those who wish to begin a Christian life to hold up their hands, he continuing to appeal to them. After a few minutes, he asks the congregation to stand, and then asks those who have held up their hands and any others who wish to become Christians to come down to the platform and give him their hands. He appeals to Christians to speak to those near them, and has previously arranged with Christian workers to be scattered through the congregation for this purpose. After a few minutes spent in this way, he calls on some brother to pray for those who have come forward and asks Christians to gather round them at the altar. He then leads them in a prayer of confession and consecration, which they repeat sentence by sentence after him. He then has cards passed to the converts on which they place their names and indicate the church of their preference.

—Brethren and beloved, preachers and laity, please take note; come and rejoice with us. *This editor has been pounded.* It was not any of your half-hearted 2 by 4 affairs. It was a pounding right. We doubt if Dr. Staley would have secured as a total half so much, even if we had allowed him 20 per cent. commission. Three—brethren let that number three soak into your mental cranium—three great, glad, good, sweet, wholesome Virginia hams; not your Smithfield dried up, shrunken together sort—three giant fellows that told you there were more in plenty where these came from. A whole bursting, brimming, bulging coop of fine, fat spring chickens. (W. H. Jones, Jr., Cashier of the Farmer's Bank of Nansemond says that any body who owns a coop of spring chickns these times is a capitalist). As we were going on to say, a coop of chickens: a bucket of honey, as white as snow and as sweet as sweet itself; a bucket of butter, as yellow as gold itself; sugar, coffee, cream of wheat—oh! go long! you can't enumerate a pounding like that. And about the only people who could give such poundings that we know any thing about are Pleasant Grove, Halifax County, Virginia people. God bless every one of them and all their kind and kinsfolks. If they are not the salt of the earth it is because they have decided that the earth needs a little sunshine and sweetness, and they will help supply that. We would say more about this pounding; but we never have envied any body who got a pounding, and we don't want any body to envy us. However, this must be said: If any of our friends are coming to see us this year, please come within the next month or six weeks. My! but we certainly are happy at our house now.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

"Sanctify what you have by what you give."

Dost thou see a soul that has the image of God in him? Love him! love him! Say, this man must go to heaven some day. Do good to one another, and if any wrong you, pray to God to right you and love the brotherhood.—*John Bunyan.*

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of a man who was tempted to think himself forsaken ever since.—Hiram Jones.

FROM OUR CONTRIBUTORS

BEAUTIFUL OLD AGE.

(Proverb 16:31.)

REV. A. B. KENDALL,
Pastor Christian Church,
Burlington, N. C.

To some this may sound at least like a paradoxical statement, and they may feel inclined to take exception to the subject. If any of the readers of this article have this thought, even in sub-consciousness, let me tell you that the reason for your thus thinking is because your mind has been too much dazzled by the bright vision of radiant youth, and the wondrous glory of calm, peaceful, beautiful old age has not been borne to your inner vision as yet.

I love the springtime. Don't you? Yes I know that is a rather strong verb I have used, but it conveys the idea better than any other of which I can think at this time. I love the spring warmth and sunshine, when the ear is ravished with the happy song of the birds, and the melody of murmuring brooklets; when the eye is enchanted with a thousand beauteous visions of swelling buds and opening blossoms, nesting birds, skipping lambs, and contented, happy cattle browsing and feeding on the succulent grass in the velvet-carpeted pasture as they roam over God's thousand-hilled range.

The olfactory nerve is assailed and bombarded with a multitude of delightful odors from flower and field and tree; and although some have seen the miracle of the springtime repeated over and over again, forty, fifty, sixty, seventy times, it still seems all new and like a scene slipped from the pages of our favorite childhood fairy book.

We delight in the springtime because it is the season of anticipation, the season of hope. Every nodding plant stalk, every swelling bud, every fresh nest in the old apple tree in the orchard is a prophecy pointing to a fulfillment.

Every ray of spring sunshine, every warm, whispering breeze, every rushing, murmuring brooklet is telling a secret of a harvest-time by-and-by.

It is the time of activity. Bird, beast, man, all nature alive, awake, astir, throbbing, pulsating with strong active life. Beautiful? Oh, yes, I am sure all will agree that the spring is beautiful.

But who doesn't love the autumn? Ah, those glorious, golden days, those calm, still days, when a holy hush seems to fall upon one who has been sitting in some cathedral listening to the inspiring tones of the great organ, and now the organ is stilled and you are sitting up, enchanted, alone and your soul is on its knees.

Days when the fruit hangs golden on the boughs or purpling on the vines; days when the wealth of gleaming wheat and cornfields is being gathered into the already bursting granaries and cribs. The modestly clothed maple has put on her gala robes of crimson and gold, the regal oak has donned his royal purple and every bush and tree is aglow with the glory of the harvest.

It is the season of realization. It is the season of fruition. Its joy is the joy of the harvest.

Spring is the time of happy anticipation, the time of blessed hope, the time of aggressive activity. Beautiful, beautiful springtime.

Autumn, the harvest time, the time of fruition, the time of realization, the time of calm. Beautiful? Ah, yes, so beautiful with a beauty and a glory all its own.

Are not these mornings beautiful? Who can arise early these mornings and behold the sun in his majesty and power come flashing over the hills with his banners of crimson and gold flung athwart the sky and driving with his spears of light the hosts of darkness like a beaten, routed, retreating, shattered army before his victorious car, and not feel the heart bound and the pulses thrill and strength seem to vibrate in every part of their being?

Who does not prize and delight in the beauty of the morning? It too is the time of activity. All nature bestirs itself. The birds wake up in the trees in the orchard and sing, the cattle arise from their night's rest and begin to feed, and man goes to his day's labor refreshed and strengthened and eager for the toil of the day. Beautiful morning, glorious morning, who would not worship at thy shrine. But morning is not the only beautiful time of the day.

There is a beauty of the sunset. An indefinable, intangible beauty in the close of the day after the heat and the toil and the burden, to rest calmly, meditatively as the purple shadows of the twilight gather and fall, shutting out the vision of the flowery mead, wooded upland and winding river, and at the same time opening the eyes of the soul and granting far more splendid visions to the delight of the "inner man." To sit and muse and meditate over the joys, the sorrows, the trials and triumps of the day that has gone, and anticipate the joys of the morrow after the dark of the night has passed, who can tell the bliss and the beauty of it?

The streamlet laughing over the rocks, dancing amid the ferns, singing through the meadows, flashing back the rays of the sun as it slips o'er the shallows is beautiful, no one with any sense of the beautiful in nature whatever would deny this; but how about the beauty of the broad, majestic river as it nears the great ocean, bearing in its bosom memories of helpful experiences as it swept through town and hamlet, turning the wheels of the great factories and bearing on its bosom the white fleets of a people's commerce? Do you not think that it has a beauty that the little dimpled, dancing, laughing rivulet did not possess?

A castle has been builded; it is bright, it is new; music and laughter, song and shout echo through its halls and people beholding it say, "Beautiful, beautiful."

A thousand years sweep by, a thousand years of sorrow and struggle, battle and conquest, victory and defeat. Oh, the stories the old castle could tell: its halls have echoed and re-echoed to the sobs of the sorrowing and the groans of the dying. Laughter and tears, joy and sorrow have been the oft entertained guests within its walls. The clank of the arms of brave men has resounded through its time-stained halls. It has stood many a siege, in some places the walls are broken and crumbling. It is grey with age. The ivy, centuries old, mantles its falling turrets. Has it not a beauty that is not of the new castle but a beauty all its own? Ah, yes, it has a beauty that has been imparted by the experiences through which it has passed and that could have been acquired in no other way.

A flag is being hoisted and as it furls and unfurls in the morning light the wind whispers softly to it and the sun kisses its glorious folds and the people cheer. Is it not beautiful in its newness?

A flag is being carried down the street. It is not unfurled; they cannot unfurl it. It is tattered and torn and riddled with shot; here and there are dark stains, the silent yet eloquent token of the life blood of brave men poured out in its defence. Oh, beautiful old flag; we bow before thee and we hallow thee with our tears.

A vessel has been constructed and is being launched; as it slips from its stays into the embrace of old ocean cheer after cheer arises. Is it not beautiful in its new coat of paint, with white sails and fluttering flags?

A vessel is entering the harbor with tattered sails, with mast gone, great rents are in its side, made by the cruel shell of the enemy; but it is flying the flag of victory. It has held on its way in spite of enemy, in spite of wrath of old ocean, in spite of the storms which howled and whistled through its rigging and now it is nearing port. Oh, beautiful old vessel, our hats off to thee.

What are all these but analogies of the human life.

Youth is the springtime of hope and promise and seedtime. Old age is intended to be the fulfillment and fruition. As the autumn is the crowning of the year so old age is the crowning of the life. "The hoary head is a crown of glory; if it be found in the way of righteousness." It has a beauty of its own. Youth is the morning of activity and toil. Old age the twilight of meditation and retrospection. "The young men shall see visions and the old men shall dream dreams." Visions are of the morning; dreams, of the twilight. Visions call for action. Dreams for meditation. Visions are given to stir the will, dreams to arouse the memory.

Oh, the dreams of the twilight of life, how they come trooping, stirring old memories, bringing back the loved faces which the years have buried from our sight. Recalling old sights and scenes until the heart is mellowed and softened and the soul is aglow with the rich light known only to the twilight.

And let us not forget that the twilight of life has its visions as well as the morning, for mingling with these dreams of the twilight are the most glorious visions of the morrow when we shall begin life anew in our Father's country.

Youth is the murmuring streamlet. Old age the river broad, calm, deep. It laughed among the moss-covered rocks in the quiet dell, it watered the thirsty, it cheered the discouraged, it has borne the burdens of home and church and state, and now calmly, beautifully, transfigured by these experiences it is nearing the great ocean of God's eternal love.

Youth is the castle with its songs and laughter. Old age is the castle glorified with a thousand experiences of love and pain, joy and sorrow, battle, defeat, victory. Beautiful old age.

Youth is the vessel launched amid cheers and song. Old age is the ship beautiful and glorious with its storm-torn sails and its battle-scarred sides.

It has been tossed and rocked and battered. The waves of sorrow have beaten against it: the vast shadowy abysses of temptation have yawned beneath to engulf it, but it has weathered the storms and defeated the enemy and is nearing the haven of eternal rest. Beautiful old age.

Youth is the flag in its newness. Old age the flag baptized in the blood of the patriot. The beauty of the old is of a higher type than the beauty of the new. A spiritual element

has entered into its beauty.

But not all autumns are marked by beauty, not all twilights are charming, not all rivers are attractive; not all vessels elicit our admiration; not all old castles fill us with awe, and we do not reverence every old flag alike.

Not all old age is beautiful. I have seen old age that was disgusting, repulsive; old age that was awful. Old age in sin. Old age in degradation, and dishonor. Old age in the horror of the harvest of ears of vicious living. That kind of old age is not beautiful.

But there is old age, and I have seen it, so glorified, so purified, so holy that it has compelled my heart to fall on its knees before it. Old age that has caused the tears to spring to my eyes and sent me to my Father's throne with this petition: "Father, grant that, if I live to be old, my life in old age may be like that life."

It is to that kind of old age that Browning invites us.

"Come, grow old along with me,
The best of life is yet to be;
The last for which the first was made."

How may one have that kind of an old age? By living for it. How does the farmer get a beautiful harvest? By sowing the right kind of seed, then by nourishing and caring for the growing grain or by pruning and strengthening the vines or the trees. It is just the same with life. In the springtime of life, youth, sow the seed of righteous living, get the Word of God in the heart, and let it grow out in the daily life, and when the autumn comes you will have a harvest that will bring joy and satisfaction, and you will have a beautiful old age.

In life's morning and during life's day live for others, cheer the discouraged, bear the burden of some one weaker than yourself. Throw your life, with all its powers, into a spendid work for God and humanity, then, when the twilight falls, God's promise will be fulfilled to you, "At the evening time it shall be light."

Your life may be radiant from the experiences of God's love and mercy, his Providences, his fellowship.

This kind of old age will be trustful. As you have trusted Him through the heat and toil of the morning, and noonday, you will be able to trust Him in the twilight. As you trusted Him through the struggle up the hill of life you will be able to trust Him now that your natural powers are failing and your steps feeble. And you will be able to trust Him to hold, keep, and guide you all along the lone pathway that we must travel, without the presence of earthly friends to comfort and cheer.

God gives such a cheering promise for old age. "Even to old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear; yea, I will carry, and will deliver." (Isa. 46:4.) Is not this a most precious promise for old age to rest upon.

Beautiful old age is fruit-bearing. "They (the righteous, see context) shall still bring forth fruit in old age." Psalm 92:14.

Out of their wide experience of life, and God's goodness, and mercy, and grace, they will be fittel to counsel the ignorant, strengthen the weak, comfort the sorrowing, admonish the wayward, and thus bring forth fruit in the lives of others to the glory of God the Father.

Beautiful old age will be full of anticipation. Anticipations of the meeting with the loved ones whom they "have loved long since, lost awhile." Anticipations of the heavenly home in "the land that is fairer than day."

Every tick of the clock, every grain of sand falling in the hour glass, every sunrise and every sunset will bring you that much nearer "the home of the soul," that much nearer the blissful moment,

"When you shall gaze upon the face of Him
Who did for you, with eyes no longer dim."

Beautiful old age will be hopeful.

Two strangers meeting upon the road, and entering into conversation, one remarked to the other, "You must be on the wrong side of fifty?" "On the wrong side of fifty." answered the other. "No sir, I am on the right side of fifty." "Surely" replied the other, "you must be turnd fifty?" "Yes sir," was the answer, "but I am on the right side of fifty; for, every year I live, I am nearer my crown of glory."

"The hoary head is a crown of glory; if it be found in the way of righteousness." "See that no man take your crown."

A. B. KENDALL.

Burlington, N. C.

LITTLE JOURNEYS INTO MISSION LANDS.

BY PROF. W. P. LAWRENCE.

Literature of travel has come to be an important part of our reading matter. Descriptions, incidents, and stories of peoples in other lands have a wide appeal because we are interested in present day conditions. There is vital interst in peoples and their doings,

W. P. LAWRENCE, M. A.,
Professor of English in Elon College.

not a hundred years ago but today, around the world. Everybody will read what a war correspondent writes about the war in the near East. A traveler from Norway or from South Africa or form any other distant land has an audience when he talks. It has been so since the days of Herodotus, the Greek traveler and historian, who was the world's first great travel lecturer. He was the John L. Stoddard of his distant century, and people hung on his words as he vividly described experiences, as a venturer, in the borders of the civilized world.

But these "Little Journeys into Mission Lands," twelve of them, (and this is but the preparation) are not to be made simply for the purpose of sight-seeing. They are to be made for the purpose, rather, of investigating the conditions of the warring forces between Christianity and the inferior religions of the world. There are many Christian soldiers on picket duty in the vast unconquered lands. The hundred years' war in Europe was a long and bloody struggle, but insignificant in courage, daring, and sacrifice in comparison with the war of Christianity upon sin and false religion for nineteen hundred years. This war, starting at Jerusalem, has been steadily and aggressively waged until the battlefield is now the world with nearly half the territory won. It will be interesting to get out on the firing line in various parts of this great battlefield. I have never been especially anxious to go to the front in any of the sanguinary struggles between nations. The issues in these struggles are usually gain or gold or prestige or power. But I shall enjoy a look into the Christian camps and talk with veterans and the newly enlisted privates, by the camp-fires in distant lands. This is a terrible war, this struggle to conquer the world for Christ. He is a great and good Captain. His army is vast and courageous. From the little handful yonder at Jerusalem to whom he committed this great undertaking nineteen centuries ago, He has constantly had recruits. It is now a magnificent host that marches under his blood-stained banner. The music of marching hosts, with all stringed and wind instruments, and innumerable human voices is an earnest of final victory. Let us journey together out on the firing line, for the Son of God goeth forth to war.

The Son of God goes forth to war—
His blood-red banner streams afar.
Who follows in his train?
Who best can drink his cup of woe
Triumphant over pain,
Who patient bears his cross below
He follows in His train.

CONFIDENCE IN THE BIBLE.

It is a contradiction of terms to say that one may have confidence in God, and yet not confidence in the Bible. One had as well say that he has confidence in a certain man, but has no confidence in his word. And yet there are professedly religious people who say that they believe in God, but do not believe in much of what the Bible says. My reply is, if one believe only partly in the Bible, he believes only partly in God. To assume that the Bible is not worthy of one's fullest confidence, is to assume that God was not capable of producing a Book of such merit and reliability as would entitle it to human confidence. I am now thinking of the fact that many theological teachers and also not a few preachers, are so treating the Bible that a large number of common people are led to lose confidence in its history and its teachings. Those men are playing into the hands of the devil. Nothing suits him better than to cause people to have no confidence in the Bible. He is willing to have all people confide in all other books, and especially bad ones. He has influenced thousands of people to put confidence in many of the most absurd stories that novelists could invent. They have confidence in narratives which have no good authority, and no foundation. But when it comes to the question of confiding in the statements of the Bible, then those people asked to be excused. Some people seem to prefer to put confidence in a human lie, rather than to have confidence in God's truth. The devil once tried to get Christ to confide in his own word, but he failed, and observe the fact that Christ had the utmost confidence in the ancient Scriptures. He never doubted any part of it. If we cannot safely and continuously confide in the Bible, then what book can we have confidence in? We all know, by bitter experience, that many persons, whom we once confided in, we can no longer put confidence in, for they have forfeited our confidence. Let us be most thankful that we have a Bible which is worthy of our complete confidence. It is a priceless privilege.

C. H. WETHERBE.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

There seems to be a growing fear in many quarters that Christianity is not keeping pace with the world's present day progress. It seems to me that Christianity has produced the world's present day progress instead of being in the race with present day progress. When you see a young man living in a better home than his father and spending more money than his father, it looks like his father was not keeping up with his son; at that very time the son is doing these great things with money saved by his father. His father is not in the race with his son; he is making it possible for his son to do these things that count in the progress of the community. Christianity is not a competitor of the world; Christianity inspires the world to make progress. Have the nations without Christianity made great progress? Have the centuries without Christianity made great progress? The world reminds one of Nebuchadnezzar: "Is not this great Babylon, that I have built for the house of the kingdom by the might of *my power*, and for the honor of *my majesty?*" The blood of martyrs is in every stone in the temple of modern civilization, and human character is in every permanent advancement for human welfare. The son does not outstrip his father; he builds on his father's heart and warms himself by the fire of his father's love.

Christianity works in these days not only by co-operation, but by group specilaizations. There are Christian organizations within organizations: Missionary societies, Christian Endeavor societies, many groups of men, women, young people, and children, each studying and trying to develop some special phase of Christian study and work. If it were possible to make a Balance sheet of all these organizations, showing their thought, their prayers, their plans, their meetings, their offerings, and their faith, the sum total would no doubt show a large increase in church interests and endeavor. If the attendance could be known it would be found that the attendance upon Christian service was never so great. The crowds at political meetings are not so large as they once were; but the people think more, know more, and do more in shaping legislation than at any period in American history. It is the absence of old forms of religious manifestation that discourages thoughtful Christians. The old fire-place is gone, but our homes are still heated. The old mill on the creek has disappeared, but the people still have bread. The old stage coach is no more, but people travel in greater numbers. The "good old days" were good for their time, but they would not be best in this age. Religion is not losing out; it is finding new expression. War Secretary says "no saloon" in the Panama Canal Zone. That order would have been impossible a hundred years ago; but great moral ideas are working like leaven in high places and speaking from the platform, the bench, the corporation office, the White House, and not simply from the pulpit; though its first utterance is through the sermon. In the triumphal entry of Jesus into Jerusalem, when His disciples said, "Blessed be the King that cometh in the name of the Lord," the Pharisees asked the Master to rebuke them; but he answered, "If these should hold their peace, the stones would immediately cry out." You cannot stop the mouth of the preacher, nor hush the voice of the choir, not make the organ keep silence. The age is full of voices that make a great chorus louder than the voice of many waters. Christianity marches on to victory!

W. W. STALEY.

NORFOLK LETTER.

Elon Commencement, the Young People's Convention at Burlington, and the Women's Missionary gathering; all these important occasions coming in such close conjunction form a trinity of inducements to those who love the various causes represented, to begin the packing of one's grip, satchel, suit-case, or whatever else he may have for the hasty and convenient transportation of his personal effects and make ready to hie himself off to the places where these gatherings will soon take place. To one who, for years, has been used to the inspiration derived from such yearly gatherings, the thought of again soon being in touch with the choice spirits comprising the personnel of these meetings is, within itself, inspiring and invigorating.

At each and all these gatherings, the Third Church expects to be represented. At the Women's Missionary Conference, Mrs. J. W. Manning and Mrs. A. Savage will be present, possibly, as well, at Commencement and the Young People's Convention. Others of our membership may also be able to attend. Without doubt a treat is in store for all who go prepared to enter into the real spirit of the metings. We need the mental and spiritual exhilaration which such occasions generate for the better doing of the work at home. They have a wholesome tonic effect and revive the jaded enthusiasm which even the most ardent workers in the Master's cause sometimes experience. Let everyone go who can.

I suppose that the boys and girls at Elon are now passing through all the various and complicated thrills, pleasures and agonies incident to the approach of the commencement season. How vividly it all comes back to me, as memory carries me over the years to my own days on the campus. How, about the middle of the session, we all looked forward to the close of school and the freedom of vacation. And then, as vacation really drew near, we somehow found that after all, we were sorry that it was at hand. For, we realized that it meant the probable breaking up of some of the happiest, most helpful friendhsips we had ever known. Many of our schoolmates, with whom, for four years we had travelled hand in hand and heart to heart, we should have to say goodby to, with all the chances in favor of the fact that we should not see them again here, at least. Dear old school and class-mates, no matter where you are today, nor how far you have wandered, here is a toast to you. Most of you were the truest and best friends that we have ever known. Big-hearted, generous, trustful, filled with ideals, longing and yearning to be at the World, with its challenge, we today remember you, hoping that in the din and confusion of the battle you have not wavered, not shown the white feather. If any of you have been defeated, we are sure that it has not been because you were not brave. You went down before superior odds, with all colors still run up to the breeze as became good soldiers and true men. After all, we honor alike those courageous ones who fall, and those who survive. It's the spirit, boys and girls, that determines the esteem in which our fellows shall hold us, finally.

Then, there were those dreadful, soul-racking examinations, that is, they were so if we were not prepared for them. Really, this may not be exactly believed, but I have seen examinations which I truly enjoyed, because I had prepared well for them and was glad of the chance to show just what I could do. But—please excuse me for mentioning them—I almost suffered heart-failure over those for which I had not prepared.

I will venture to assert that just about this time of the year, especially, I can name, without fear of contradiction a certain firm of publishers which is by far the most popular among college boys and girls in the United States. I wonder how many of my young friends ever heard of Hinds and Noble, of New York City. " 'Nuf sed."

It is marvellous how zalous certain little brown-backed books which these gentlemen handle, are studied by the students as they "cram" for examinations. I can truthfully say that, personally, I never had much recourse to the said books, called "ponies," in the student vernacular, for I always felt that their use militated against mental vigor and robustness, but among my friends were boys who boasted of whole "stables" of these "ponies" which they would surreptitiously bring forth and use when the lynx-eyed professors were not about. Such use was always deplored and discouraged by the Faculty, and rightly, but never altogether eliminated.

I am looking forward to the Young People's Convention with the greatest pleasure, not because I shall try to make a speech myself, but because of the fact that I shall hear others speak. It was indeed kind of the Program Committee to invite me to address the gathering upon the subject, "Young People, Their Perils and Ideals" and I shall do the best I can, and yet, I am sure that I will get a great deal more from them than they will get from me.

By all means let every reader of THE SUN who can do so attend these gatherings. If you feel that you must be selective, and that it will be impossible for you to attend more than one of them, then choose that one from which you feel that you may derive the most inspiration and go to it. You will return to your work with greater zeal and a larger vision of what is possible in the Master's cause.

HENRY SPENCER BOOTH.

RALEIGH LETTER.

We have made splendid progress on the new building since my letter to THE SUN in March. We hope to get into our new Sunday school building the second Sunday in June. The new work is causing to be created new interest, as we expected. The Sunday school has increased twenty-five per cent. in attendance since the work on building started. We hope for an increase of one hundred per cent. during the year. It looks as though we will reach it at the present rate of progress. Let us hear from the friends who have made up their minds to help us. The work on the church has progressed to a stage where we need all the available help possible.

Rev. J. Lee Johnson is with me in what promises to be a good revival. Attendance and interest are increasing at every service. Bro. Johnson will be called to succeed me at Raleigh. It is hoped by the friends of the work that he will accept.

In a few weeks I will leave Raleigh for the summer term in Dr. White's Bible School, New York, thence I go to Northfield for the Bible Conference. It is my purpose to continue in Home Mission work. The place for me will be selected at an early date. I desire to thank the many friends who have given me their support in the upbuilding of our Raleigh church. We have made a hundred per cent. gain in church membership and Sunday school attendance since I took charge of the work. My gratitude to the friends who have helped

to make it possible is more than I can express. I have the utmost confidence in the outlook for the Raleigh work. I thank God for what has been accomplished. My heart will turn back to this dear people when I am far away. I cannot forget their love, patience, sacrifice and co-operation. Our lives have been blessed in our struggle for better conditions. I thank God for the better day that has come to the struggling little church, with the new equipment, the new spirit and the enlarged faith. May she make herself a great blessing to the city, to the conference, and to the world.

Sincerely,

L. F. JOHNSON.

ELON COLLEGE NOTES.

Senior examinations are in vogue this week. Students of all other classes will have examinations next week.

Dr. William S. Long, Elon's first President, filled the College pulpit Sunday morning and evening and delivered each time a masterful message of truth direct from the Book. Dr. Long, while being a man of years, has the disposition of a young man and finds a welcome in the presence of both young and old.

Dr. C. E. Forlines, professor of Systematic Theology in Western Maryland Theological Seminary, Westminster, Maryland was the guest of Dr. T. C. Amick Saturday last. Dr. Forlines is well remembered by all of the College and village as having filled the College pulpit with great acceptance both morning and evening services the third Sunday in last November. Dr. Forlines will spend his vacation in North Carolina in interest of a certain project of his church.

The annual reception given by the President and his wife to the members of the Senior Class was held Thursday evening in the hospitable home of Dr. and Mrs. W. A. Harper. Those participating were members of the Senior Class, unmarried professors and a few others by special invitation. The evening was given over to fun, wit, music and a general relaxation of the problems of life.

The guests were received by Mrs. Harper, assisted by Miss Annie Watson and Mrs. J. O. Atkinson, while Mesdames Lawrence and McNally gracefully presided at the punch bowl. All who attended the reception report a most happy and delightful time.

Word has just reached the College that the Francis Asbury Palmer Board, of which Dr. Martyn Summerbell is president and Dr. Frank S. Child, Secretary, has granted $1,500 to the College for current expenses this spring. This same Board last fall voted the College $2,000.

The President is also glad to announce that the late Dr. J. J. Summerbell, Dayton, Ohio, left a bequest of $1,500 to the College to be used in its own discretion to the best advantage of the College. It has been decided to create out of this bequest the J. J. Summerbell Fund, the income of which shall be used as the Board of Trustees shall from time to time direct.

One of the great questions which the Board of Trustees will be called upon to decide this June will be provision for a Building for the Young Ladies' Hall, the organization which provides board and living expenses to young women at cost. It is hoped that a nice building will be provided for this purpose on the southwest corner of the campus.

C. B. RIDDLE.

If thou neglect thy love to thy neighbors, in vain thou professest thy love to God; for but thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—*Quarles.*

THE HOPE OF A POOR CHRISTIAN.

Not long ago in a prayer meeting a friend of mine spoke of himself as "a poor Christian," but ventured to hope that, as he was trying hard, he might ultimately develop into a better man. This showed that he was really getting along. It is those who think themselves good Christians who are really in a bad way. There was little of justification in the case of the Pharisee who thanked the Lord that he was "not as other men." We are "all John Thompson's bairns." Not one of us is any better than he ought to be. The best we can say for ourselves is that our faces are set right and we are trying to be good. But I would rather be the weakest and most stumbling Christian in the ranks of those who endeavor to follow Christ than to be the strongest and most self-confident unbeliever in the world. For if God be for us, who shall be against us? Heaven is full of men and women who were once poor Christians, but there are no unbelievers there. And there is not one among them who was saved by his own merit; all have triumphed through the blood of Christ and by the grace of God. "There is no condemnation to them that are in Christ Jesus." He that believeth shall be saved. Only believe! Faith is the vital bond that holds us to our Lord. As Rowland Hill was wont to say:

> We two are so joined
> He can't go to heaven and leave me behind.

A poor Christian, if only he have faith—a little, but a growing faith, faith "as a grain of mustard seed"— may grow into a good Christian by sitting at the feet of Christ. There is no university like this. Growth is the evidence of life. If our lives are hid with Christ in God, no matter how feebly they began, we are bound to develop more and more into his likeness. It is oftentimes a slow growth. The fable of Minerva, who sprang full panoplied from the forehead of Jove, is never realized in the Christian life. Our development is like the process of germination in nature: it is "first the blade, then the ear, then the full corn in the ear."

Let us, therefore, not be impatient. "Bide a wee and dinna weary." We may take courage from the experience of Peter. It is a notable fact that he, in whose early life there was so little of promise, grew to be preeminently the apostle of character. No one of the sacred writers insists as earnestly as he on the importance of a symmetrical cultivation of the graces. It is he who sets for us that great "sum in addition" which is realy the most difficult problem of life: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is not an easy matter to live a Christian life. We are called into a close grapple with "the lust of the flesh, and the lust of the eyes, and the pride of life." But who wants to live an easy life? "The north wind makes Vikings."

> "Must I be carried to the skies
> On flowery beds of ease,
> While others fought to win the prize,
> And sailed through bloody seas?
>
> Sure I must fight, if I would reign;
> Increase my courage, Lord;
> I'll bear the toil, endure the pain,
> Supported by thy word."

If a man choose to struggle on alone, he can do so. In that event, however, let him not complain if the issue is against him. But blessed is the man who can go with fortitude into the fiery furnace, if need be, to be tried as gold is tried. Nor need he fear the final outcome if in that furnace, like the three youths of Babylon, he can realize the presence of the Son of God.—*David James Burwell, D. D., in the Presbyterian.*

WE SHALL KNOW LATER.

Let us not be too anxious to know, in this world, how much or how little the results of our work for the Lord are or may be. We may already know enough about them to give us all of the encouragement that we actually need. If we were to know the total results of all the good work which we have done and are doing, we would be under great temptation to glory in them and take too much credit to ourselves. Perhaps even now, with our limited knowledge of such results, we praise ourselves and forget to give all honor to God. What we do not know now we will know later if we shall enter the heavenly world. In that state we will not be disposed to take to ourselves any credit for what God has enabled us to do in this world. And then we will have many surprises as the result of labor in behalf of God and humanity of which we knew nothing before.

From an editorial in *Sabbath Reading* I take the following words: "Although we may not see any fruit of our labor in this life or any compensation for the defeats and disappointments and discouragements which we encounter, yet we shall find in the end that even our apparently futile efforts have helped to win the kingdom for the King of kings. And one smile from him will be sufficient reward for any service that we can render."

This is indeed true. It is also true that we now know that our labor is not in vain in the Lord. We are pleasing him now if we do whatsoever he commandeth us to perform. In thus doing we are succeeding finely. If we are sowing that good seed, we are warranted in believing that in due time it will result in fruit which will abide forever. Heaven is the great storehouse. Keep serving!—*C. H. Wetherbe, in Ram's Horn.*

THINK OF THIS.

Someone asked a famous musician: "What is your favorite composition?"

The answer was: "Whatever I am playing."

That is the feeling that will cause a musician to throw his whole soul into his playing, and a workman to do his best work.

We have to like our work, or we shall not do our level best at it.

It may be that our present task is disagreeable, but it is possible to take a deep pride in doing it thoroughly and in leaving no rough odds and ends to worry others.

To slight the music one is playing is a poor preparation for further music. If one makes up his mind that, whatever be the composition, he will handle the keys like a master, many things are possible to him.

Promotions nowadays comes to few men unless they like the present work well enough to do their work as masters.—*Onward.*

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

"To do what is impossible for talent is the mark of genius."

The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

THE SUNDAY SCHOOL LESSON, MAY 25.

Continuing the Study of the Forgiving Spirit of Joseph.

Subject.—"Joseph and Benjamin."
Time, place.—Same as last lesson.
Golden Text.—"He that loveth his brother abideth in the light." 1 John 2:10.
Leading Thought.—God is love.
Scripture connections.—Direct.

The famine, described in the last lesson, continued. The grain brought from Egypt did not last long. Soon Jacob and his family were in as great need as ever. So one day the old man called together his sons, and said: "Go again, buy us a little food."

Regarding the conditions on which they might secure more grain, also the release of Simeon, Jacob had been told. He and Reuben had quite a controversy about the matter. Lesson 7, verses 37 and 38.

Now Judah came forward as representative of the brothers. He referred pathetically to the fact that they must have food or perish, but he said very plainly that there was no use for them to go to Egypt unless Benjamin went with them, and that accordingly they would not go without him. For the safety of their younger brother he gave his father a solemn personal pledge. Their necessity was so urgent that, after some distrustful complainings, Jacob yielded.

According to the custom of the times, he prepared a present of some of the delicacies of the land, for the governor. These delicacies may have been some that had been kept from the years of plenty, or it may be fruit trees and spice plants continued, during the years of famine, to produce a part of a crop. These delicacies were prized, but even such as were edible could not take the place of grain for food. He told them to return the money that they had so strangely found in their sacks, also other money to make further purchases. "Take also your brother."

Again Joseph's brethren appeared in Egypt and again he recognized them. He saw at once that Benjamin was among them. He was pleased and ordered that a big feast be spread for him and them.

The first verse of the text says "The men were afraid." The cold treatment of the former occasion filled them with awe. No doubt in little groups they discussed the matter. They dared not to refuse and yet they were afraid to partake of the meal. No doubt their consciences were at work. Back to their memories came the matter of the money returned in their sacks. Was a plan of punishment being prepared. The penalty then for theft was slavery.

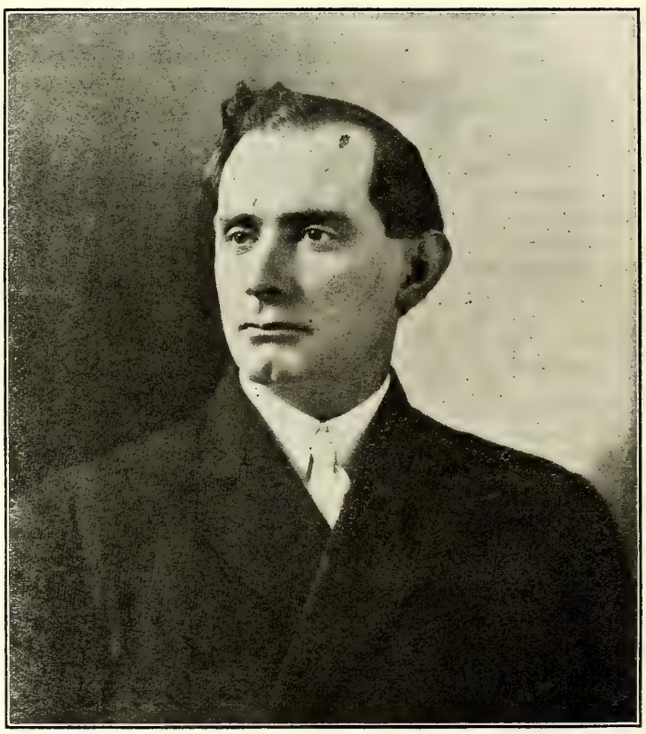
Gradually those fears are relieved by the reassuring words of the steward. Every care is shown them. Note the obeisance to Joseph. Observe the interest of Joseph in his father.

Joseph weeps. Who knows the years of yearning and longing to see his younger brother and his father. At the feast Benjamin was the honor guest. Joseph probably helped with the serving.

Because it is said that "they drank, and were merry," does not necessarily mean intoxicants were used. In fact, the opposite was the case. It was not the riotous, noisy feast of drunkards, but the wholesome, joyous feast of a happy family. Their fears had been relieved, Simeon had been restored to them. There was occasion for real joy and merriment, without alcoholic stimulants.

LESSON CONTRASTS.

Last week we studied of Jacob's sons making their first visit to Egypt; this week we study of their second visit to that historic land. On their first visit they came with confidence; on the second visit they come with fear and trembling. On their first visit Joseph met and recognized his ten older brothers; at this second coming he rejoices to see the whole band of eleven brothers. At the first visit of which we learned in our last lesson the men were treated with suspicion; at their visit of which we learn in this lesson they are treated with kindness. Then they were almost denied the food they came to buy; now even their asses are fed and themselves feasted. Then they were consigned to a prison; now they are invited to a palace. Then they were treated as spies; now they are welcomed as brothers. At that meeting the governor showed strange interest in the strangers; at this meeting he reveals that he also has unaccountable knowledge of them, even of their ages.



REV. W. T. WALTERS, PRES. Y. P. CONVENTION

ARE YOU PLANNING TO ATTEND?

We present the program for the Young People's Convention in this issue of THE SUN. This biennial session will be held May 28th-30th with the Burlington, N. C., Christian church. Every society, class and Sunday school that has not already done so should elect delegates next Sunday. These organizations should pay the railroad fare of delegates.

Many attractive and interesting speakers will address the convention and it will be a meeting of inspiration and help to all workers. We trust no class, school or society will overlook this matter. Send as many delegates as you can. They will be given homes.

The future of the work rests upon the enthusiasm, spirit and success of this convention.

Will you be represented?

PROGRAM.

Of the Third Biennial Session of the Young People's General Convention to be Held at Burlington, N. C., May 28, 29 and 30, 1913.

The Third Biennial Session of the Young People's General Convention of the Christian churches within the bounds of the Southern Christian Convention will be held at Burlington, N. C., Wednesday, Thursday and Friday, May 28, 29, and 30, 1913.

MOTTO:

A Christian Endeavor Society in every Church;

Teacher-Training and Organized Classes in each Sunday-school.

MEMBERS OF THE CONVENTION.

(1.) Every Sunday-school, Teacher Training Class, Organized Class, and Christian Endeavor Society in each local church is entitled to one delegate for every 25 members, or fraction thereof. (2.) All elders and licentiates of the Southern Christian Convention. (3.) The members of the Sunday-school and Christian Endeavor Boards of the Southern Christian Convention. (4.) The officers of all the Sunday-school, Young People's, Sunday-school and Young People's, Conventions operating in the Southern Conferences.

PROGRAM.

Wednesday—Morning Session.

10:00. Song Service.
10:15. Quiet Half Hour, Rev. P. H. Fleming, D. D.
10:45. Enrollment.
11:00. Address of Welcome, Rev. A. B. Kendall.
11:15. Response, Rev. C. E. Newman.
11:30. President's Address, Rev. W. T. Walters.
12:15. Adjournment for Dinner.

Wednesday—Afternoon Session.

2:00. Devotional Exercises, Rev. C. C. Jones.
2:10. Appointment of Committees.
2:15. Primary Plans, Mrs. J. J. Lincoln.
2:45. The Spiritual Development of the Child, Rev. W. S. Long, D. D.
3:15. How the Child Learns, Rev. W. C. Wicker, D. D.
3:45. The Sunday-schools and the Orphanage, Rev. E. M. Carter, Superintendent of the Christian Orphanage.
4:15. Announcements. Adjournment.

Wednesday—Night Session.

8:00. Devotional Exercises, Rev. J. F. Morgan.
8:15. The Duty of the Church to the Young People and Vice Versa, Dr. W. A. Harper.
8:50. The Great Purpose of the Sunday-school, Prof. W. P. Lawrence.

Thursday—Morning Session.

9:30. Devotional Exercises, Rev. A. F. Isley.
9:45. Report of Editorial and Field Secretary, Chas. A. Hines.
10:00. Co-operation with the Editorial and Field Secretary, Chas. A. Hines.
10:30. Report of Treasurer, Rev. L. I. Cox.
10:45. Financing the Convention, Rev. L. I. Cox.
11:00. Miscellaneous Business.

Thursday—Afternoon Session.

2:00. Devotional Exercise, Rev. J. O. Cox.
2:15. Report of Committee on Home Department and Cradle Roll, Miss Cora D. Lawrence, Chairman.
2:30. The Advantages of the Cradle Roll, (to be supplied).
2:45. The Advantages of the Home Department, Rev. P. H. Fleming, D. D.
3:00. Report of Committee on Teacher Training; and Discussion, led by Rev. I. W. Johnson, Chairman of Committee.
4:15. Miscellaneous Business. Adjournment.

Thursday—Night Session.

8:00. Devotional Exercises, Rev. T. E. White.
8:15. Young People's Missionary Societies, Miss Bettie Stephenson.

8:30. Our Young People and Missions, Rev. W. H. Denison, D. D.
9:00. Our Young People and Temperance, (to be supplied).
Adjournment.

Friday—Morning Session.

9:30. Devotional Exercises, Rev. W. B. Fuller.
9:45. Miscellaneous Business.
10:15. Report of Committee on Music Books, Mrs. J. L. Foster, Chairman.
10:30. Report of Committee on Organized Classes; and Discussion, led by Prof. S. M. Smith, Chairman of Committee.
11:00. Reaching the Young People for Christ and the Church, Rev. J. O. Atkinson, D. D.
11:35. Perils and Ideals of Young People, Rev. Henry Spencer Booth.
12:10. Adjournment for Dinner.

Friday—Afternoon Session.

2:00. Devotional Exercises, Rev. J. V. Knight.
2:15. Report of Committee on Christian Endeavor; and Discussion, led by Rev. J. O. Atkinson, D. D., Chairman of Committee.
3:00. The Christian Endeavor as an Evangelizing Force, Rev. A. B. Kendall.
3:30. Round Table, Conducted by Dr. W. A. Harper.
4:00. Miscellaneous Business. Adjournment.

Friday—Night Session.

8:00. Devotional Exercises, Rev. W. G. Clements.
8:15. Securing Recruits for the Pulpit, Rev. J. U. Newman, D. D.
8:45. Bible Knowledge as an Asset to the Moral and Spiritual Life, D. R. Fonville.
Adjournment.

A. W. ANDES, Secretary.

NOTES ON C. E. TOPIC, JUNE 1.

Subject.—"The Ideal Christian. VI. His Bible Study." Deut. 6:1-9.

Have this meeting begin on time. Procrastination is, strange to say, an accelerating habit. Close the meeting on time; if interest lags, close it before time. Many, many meetings have been spoiled by starting late, holding late, and letting things drag while the meeting was going on. Get this out of your society.

The *Christian Endeavor World* outlines plans for this meeting and calls it a staff meeting. I take it that every society gets the *Christian Endeavor World* (it certainly should) and I try not to reprint too much what it has in the way of plans. It is my desire to supplement this paper rather than to fill its place.

NEED FOR MEN IN THE WORK.

In a recent address before the North Carolina Baraca-Philathea convention, President Hudson, the father of the Baraca and Philathea movements, said that he could place sixteen efficient and capable young men as organizers in different parts of the country if he could find the men.

There is a genuine demand for this sort of work. Why do not our colleges, especially our Christian and denominational schools, make a specialty of preparing men for definite work of this kind instead of leading them through a course that is too much of "glittering generalities?"

THE YOUNG PEOPLE'S CONVENTION.

We need to bestir ourselves about our young people. It is easy to drift, but when we neglect our young people they drift to other churches where they will be looked after. I trust we are to have a great Convention at Burlington, and if we do our part we will. Let all pastors and churches pull together for a great work. C. H. ROWLAND.

Franklin Va., May 12, 1913.

The birth rate in the city of Paris, France, was during 1912 the lowest in its history, according to a municipal report made public a few days ago. There was only one birth for every thirty families.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President.
Mrs. W. H. Carroll, Burlington, N. C., Secretary.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Miss Bettie Stephenson, Boone, N. C., Superintendent Young People's Societies and Cradle Roll.
Mrs. H. W. Elder, Richland, Ga.

REMEMBER THE MISSIONARY MASS MEETING

At Elon, May 27-28.—Every Church Should Send at Least One Woman.—All Pastors Urgently Invited.—A Last Appeal.

As the time of our Missionary Mass Meeting draws near, it is hoped that many of our women are planning to attend. The meeting can be a most helpful one if all combine to make it so. There are matters of great importance to be considered, your counsel and help will be needed. There will be inspiration and enthusiasm to be gained—you should have a share in this. Let every one interested in the work feel it her duty to be present, even if it should mean some inconvenience and sacrifice. We must not neglect the King's business.

There have been no more loyal supporters in the establishment of this work in our churches than our faithful pastors—and without their co-operation and support it is well-nigh impossible to interest the women. They must espouse and uphold the cause if it is to have a hearty response. And so, it is earnestly desired that as many of our pastors as can do so, will be present. Their counsel and good cheer will be helpful; and they will be brought in closer touch with the work, its aims and aspirations, and better enabled to foster it in their respective fields.

Again, remember the meeting, by your prayers now and by your presence and prayers May 27-28.

HOW THE TRUTH TOOK HOLD OF ONE MAN.

BY MISS ALICE M. TRUE.

A soldier peddler who had lost one arm in battle, came to the house (Mrs. Watanabe's) selling various small wares and entered into conversation with a Christian, Mr. Kajitsuka, who happened to be there.

The soldier had heard of Christianity in the hospital and also in various places as he in his business called at pastor's homes. He expressed his interest in it but pulled out a cheap tobacco bag in which tobacco fibre is kept and an ordinary tiny pipe to light his fire at Mrs. Watanabe's charcoal brazier, "That is not good for you," said Mr. Kajitsuka. "If you want God's blessing you have to keep your body pure," and then followed a two hours' talk with the soldier, who said: "Why, here I am, gazed at like a strange creature, by children and strangers, because of my one arm, as I go to unknown places every day. Often I sell little. The only way I can get a feeling of happiness is by smoking at night. My nerves feel better and a pleasurable feeling comes."

"I, too, am a soldier," said the Christian, "I have much sympathy for you," and he talked on, so earnestly that the soldier, with a thud, threw the tobacco case, pipe, pouch, tobbaco and all across Mrs. Watanabe's room, much to her surprise. "Since I was 13 years old, that is for 16 years, I've smoked tobacco, but now I give it up. I've given it up," he said. "Different preachers have told me that it was bad for me and I have joined the Temperance Society, but I couldn't stop. By your kind teaching I have done what I could not before."

Some time after Mr. Kajitsuka thought the man may have another tobacco set or smoke cigarettes. How can one trust a stranger! So he went to a hotel near, whither the man had gone.

The landlady repeated the statement that her lodger told her he had quit smoking and that he told her to throw away his cigarettes, two of which remained.

Mr. Kajitsuka went softly to the room, saying, "Excuse me." (Japanese never knock at doors.) He quickly and suddenly opened the door. The man was sitting beside the Bible and the Prodigal Son tract which he had received at Mrs. Watanabe's home, as if he, like the prodigal, were thinking of his sins.

He bowed his head to the floor and thanked Mr. Kajitsuka for his former kind advice. So Mr. Kajitsuka tried to bring another kind of happiness to the poor soldier, knowing that he had been quite truthful in his decision and promise.

We missionaries do not say much about tobacco but the Japanese Christians say more. It is well known that it injures the body. "It makes a good starting point for the changed life." Dr. de Forest used to say, "One must begin somewhere to mortify the flesh."

CHIPS.

BY ALFRED J. HOUGH.

Don't be a bud, and stay one.
Don't lie when you shake hands.
Your biggest sermon is yourself.
A little man never had a big Bible.
The good die young now at ninety.
Every bird breaks its own egg shell.
God is so great He will notice a sparrow.
What you are you see: your world is you.
Knock softly at the door with crape on it.
Munificence is another name for economy.
Even a sniff of fresh air has religion in it.
We color everything with our moral nature.
The pessimist and a cloudy day are brothers.
Don't wear a mask; it may drop off some day.
The loudest cackler may not lay the biggest egg.
Keep your hands out of the other man's pocket.
Wax flowers will never lower the price of roses.
Singing birds never rise out of serpent's nests.
The sweet of the bread is the sweat of the brow.
Elijah's mantle didn't make a prophet of Elisha.
The swiftest runner can't get away from yesterday.
The white necktie may be the whitest thing about him.
An empty wagon makes the most noise on the street.
Doubt may be faith looking through a blurred window.
Carry a small basket when you borrow; a big one when you give.
It takes a first class preacher to beat a second class Sunday paper.
The fight is on between the "honk" of the automobile and the "hail" of the church bell.
—*N. Y. Advocate.*

AN OPEN LETTER.

To the Editor of The Herald of Gospel Liberty, Editor of Christian Sun, and Others Interested.

Circumstances often create conditions that carry with them obligations; but for this fact this letter, which is so personal, would not now be written. As it is the statement of the facts herein seem not only to be justified but called for.

In the issue of *The Herald* of April 10, in Dr. Barrett's editorial on the great flood that caused such terrible havoc in our city he made special mention of ourselves among those who had suffered property damage and loss, and suggested that some brethren might send something to help repair or make up for said loss. He was careful to say that what he had written was without any knowledge on our part. And surely it was wholly unexpected and a surprise to Mrs. Bishop and myself. But what he had written he had written.

Surprise No. 2 came when we saw in the next number of THE CHRISTIAN SUN that Dr. Atkinson, its editor, had quoted from Dr. Barrett, approving and emphasizing the idea, even opening the columns of THE SUN and offering himself to receive such gifts as might be sent and forward same to us. Seeing that both of our editors had taken us thus in hand what could we do but to hold our peace?

Surprise No. 3 is the number and character of the responses of the brief but soul-earnest appeals of these editorial brethren. We are now in receipt of check from Dr. Atkinson for $101.67, covering offerings that had been sent to him. Some has come also by the hand of Dr. Barrett; some has come to us direct through their appeals; some from relatives and friends of previous years.

And now what shall we say, what can we say? Language is lame, entirely inadequate to express our *thanks*. To our brethren, the editors, and to one and all who have in any way sent us financial help we beg you to accept this assurance of our heart-felt, time-lasting GRATITUDE.

Refreshing and cheering to our spirits, also, have been the breathings of a sweet fellowship of friends of former years as well as of some whom we have not seen in the flesh, and the kindly words that came in letters, of appreciation of the labors and sacrifices (as some term it) of past years of our service, especially our service in connection with our missionary work.

We know that occasions of great calamities tend to arouse the sympathies and prompt the benevolences of the people in general; but what means this special effort voluntarily put forth by our editors, and the responses to the present needs of the denomination's ex-mission secretary (and present treasurer) and his wife? We think there is something more than mere sentiment back of this, and that this something is couched in the following words in the printed suggestion or appeals given to the public: "Dr. Bishop is now almost eighty years old and his wife is not very far behind him. He has always worked on a small salary and lived economically. * * * These two have literally worn themselves out working for the Christian Church and the advancement of God's kingdom."

As to our ages and work the statements are true,—except, we can hardly acknowledge that we are just quite "worn out," working as we now are from eight to ten hours daily; but the rest day may not be far away. What they have said as to the salary is true.

* * * * * *

I was placed on the Mission Board in October, 1886. During this quadrennium our first two missionary families were sent to Japan. In 1890 I was made Mission Secretary, to that was soon added the work of Mission Treasurer. For the next sixteen years I was retained, by re-elections, as secretary, during which time all the missionaries that the denomination has yet sent to foreign fields were sent. During the last twelve years of this time we started, and edited the *Christian Missionary*, and with some extra office help, created for it a circulation of about thirty-seven hundred copies monthly.

Our Motto. When taking the office of Mission Secretary I had been on the Board four years and had learned somewhat of conditions —the great lack of missionary sentiment and interest among our people, and had a fair idea of the *task* we were undertaking, and hence made this our motto:

"This *one* thing I do."

From that day forward Mrs. Bishop and myself gave ourselves—time, energies, and means to the work of creating missionary interest and building up the work. We located at once in Dayton, a good center from which to radiate, though an expensive city in which to live.

The salary for the first two years was $200.-00. This was gradually raised, so that the average salary for the first four years was $337 annually, for the second four years $575, for the third $652, for the fourth four years $800. It was continued at these figures for the first two years of the fifth quadrennium. During these six of the past twenty-two years, except one in which our foster daughter was in college, we did manage to live on our salary. Then the quantity of work required was lessened somewhat and the salary put at $400; later the amount of service increased and the salary was increased to $500, and then to $550.

As to the salary we are not complaining of the Board. They have always done what seemed to them the wisest and best to do under the circumstances that obtained at the time conditions sometimes which the Board did not create and was powerless to amend. I would have retired from the Board some time ago (indeed did tender my resignation at the last Board meeting) but for the urgent solicitations of members at different times for me to remain.

Mrs. Bishop joins me in the plea, that we may all keep in very close fellowship with the Lord Jesus; that our faith may take strong hold on the promise of Phil. 4:19, and that we all may betake ourselves more earnestly to prayer and active effort for the enlargement of our beloved missionary cause.

J. G. BISHOP.

CONTROL YOUR THOUGHTS.

Stop that thought. It was in your mind all day yesterday, and it made you perfectly miserable. Over and over again it passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work and destroying all happiness out of your heart. Are you going to continue it always and by so doing waste more of your life in the foolish if not insane habit of tormenting yourself because someone or something made you unhappy in the past?

That thought has no right in your mind. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into and you must break it or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work never shut yourself up in a room alone to brood and weep over your sorrow, but do those things which will make you forget it, live in the open air as much as possible, get acquainted with the birds, watch the clouds, study the flowers, talk to the streams or trees and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life in which they live. But if you cannot do this, have a book at hand and compel yourself to read a few lines or a few verses, visit a friend, do some work that demands close attention, study a picture, and whenever the hateful, tormenting thought presents itself turn your back on it and your attention to something else till you can say to it, "Not at home."—*Ex.*

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

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The Christian Publishing Association
Dayton, Ohio.

NOTICE! NOTICE!

The Young People's Convention of the Western North Carolina Christian Conference will hold its annual meeting with the Randleman Christian church July 25-27, 1913.

The Sunday school at this church has extended to the convention a cordial invitation to meet there, which invitation the executive committee has gladly accepted; and we feel sure that with Randleman as our meeting place we can have one of the best conventions ever held in the Western Conference. That the convention may be a success I want to ask that every pastor and also every Sunday school superintendent begin now to make plans and have every school within the bounds of the conference represented. A large delegation is one of the very necessary things that go to make a convntion a succss. Brethren, please see that yiur school is represented in the Randleman Convention.

Yours in the work,

J. F. MORGAN, President.

CURES HOG CHOLERA

Last spring cholera got among my hogs and one died before I really knew they were sick. Two others were very sick when I noticed them, and as I had bought two of your Brick for the horses, I decided to give it a trial. I dissolved half a Medidated Salt Brick in some swill, giving this to the two sick hogs and in a few hours I gave the other half to them. They seemed to improve so nicely, I bought several of the Brick and gave it to all my hogs and have not lost another one with any kind of disease. One of the sick hogs lost all of his hair, so this is proof that they had cholera.

CHAS. O. GREEN,
Newberry, Fla., February 6, 1911.

BLACKMAN STOCK REMEDY COMPANY
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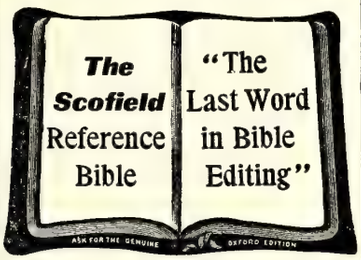

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PROGRAM.

For Memorial Service at Salem Chapel Christian Church, Sunday, June 1, 1913.

10:30 A. M.—Opening exercise.
10:45 A. M.—Words of Welcome, J. A. Strader.
Music by Choir.
Scripture Lesson. Offering.
Song, "Tell Mother I'll be There."
11:00 A. M.—Sermon by pastor, R. F. Brown.
Song, "Meet me in the Homeland."
Distribution of Flowers.
Song by Choir, "Will the Circle be Unbroken."
Refreshments.
1:30 P. M.—Song Service.
1:45 P. M.—Essay, Miss Jessie Fulton.
2:00 P. M.—Why We Decorate, H. F. Samuel.
Duet, "Looking This Way."
2:30 P. M.—Essay, Miss Lena Marshall.
Adjournment Song and Benediction.

There ought to be many lessons learned during the execution of this programme and much and lasting good should result from same. Lessons of love and devotion to God—lessons of respect, affection, and honor for the survivors who are yet with us. Come and help us make this a good day!

PASTOR.

THE BIBLE.

The book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decision immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It has given you here in this life, will be opened at the judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.—*Exchange.*

THE SENTINEL OF THE SOUL.

Those who indulge fretful feelings, either of anxiety or irritation, knows not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the Psalmist: "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath; neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—*Pittsburgh Christian Advocate.*

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With minimum trouble and cost biscuit, cake and pastry are made fresh, clean and greatly superior to the ready-made, dry, found-in-the-shop variety.

EVERY MOTHER HOLY.

The world has been worshiping at the shrine of the Virgin Mary, but Jesus said to His disciples, "Every holy mother is a glorified Madonna!" You remember the occasion; it was that day when one said to Him, "Thy mother and brethren desire to speak with thee," and Jesus answered pointing to His disciples, "Behold my mother, for whosoever doeth the will of my Father which is in heaven, the same is my brother and sister and mother." What a wonderful fulfillment these words of Jesus have had, for if you were to search the world for examples of love and purity, you would find that the truest, best, noblest the world has to offer comes from Christian motherhood. And Christianity is the only religion which has produced this exalted and purified type of womanhood.—*Ex.*

The picture of American life to-day is that of a people rushing madly up the altar stairs of mammon. Our English cousins may truly tell us that while they hold a family name as the symbol and essence of our glory, we hold as the symbol of essence of our glory a monopolistic business or a spectacular fortune. There is not so much difference after all, between the lion rampant and the dollar rampant.—*Nashville Christian Advocate.*

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Moston, Mass., he will direct them to a permanent cure. He has nothing to sell or give; only tells how he was cured after years of search for relief. Hundreds have tested it with success.

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

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MONTHLY S. S. OFFERING.		
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1st Church Greensboro ..	2.66	
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Lebanon, N. C.	2.00	
Berea (Nansemond)	8.47	
Suffolk	25.00	
Antioch, Rockingham ..	2.22	
Rosemont, Va.	4.56	
Broadway Ch. Defiance, O.	3.85	
Mt. Bethel	.50	61.05
SPECIAL		
Berea, N. C., Collected by Mrs. Woodard	4.35	
Shallow Ford, Col.	3.83	
J. J. Williamson	1.00	
Tyler Boling, Work	2.00	
1 lb. Butter	.25	11.43
Total		$1,520.50

DONATIONS.

Mrs. J. P. Barrett, 1 hat, 1 pair shoes, 1 dress, 1 shirt waist and 1 skirt.

I have ordered the Mite Boxes, at last. It will be some expense to get them; and I debated the matter for sometime before placing the order. But I decided that there might be a number of the cousins who would like an interest in this part of the work; make the Corner more interesting and profitable to the institution. Now, may I have a number of requests for boxes and I will mail them to you as soon as they are received.

We have ordered the range; a large double oven one. You may know the cook has a broad smile, just to think she is to have this most needed addition for her department.

HE SUFFERED TO PROTECT OTHERS.

I give you this week the benefit of a story I have read. It goes like this: You know that in Holland there are large parts of the country that lie below the level of the sea. The people, in those parts, build great walls, or banks of earth, to keep the water from overflowing the country. These banks are called dykes. Some times these dykes give way, and the water rushes in and overflows the country, destroying much property and many lives. ,

One night a little boy in Holland was returning home from a village, to which he had been sent by his father, on an errand. As he was walking along he saw a little hole in the dyke, through which the water was beginning to run. The hole was so small that he could just cover it with his hand. He knew if it was left till morning, the bank would be washed away, and the sea would rush through, and drown all the village. He was afraid that, if he left it till he ran to the village and back again, the opening made might be too great to stop till much damage had been done. So he resolved to stay there and keep his hand over the hole, till somebody came by whom he could send to tell the villagers of their danger. Then he took his stand on the dyke, and kept his hand over the place, and waited patiently for somebody to come. But no one came. The shades of the evening gathered round. The darkness of the night settled around him; still no one came. Hour after hour rolled slowly away, and there the brave boy stood manfully at his post. In cold, darkness, wet, tired, and shivering, he remained there, stoutly pressing his hand against the dangerous place. All night he remained in that position. At last the morning broke. A clergyman, walking on the dyke, heard a groan, and looked around to see where it came from.

"What are you doing there, my child?" he asked, seeing the boy, and surprised at his strange position.

"I am keeping the water back, sir, and saving the village from being drowned," said the boy, with lips so benumbed with cold that he could hardly speak. The astonished minister took the boy's place, and sent him to tell the villagers. They came and stopped the breach. Thus the boy at the dyke was willing to suffer all night for the sake of doing good to his friends and neighbors.

"Give and it shall be given unto you; good measure pressed down, and shaken together, and running over."

HOW TO HAVE FRUITS AND FLOWERS.

Are you having any trouble with your roses or other lawn flowers? If so it may be due to the many diseases to which they are subject and which can be cured if you knew how. Perhaps your fruit trees are not bearing as they should. Maybe you wish to place some improvements around your home and make it more attractive. If so, the J. Van Lindley Nursery Company Box 207 Pomona, N. C., is sending out free a book on such matters containing very valuable information. A post card will bring it. You can depend upon the advice given in this booklet for the above firm is the oldest in the South.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

WHOLE-HEARTED.

"I will praise thee, O Lord, with my whole heart." (Ps. 9:1).

God is a jealos God and He will not accept a divided heart. The cold-hearted Christian, "the lukewarm," are nauseating to God. (Rev.3:16). Only the whole-hearted, true-hearted, warm-hearted will God welcome and receive.

Read your hymnbook and notice the whole-hearted terms used by inspired poets; read your Bible and mark its strong, whole-hearted speech. Stop and think, what would I give for a half-hearted hymn, one that read like this:

"Thou, O Christ, are part of what I want;
Much of good in thee I find"

How weak! How insipid! How nauseating this!

How infinitely richer, sweeter, the true verse:

"Thou, O Christ, art all I want,
More than all in thee I find."

What would I give for a lukewarm and limited gospel like this: 'The blood of Christ often cleanses us from some of our worst sins?"?

If we love whole-hearted hymns, and scripture and prayer, then why not live a whole-hearted life of love and worship and service? When your life gets to be as large and rich and true as are the terms in our hymns and prayers and Scriptures, then will your life be great!—*N. C. Christian Advocate.*

MONEY—MORE MONEY.

"Jesus said more about money than any other one thing." "The love of money is the root of evil." "How hardly shall they that have riches enter into the kingdom of heaven."

Man becomes like his god. The money-god is hard hearted and makes man's heart hard. The love of God and man is destroyed by the love of money. "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15). "Every one that loveth is born of God and knoweth God. He that loveth not knoweth not God: for God is love." (1:78). "To be carnally-minded is death."—i. e., to love money, pleasure, the world, is death to love for God and man. (Rom. 8:6). "She that liveth in pleasure is dead while she liveth."

"Property belongs to society." "No man makes enough by himself but is helped to do so by others." Many a man has been made rich in a short time by having property in a growing city. Society made him rich. All we have to sell is salable and valuable by reason of the fact that we have people around us. The man who makes money out of people owes the people a debt in proportion to what he makes. Few men ever pay this debt. "I am a debtor to all men." The income tax is eminently just.

* * * *

Money ministers to the pride of man as does nothing else, the

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"QUICK WHITE" (in **liquid** form with sponge) **quickly cleans** and **whitens** dirty **canvas** shoes. 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. **"ELITE" size,** 25 cents.

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pride that is haughty and disregardful of God.

* * * *

Money tempts men to be false, dishonest and deceitful.

* * * *

Money leads men to trickery, treachery, thievery and all manner of roguery and rascality.

* * * *

Money is back of the licensed saloon in this country. Money is back of the white slave traffic, and all sorts of sinful traffic.

* * * *

But why more? The love of money has set itself up against the love of God and seeks to lure the sons of men to walk down its glittering, golden way to death. Broad and brilliant is the way, and many there be that walk therein.

* * * *

There is no piety in poverty. Some poor men are as wicked as Satan wants them to be. But there is a discipline in povrty that develops in those who accept it right the finest, divinest traits of character.

* * * *

To own a million dollars is to have a grand opportunity to pay the debt you owe to society; but to be owned by a million dollars is to be enslaved by a master whose heart is hard metal.

* * * *

A man in any business or profession may have the heart of a highway robber when it comes to getting money, but he may use just a little different method in robbing society.

* * * *

Happiness can no more grow in a hard heart than a rose can grow in a rock. The gold god makes the heart as hard as metal, according to the law that we become like our god. Therefore, the money god destroys the power and possibility of happiness.

* * * *

The love of money is a thousand times more perilous to the world than is the love of whiskey.

* * * *

To make money the end of life, love, and labor is to make a fatal mistake. But to make money as a means to a meaner end is just as bad.—*N. C. Christian Advocate.*

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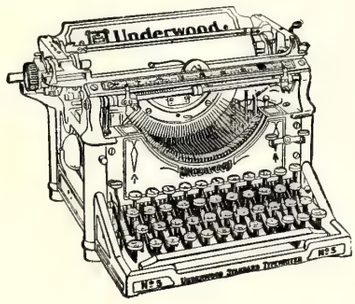

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JUNALUSKA.

Waynesville, N. C., May 14.—Lake Junaluska is the name by which the Southern Railway station, three miles east of Waynesville, formerly called Tuscola, the station for the Southern Assembly grounds, will hereafter be known and at this point a commodious passenger station is being erected by the Southern Railway. It will be completed by June 1st.

The Southern Assembly, a churchwide movement of the Methodist Episcopal Church, South, and affiliated organizations, has purchased a tract of 1,200 acres and has constructed a lake which will have an area of 252 acres, an auditorium with a seating capacity of 4,500, a hotel with 125 rooms, and nine miles of graded driveways. It is expected that many private residences will also be built on the property. The purpose of the development is to provide a meeting place for Methodist conventions and kindred bodies and a large number of people will doubtless visit this point each season.

WHAT IS THE DIFFERENCE?

Some of Uncle Sam's political sons want him to build a navy of forty-eight big battle-ships between now and 1925, and then say to the world, "I am now ready to keep the peace and if the rest of you will not I'll make you do it." The man who puts a pistol in his pocket and goes about the country has as much right to say that he is doing so in order to keep peace.

DR. J. H. BROOKS,

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Shall we condemn one and commend the other? One is a menace to world peace, the other to neighborhood peace.—D. H. Tuttle.

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Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

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BOOKS.

The book publishers have a serious complaint. They say that the people don't read books any more.

Read books? Why should we? Haven't the people the one-cent yellow newspapers? Haven't they the muckraking magazines for those who can afford to pay a nickel, a dime, or a quarter?

Why do we need books? Aren't we busy listening to the alluring voice of the demagogue, the persuasive sophistries of the Socialist, the loud call of the "Reformer" and the insistent demand of the political walking delegate?

Who has time to read nowadays? Do our legislators read books? Have our editors any use for them? Can they teach our rulers in authority anything they didn't know before? Moulders of public opinion may write books, but read them? Never! What use are books? Give us liberty or give us death.

Books were made for other days when men thought and statesmen studied. They didn't know it all in those times. We do.

Those were the foolish days when the venerable Constitution was revered, the judiciary respected and conservatism was at a premium. All that is past.

We know better what we want. This is a progressive age. Away with the Constitution; recall the judges; exile the publisher; banish his books!

Let the people rule! Everybody's doing it!—*Leslie's.*

JOIN THE CHRISTIAN SUN PIANO CLUB.

And save one-third the cost on your piano. The Club is composed of one hundred subscribers who join in a big wholesale factory order. Each Club member gets the benefit of the combined purchasing power of one hundred piano purchasers, and yet is responsible only for his own purchase. This cuts down the price tremendously and amounts to a saving of a hundred dollars or more to each member according to the style of instrument you select. The Club offers many other attractive features, including convenient payments, exchange privileges, free correspondence course in music and protection to your family in the event of your death while paying for the piano.

If your home needs a first class piano or player piano, write for your copy of the Club's catalogue which gives full particulars and contains letters from old Club members praising the many attractive features of the Club and its superb instruments. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

My most passionate desire is to have a clearer and fuller vision of God.—Tennyson.

"To do what is impossible for talent is the mark of genius."

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Why do we add sin to sin, by doubting God's willingness to forgive us, instantly and completely, for any sin that we can ever commit? A man was telling a friend how wonderfully God had blessed him by forgiving a certain sin that he had recently committed; and he explained that not only had God instantly restored him, but even though the sin had meant a waste of time, God had not permitted that loss of time to interfere to the extent of a single minute with the necessary programme for the day's work. In concluding he said that now, of course, his temptation would be to presume upon his experience, and let the sin be repeated but, that might not be so tolerant the next time. "I suppose you mean," answered his friend quietly, "that you would not be ready to believe in the Lord's forgiveness the next time." It was a keen thrust, but it was needed. The man saw the sin he was committing: the sin of unbelief. Jesus Christ is the same yesterday and today, yea and forever. What He has done once, in the way of forgiveness, He will do always. We are not to sin that grace may abound; but we are not to commit the sin of limiting that abounding grace.—*Selected.*

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments, for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

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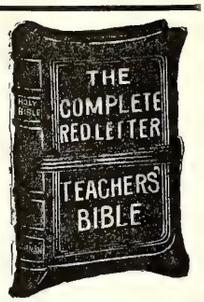

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—The U. S. Government has appropriated $45,000, with which to investigate as to the causes and cure of pellagra, which disease has now appeared in all but eight States of the Union, and which disease so far has proven fatal to one third of all whom it attacks. There have been 30,000 cases in the United States in the last ten years, and ten thousand deaths.

—A Cuban aviator, Domingo Rosillo, made the first successful flight, from the United States to Cuba, Key West to Havana, ever made, last Saturday, May 17, winning a cash prize of $10,000. The distance covered is about 100 miles and was made at the speed of nearly a mile a minute.

ANNUAL

Confederate Veterans' Reunion

CHATTANOOOA, TENN.,

May 27th to 29th, 1913.

LOW ROUND TRIP FARES VIA

SOUTHERN RAILWAY.

Tickets will be on sale on May 24th-25th-26th-27th-28th, and for trains scheduled to reach Chattanooga before noon on May 29th, 1913.

Tickets will be limited returning to reach original starting point not later than midnight of June 5th, or if you desire to remain longer, by depositing your ticket with special agent Chattanooga and paying a fee of fifty cents final limit will be extended until June 25th, 1913.

Tickets for this occasion will be on basis of one cent per mile.

For complete and detailed information as to round trip fares, schedules, special service, etc., ask your agent or address,

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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DEATHS

Herndon.

Bro. John E. Herndon is dead, was the message that came to me over long distance Friday morning, May the 9th. The first thought was "A good man has gone to his reward."

Bro. Herndon was born March 10, 1851, and died May 8, 1913, aged 62 years, one month, 28 days. He was married to Miss Sue Hurdle November 7, 1888. a

He was a member of the building committee of Bethel Christian church, and one of its first deacons, and remained a faithful and efficient officer until his death. He was honored by his county and State with office of trust for many years.

His wife preceded him several years. He leaves two sons, two daughters, one grand son, one brother, many relatives and friends to mourn their loss. The community loses an excellent citizen, the church a faithful and loyal member, the children a devoted father. He was laid to rest by the side of his deceased companion in Bethel cemetery in Caswell County, N. C., in the presence of many sorrowing friends and relatives.

He lived to do good and was a friend to the needy. Funeral services by his pastor, who has been associated with him in church work for more than 20 years. The sorrowing ones have the deepest sympathy of pastor, church, and community. May God bless and comfort them.

THOS. W. STROWD.

PRAY, HAVE ME EXCUSED.

A great many people have their belief in different religious and charitable projects and yet, though they are Christians, they do not give their support to them as they should. It is so easy to think that some one else has more time for the Sunday school, some one else ought to sew for and give to the Orphan's Home, "somebody ought to adopt one of the dear little orphans, but really not I." "It would be lovely if somebody would plant a portion of their garden this spring for the 'Home,' but I guess there will be plenty of people who will, so I won't." "It would be a great help if a good many different women would take a few fruit jars which the 'Home' will supply and fill them for the orphan boys and girls, with fruit or vegetables. But there is no need of my doing it. Likely somebody will."

"It would be a good idea if the Sunday schools and churches would adopt some systematic way of giving to the Home. Give a certain amount each month or give the collection of a certain Sunday each month to the Home. Then they would know what they could count on. But we need not trouble to do that in our school or church. They will get along without us." "Pray have us excused." Isn't that shirking one's duty? Shifting one's responsibility?—*Orphan's Friend.*

EVERYBODY NOW PLAYS THE PIANO.

You ought to see the enthusiastic letters which the managers of the Christian Sun Piano Club are now receiving from Club members relative to the self-player piano. Men, women and children who love music but who have never had the opportunity to take lessons are simply delighted to find that they can now play the piano for themselves. The player offered by the Club is the best that money can buy. It is really two instruments in one for it can be used either as an ordinary piano or a self-player.

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., MAY 28, 1913 NO. 22

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Beauty For Ashes.

Man desecrates; God consecrates. Man destroys; God builds up. Man kills; God makes alive. Many a night has been made hideous by the evil deeds of men, to be replaced immediately by the morning sun and a spotless, glorious day. This world will be one horrible, howling wilderness in a decade but for the renewing power of God's love and mercy going on continuously about us.

One of the bloodiest battle fields in the annals of history, Neerwinden, a field fertilized by twenty thousand human bodies, the very flower of French, English and Dutch, broke forth, the following summer, into millions of poppies, one vast sheet of scarlet and waving red for a hundred acres around.

So is the hand of God ever stretched forth to restore to love and beauty the desolation and the desecration that the wickedness of man hath wrought. How merciful is our heavenly Father: how wondrous His ways and works. Surely doth He give joy for sorrow, hope for tears, and beauty for ashes.

Dominion Over The Earth.

Since 1878 the hand of man has been felt grappling at the throat of that narrow, but stalwart, giant known as the Isthmus of Panama, that holds two oceans at bay. Private individuals spent millions, and failed. The French government poured out other millions, and gave up the struggle. In 1903 Uncle Sam paid $40,000,000 in gold coin to be allowed to lay his hand at the throat of the monster; and since then the struggle has been fierce indeed. One day last week—May 18—32,760 pounds of dynamite were exploded by engineers at one time to destroy certain dikes and let in the waters of the Pacific into channels intended for them. For nine years blasting, drilling, driving, digging on a scale heretofore unheard of in the world's history, has been going on, during which time a total expenditure of $290,110,000 has been made. Excavations are going on at the rate of 2,500,000 yards monthly, and there remain but about 20,000,000 cubic yards of earth yet to be removed.

Truly has this been called the greatest liberty man has ever taken with nature; and by it two seperate and heretofore divided oceans, the Atlantic and the Pacific, will flow together and become one. In the act one continent becomes two and the circuits of the earth are drawn thousands of miles closer together.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1:26).

The Other Man.

We usually think of the other man; but how? We know we are busy, but we think he isn't. We know we have difficulties, but we don't think he has. We know we have financial strains, but we don't think he has. We know that all our belongings, privileges and advantages come by dint of hard work, pay, and sacrifice; but we think his come easily, and at small price. We don't give much to church, but we think he can and should. We know we are not the one to serve as chairman of a committee in church matters, because we have so much to do, but we think he should because he has an abundance of time and fitness. We know we should not help the general enterprises of the church, but we think he should. We know we can't teach in the Sunday school, but we think the other fellow should. How easy indeed is it to imagine that the other fellow is able, willing and ready to do that which we ourselves are unwilling to do. We can quickly put on another that which we are not willing to take on ourselves. This is not the way of the Word; but it is the way of the world. (Galatians 6:3, 4, 5.)

His Name.

There is one Name above every name. He has no equal. He will allow nothing to be put before or above Him. He is a jealous God. He will not have even a divided heart. He must have the whole or none. "God is God, and beside Him there is none other." When any one places pleasure, possessions, pursuits, plans, purposes above God, and leaves God out, then that one is on dangerous and deadly ground. "I am the Lord: that is my name: and my glory will I not give to another." (Isa. 42:8). We do well to remember that we are helpless and dependent creatures and can do nothing without Him. All our hope, help, strength came from Him. And before Him each one must appear one day; by Him each and all are to be judged, according to the deeds of the body; according to the desires of the heart; according to the thoughts of the mind. "For as a man thinketh in his heart so is he" (Prov. 23:7). This name we are to enshrine in the heart; bow down before It with reverence and adoration; worship and serve It in all our way. His name is above every name; and he alone is safe, sane, and sober who puts it and keeps it there in his own mind and heart.

The Church and Progress.

As the eternal years are counted, it has not been long since our Savior said, "I will build my church, and the gates of hell shall not prevail against it." But the Church has come a long way since then, these nineteen hundred years. At first they had a small church out at Antioch in Syria. Then Paul went on some individual missionary journeys and planted a few others. Next we hear of a circuit of "seven churches" out through Asia Minor. Then it was not long till the church was bombarding the strong-holds of Rome. It finally swept that mighty empire of satan and sin into a name and a memory only.

Today the mightiest single institution in all this earth is the church. It does more to mould human character, shape human destiny and influence the immortal soul than any and all other institutions combined. It gives employment to more minds, labor to more hands, bread to more hungry people, and inspiration to more hearts than any other agency known amongst men. More people gather at church to engage in its service, hear its message and aid its mission than ever gathered for any other cause whatsoever. The church sweeps on conquering and to conquer. Neither the forces of earth nor the stronghold (gates) of hell can prevail against it.

Young People and The Church.

Church services should be interesting; but that does not signify that the church should be made a place of entertainment. That word entertainment is somehow connected with amusement, novelty, the unusual and spectacular. The church does not, should not, afford these, or any of these. The church is that which savors of the eternal, the everlasting, the exalted, the sublime. We want to get young people to attend church; but we need not make ourselves believe that even young people are looking for entertainment and amusement only. They, too, are looking, or should look, for that which pertains to the deeper, truer things of life. I wish that every pastor, and every church could get firmly fixed the following wise words recently spoken by President Wilson: "When we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do it is to make it entertaining. Did you ever know the theatre to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand."

It is never foolish to do a thing because we want to do it. The folly lies in doing a thing because other people think we ought to do it, and we do not.—Ellen Thorneycroft Fowler.

If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be, "it is written."

To the truly moral and religious man, everything that comes to pass is the will of God with him, and therefore the best that can possibly come to pass.—Fichte.

EDITORIAL

FIRST A VISION, THEN A VIEW.

No man ever sees the world right until he sees it through God. Moses knew how to mind sheep only till he got a vision of God. Then he viewed a far country, and a great nation. He had a different conception of life, labor, and duty when he had gained a vision of God. David tended his father's flocks, and carried provisions for his brothers, till he caught a vision of God. Then he became a king, and a nation builder.

Isaiah "saw the Lord sitting upon a throne high and lifted up." (Isa. 6:1). Then Isaiah began to see the world, duty, work, life, in a different and broader sense than he had seen these before.

Saul had his learning, his eloquence, his philosophy acquired well at the feet of Gamaliel, but he did not become Paul, nor begin to use these acquirements to any worth until he had caught a vision of God. Then the world appears different, life has a fuller meaning, and duty becomes a different word.

No man can understand himself, no man can rightly interpret the meaning of the world until he has had a vision of God.

Had we considered well the fact that this America of ours had little worth or meaning till man quit coming here to hunt for gold, and began to come here to find God? For more than a hundred years brave and brilliant men sought this land for what gold they might get. Their quest was vain, and their labor lost. But when men came here desiring first of all to worship God under their own vine and fig tree, and to have a vine and fig tree under which to worship Him then permanent settlements were made, and America began to grow. No nation has ever prospered until it created for itself an exalted idea of the gods, or gave the true God first place in thought and speech.

The Greeks remained a great people, were a mighty nation, and built up a noble literature only while they had an exalted idea of, and a great faith in, their gods.

The Romans were factors in the world's history, enriched mankind with bravery, heroic deeds, great laws and worthy literature, only while they maintained a noble conception of their gods. When faith in her gods went out, Rome, as an empire, faded from the map.

That nation alone can be permanent, and can abide, which has an exalted idea of the one supreme and all-wise God, and views its national plans and purposes through the promises and the power of God.

So, likewise, ever and always, of the individual man or woman, boy or girl. No one in this life can understand the meaning of life, its fulness and its power until one has had a vision of God.

That man who has climbed into the practice of law through a vision of God is in the law to stay, to abide, and ultimately to achieve. That individual who has entered the profession of preaching, teaching, practicing medicine through a vision of God is in such profession to abide, and ultimately to win out. We cannot understand this world until we have come in contact, some way, with its Builder and Maker. Then the world has a new meaning; then life looks larger, duty more agreeable, work more wholesome, and life more happy. We must first get a vision of God before we can get any sort of a correct view of earth.

The earth is the Lord's. His hand is in it and upon it. That hand He will not lift for us until we have lifted our face to him. When we lift our face He lifts His hand, and the beauty and the glory of the earth begin to dawn for us.

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments" (Psa. 111:10).

If we would know this world we must first know our God, its Creator.

A TRIBUTE TO HIS MOTHER.

We may say and think and print all we can about mother, and then full justice will not be done her. She fights the hardest battles, endures the most pain, makes the greatest sacrifices, known to us mortals on this earth, and the worth of a faithful mother has never yet been estimated.

Josephus Daniels, Secretary of the Navy, went back to his home town the other day to celebrate his fifty-second birthday. His widowed mother was present, and in the course of his public address to the citizens of his native town the Secretary is quoted as using these fitting words: "All that I am, if there is any worth in me, I owe to my mother. All that any man ever has been or ever will be is due to his mother. It is she that made him; she fixed his character, fixed his soul, shaped his career. No good man, no great man, was ever reared by a weak or vicious mother. Whenever a big task looms up before me, whenever a mountain of adversity towers ahead of me, whenever the sky seems darkest and stormiest, I recall the placid face of my courageous widowed mother, I go back again to the days of childhood, I feel the glow of her radiant countenance, the courage of her calm, steady eyes, the fire of her dauntless soul. She still lives, thank God, and is here with us today, as when I was a barefoot boy, and guides my life now as then. It will ever be so; it is so with all men. All my power has come from her and everything I have tried to do of value that has met with your approval are tributes to the brave, noble, unselfish, heroic woman who took Christ for her master and in poverty and travail taught her boys to follow the flag of duty and never to strike their colors."

MONEY OR GOSPEL.

Editor Johnson, of *Charity and Children*, thus speaks:

"The old cry of the church miser that he is tired hearing so much about money and longs to hear the old gospel preached, has been unmasked. Everybody knows that the motive that controls such a man is that he may have his nickels and still be prominent as a member of his church. But that kind of brother is no longer prominent. He must take a back seat. No church with the least life in it will tolerate that kind of man in its leadership."

We doubt if the sort of brother referred to has been so much unmasked as obliterated. You do not hear about him, at any rate, and he does not count. We have at least learned that giving is a part of grace; and that the man who will not give of his substance for the spread of God's kingdom is too meager and insignificant to reckon with. Giving of one's substance has come to be as much a part of worship and church service as praying, singing or any other part of the program. It may be truthfully said that he who does not give to the gospel does not get enough from the gospel to be reckoned with. Giving is a high privilege God has bestowed upon man; and the man is the loser who does not avail himself.

THEIR OWN SUNDAY SCHOOLS.

By quite a majority vote, the Southern Baptist Convention in session last week decided to abandon the Sunday school lessons selected by the Inter-Denominational Committee and substitute therefor such lessons as a committee from their own body shall select. For many years the various evangelical churches, through an inter-denomination committee, have selected the scriptures to be used, and then each denomination has handled the lesson in any manner deemed proper. This gave the same scripture text for study in all the schools on the same Sunday. We presume our Baptist brethren have tired of this and henceforth choose their own scripture for lesson study each Sunday. Of course any denomination had a perfect right to do this, and no word of criticism should be spoken. The great advantage in the international series of lessons was that, one preparing the lesson for one's own school, and by visit or chance, attend school in some other church than one's own, knew the lesson for the day, and was at home in reciting the same. Many found it comfortable to know the lesson when attending another school than one's own. If other denominations shall follow the lead of our Baptist brethren the international series of lessons will be broken up, and one will only know on any Sunday what scriptures one's own denomination is studying.

NOTES AND PERSONALS.

—Bro. A. S. Dunn, Lawyers, Va.: "We are very proud of our larger and much improved church paper; also of our new church building at Liberty, N. C."

—Mr. W. K. Holt, of Burlington, has been appointed a member of the Just Freight Rate Association of N. C. There is a level headed business man for you who will give, as far as is within his power, the railroad and the people a square deal.

—Miss Florence Harvey, for several years leader of the choir in Suffolk Christian church was called to Oberlin, Ohio, last week by the illness of her mother who, however, died seven hours before Miss Harvey reached there. The burial was in Indiana and Miss Harvey is not to return to Suffolk till September.

—Prof. Jno. T. Cobb was an agreeable visitor our way last week. Prof. Cobb has been principal the past year of Coolemee High School, Coolemee, N. C., but has recently been elected as Superintendent of the City Graded Schools of Enfield, Halifax County, N. C. Prof. Cobb is an efficient teacher and a likable man.

—Rev. C. C. Jones, Wakefield, Va., sends in a list of six new subscribers, and writes: "Your paper has so improved that all of my family has fell in love with it, and so much so, that my eight year old son, Bernard, said to me a few days ago that THE CHRISTIAN SUN was the best religious paper that he ever saw, that he was going to subscribe for it himself when he was a little older. Yes, the paper is getting the praise all over my field. I shall be glad to send in all the subscribers I can get."

—Rev. W. G. Clements, Morrisville, N. C.: "I enjoyed worshipping with the Christian church at Durham last Sunday. Their house has recently been very much improved internally. The Sunday school was large an interesting, the music was excellent; and best of all their free-will offering in cash and pledges was double what I had been praying for, for the Chapel Hill work. Where I can go to a church and tell of the work on the church at the University of North Carolina the results are good. But I can not go to all. Why not take a collection in my absence and send it on? And then you would not have to give a big eater some costly meals. The work at Chapel Hill is standing still for the want of money. The pastor at Durham is a worker and his parishioners like him for it.

—Thus the Charlottee *Observer:* "The Northern Presbyterian General Assembly appears to have 'viewed with alarm' almost as much as the platform of a political party on the out side. Cheer up! Maybe the Assembly won't run into such a rainy spell at Chicago next May and will look on the bright side of things." We are surprised that as staunch a blue-stocking as Col. Harris is, or is supposed to be, should attribute the alarm of said Assembly to as transient a thing as a rain storm. Why man, that Assembly reported 5,000 churches that had not received a single member on confession of faith in the past year, and that many of its most intelligent and influential members spent much of their time Sundays not at Sunday school and church, but at games and on the golf links. If that is not enough to make any church Assembly, let alone the blue-stockings, "view with alarm" then we don't know.

—Our good and great brother Lightbourne is making his work tell for Christ, the church and the Kingdom, in Delaware. We reprint from *The State Sentinel* of Dover, May 24, the following:

The second annual session of the Delmarvia and Pennsylvania Christian Conference will convene in the People's Church on Saturday morning, May 24, at ten o'clock, and continue in session over Sunday. Among the visiting clergymen will be Rev. W. W. Staley, D. D., LL. D., president of the Southern Christian Convention, Suffolk, Va.; Dr. Oliver Powers, Secretary of the Missionary Society of the Christian Church; Dr. L. F. Johnson, pastor of the First Christian Church, Raleigh, N. C.; Rev. M. W. Butler, president of the Conference; Rev. G. T. Price of Washington; Rev. Wallace L. Gennett, of Bridgeboro, N. J., and others.

Fraternal representatives of the Free Will Baptist churches and the Congregational Methodist churches of Eastern Pennsylvania will be present, and the Christian churches of Wyoming, Frederica and Felton will send delegates.

There will be special music on Sunday, both morning and evening, by the chorus choir of the People's Church.

Ordination services will be held immediately after the Sunday morning sermon when several young men will be ordained to the ministry.

The following is the full program:

Saturday, 10 a. m.—Devotional services, conducted by Geo. T. Price; roll call and enrollment of delegates; words of welcome extended by the pastor; response; miscellaneous business; assignment of delegates to homes.

Saturday afternoon, 2 o'clock.—Devotional service, Rev. George Louis Wolfe; reading of minutes; roll call; president's address; discussion; ministers' reports; churches' reports.

Saturday evening, 7:30—Devotional service; reading of minutes; roll call; reports of committees; unfinished business; new business; miscellaneous business.

Sunday morning, 9:30—Prayer and praise service, Thomas J. Stephenson, leader; 10:30, public worship, preaching annual sermon by the president, Rev. M. W. Butler; 11:40, ordination service.

Sunday Evening, 7:30—Preaching by Rev. W. W. Staley, D. D., LL. D.; close of conference session.

A FEW REMARKS.

—Emperor Yoshito, of Japan, is ill with pneumonia, and grave fears are entertained as to his recovery.

—On May 20 Cuba inaugurated Gen. Mario G. Menocal as President. This gentleman was educated at Cornell University, and it is felt that Cuba is safe in his hands and enters an era of peace and prosperity. Let us hope.

—Wake Forest College gave seventy-eight diplomas at its commencement last week. The degree of Doctor of Divinity was conferred upon Rev. Livingston Johnson; and Doctor of Laws upon President Martin of Davidson College.

—For sheer inconsistencies and immoral vagaries commend us to the rum dealers. The papers state that a Cincinnati saloon keeper closed his shop the other day to mourn the death of a black cat. Suppose that man were to undertake to mourn the loss of body and soul of every man his business had caused? He would hardly open again for a decade to come.

—Henry M. Flagler, noted capitalist and railroad builder in Florida, died at his home at West Palm Beach, Fla., May 21, aged 83. Mr. Flagler will be best known as the builder of the "over sea railroad" from Miami to Key West.

—The Harry K. Thaw scandal will not down, nor stay out of the papers. Recently a lawyer in New York has been convicted of offering a $20,000 bribe to the keeper of the State Asylum to release the slayer of Stanford White.

—The difficulty between Japan and the United States growing out of the alien land law adopted by California seems to grow more complicated, as the Japanese claim that this is a violation of the treaty between the two Governments.

—B. Sanders Walker, Jr., a millionaire banker of Macon, Ga., took, by mistake, bichloride of mercury and died from the effect thereof last Wednesday. Mr. Walker was exceedingly popular in banking circles and his death is generally deplored.

—Princess Victoria Louise, daughter of the Emperor of Germany, was married last Saturday to Prince August of Cumberland. This wedding called together more crowned heads and potentates than any similar event in a decade. The Czar of Russia, the King of England, and the Emperor of Germany were the leading lights present, but scores of others joined in making the event memorable.

—Former Judge W. H. Wallace, in speaking before the general assembly of the Southern Presbyterian Church, Atlanta, Ga., last Wednesday urged that the next session of the Assembly be held in Kansas City because the speaker declared, "that city is one of the most immoral in the country." The motion carried and the Assembly will meet there in 1914 with the hope of helping the moral and spiritual life of the city.

—In a police raid in Durham last Friday, about fifty barrels of beer and liquor were seized. Because of the easy access to the distilleries and saloons across the Virginia line, Durham has been possibly the most flagrant violator of the prohibition laws of any town in North Carolina. We are glad that the city authorities have decided to take a high hand and have the law enforced, or put the violators in prison or on the road, where they deserve to be.

—The officers in Durham seem to have determined to enforce the no-liquor law in that good town, and *The Sun* of May 23 says there was a rattling of dry-bones when the police made a simultaneous raid on every suspicious joint in the city. Practically every dray wagon in town had to be employed to haul the beer and whiskey that was seized, and that never has the human eye witnessed such a scene as was presented when the raiding officers go their haul together.

—At the Northern Presbyterian Assembly in session in Atlanta last week, it was reported that there had been a distressing loss of membership in many synods of that church for the past year. Nearly 4,000 churches of the assembly, during the past year failed to secure a member through a confession of faith. It was brought out in reports that some of the church's most intelligent and influential members spend the Sabbath on the golf links, instead of attending divine worship. It was, furthermore, declared that the extent and boldness of the white slave traffic had become appalling, even extending into Sabbath schools and Christian Endeavor Societies.

PLEASANT UNION.

On the first Sunday in May we met a large congregation and had a large Sunday school, good singing by the choir. After the close of the Sunday school the church service opened with the house well packed with appreciative people.

The first item on the program was to ordain Deacon Spence, Dr. W. C. Wicker, J. D. Wicker, pastor, and W. A. Green and Morgan Johnson, Deacons, constituting the ordaining presbytery.

The next item was the presentation of a nice Bible to Bro. J. D. Long by Pleasant Union church, showing their appreciation of his faithful work in helping to erect the new church. Dr. Wicker presented the Bible in behalf of the church with appropriate remarks.

Next item on program was singing by choir, after which Dr. Wicker preached the dedicatory sermon and conducted the dedicatory service, dedicating the house to the service of God. It was indeed and in truth a red letter day for Pleasant Union church. It seemed that everybody was pleased with the sermon and services generally. Then about 40 or 50 of us were invited over to Bro. W. A. Green's to take birthday dinner with him. Bro. Green and his cultured daughter, Miss Mary, certainly know how to make their guests feel pleasant and enjoy themselves in their home. The table was set in the yard under the beautiful trees, and loaded down with plenty of good things to eat. Among the guests was Uncle Billie Marsh, of Lillington. He weighs about 275 pounds, is a widower, and likes to be where the girls are. But he is very sensitive about his age and weight. He likes to make himself useful to the ladies. So after dinner was over he was very busy helping the ladies with the dishes. He always makes mirth and makes things lively wherever he goes. Thus closed the first Sunday in May.

I am glad to say that Pleasant Union church, Sunday school, and choir eclipse all the churches, Sunday schools and choirs of that community. Hope Dr. Wicker was well pleased with his visit and will come among us again soon. J. D. WICKER, Pastor.

AMONG MY CHURCHES.

May has been an interesting month in my field. The first Sunday at Long's Chapel a large congregation attended the service. Our new recess pulpit added much to the looks and comfort of the church building. Brother Smith from Elon College was with me and conducted the afternoon service.

At Union, the second Sunday, a great concourse of people came together. The day was bright and all seemed to enjoy the occasion. Rev. A. F. Iseley assisted at this service. Our protracted meeting at Union will commence the fourth Sunday in July.

At Bethlehem the third Sunday we held our Memorial service which brought together from the surrounding country many people who had loved ones buried there. The afternoon service consisted of short talks by several different speakers.

The pastor has been kindly remembered by friends at Bethlehem within the last few days: Sister Nancy Garrison a bucket of lard, Bro. J. M. Story with about forty others a purse of $18.15, Mrs. Sallie Garrison by five dollars in cash. The editor's recent experience will enable him to appreciate the pastor's feelings at such evidences of kindness. Continued serious illness of my wife makes such kindness more timely. May God bless all these dear friends. J. W. HOLT.

FROM OUR CONTRIBUTORS

COLLEGE AND CITIZENSHIP.

BY PRES. W. A. HARPER.

Colleges receive their charters from the State. They are granted immunity from taxation by the state. In the case of State institutions, they are also supported at the State's expense. All of them are protected in their rights by the strong arm of the law. In return for these benefits a due sense of gratitude and appreciation would suggest certain obligations on the part of the Colleges to the sovereign power granting them, and fortunately this sense of gratitude and appreciation is, to a growing degree, present in the Colleges, in their student bodies, and in their Alumni. What evidences of this gratitude and appreciation does the State rightfully expect?

The first evidence should be obedience to her laws. The unmistakeable evidence of filial devotion is found in generous submission to parental authority. The surest proof of good citizenship is cheerful obedience to the State's laws. The best citizens are the most law-abiding. They do not expect special privileges, but yield a complete and loyal submission to the demands of the State, and the greater their intelligence and the higher their rank in life, the more cheerful and the more complete that submission should be. Judged by these standards of good citizenship, what justification can there be for the claim on the part of certain College men and of their apologizers that certain doings of theirs, which in other men would be rebuked by stern penalties, should be winked at or excused on the ground that boys will be boys? What shall we say of those over-sympathetic persons, who think such conduct should be commiserated and not blamed? Has it come to the point where College men deserve pity for the privileges they enjoy? Can any position be more inconsistent than this? Shall men of superior intelligence, higher social rank, grander privileges, larger outlook on life, men from whom the State expects and rightfully the flower of her citizenship and the acme of her leadership, be pitied when they violate the laws of the land, while those of inferior intelligence, lower social rank, smaller privileges, narrower horizon of life, men from whom the State looks not for leadership, pay the penalty of their misdeeds? Shall the law thus become a respecter of persons? Shall the least be expected from those capable of rendering the most? Shall one set of laws apply to men of low estate and another to men of higher estate? Should not College men and we administrative officers of the Colleges hang our heads with shame at a suggestion like this?

It is no justification of this deplorable condition to plead that custom sanctions the difference. What is law but custom enacted into law? And every man who follows custom contrary to law is a criminal, whether he be a negro ditcher, or a College president. Nor can it be excused on the ground that Colleges create artificial conditions and that College life differs from other life. How can we consistently demand that an industrial corporation submit itself through its officers and its employes to the laws, and justify an educational corporation in which the laws of fundamental human rights, rights declared to be natural to man and inviolable by the Declaration of Independence, the National Constitution and every State Bill of Rights and Constitution in the nation, are violated and the violation condoned by a maudlin sentimentalism? If the industrial corporation persists in violating the law, it is dissolved. What shall we consistently do with our educational corporations doing this identical thing through its beneficiaries? We need sanity of thinking, respecting fundamental matters and consistent pursuit of the highest ideals of life and conduct, in order to render our part, our due part, to the State's reputation for justice and to the type of its citizenship.

College men should be ashamed to plead for special privileges in law breaking and we, who exercise corporate privileges of great value in the management and direction of Colleges should be ashamed to tolerate such a plan or condone it when made. And the civil authorities should see to it that College men obey the laws of the land or pay the penalties of their violation. The citizenship of the State should not be satisfied with a less equable standard of civic justice than this, and the leaders in the movement to bring this result about should be the presidents and faculties of our Colleges and the student bodies of the same. Let the best young men of the State, the privileged class of young manhood, set their less fortunate brothers the example of perfect obedience to civil authority and in so doing to that extent justify the wisdom of the founders of our Colleges and exemplify proper appreciation of the franchise and its attendant benefits granted by the State to the Colleges.

I regret to have felt constrained to speak thus at length in a negative and critical way of our Colleges, and I am rejoiced to note a growth from barbarity to civilization in the attitude of the College men toward civil authority and in their increasing respect for fundamental human rights and obligations in the treatment of their fellow students. I am aware, also, that it is the exceptional College man who wins against the State's laws and his College mate's rights. But so is it the exceptional man in the other strata of Society, who transgresses the law. In neither case should the exceptionableness of the occurrence condone it. The normal man is law-abiding. The abnormal man should suffer the penalty of his abnormality, whether he be in high or low estate. And we are recreant to our duty as citizens unless we set our faces resolutely for equality before the law and equality in the enforcement of the law, without fear of favoritism.

But obedience to her laws is not the only evidence of appreciation for benefits received that the State has the right to expect of College men. The State expects that of every man, and must compel it, if it is not yielding willingly. The State expects more of the flower of her manhood than that, and the Colleges are in position to satisfy those expectations. It is here that the real value, so far as public utility is concerned, of College education is centered, for unless the College could furnish certain needful elements of citizenship the State would not be justified in granting the privileges and immunities which the Colleges enjoy.

Among these positive goods of College education in the realm of citizenship should certainly be found the disposition to subordinate private to public interest, and there is need of this spirit in American public life. Our leaders in the various walks of life are prone to silhouette their private interests against their perspective of public questions. From this narrow standpoint, we are accustomed to consider the tariff, the Panama Canal, the conservation of natural resources, the maintenance of the forest preserves, the parcel post, the Sunday delivery of the mails, the ship subsidy, the monetary standard, the sale of whiskey, control of corporations, labor unions, and so on through the entire category of the questions confronting us today. We need to get a vision the whole as against a part. We need in private life the spirit of the soldier in time of national danger. There is demand, sore demand, for every day patriotism, a kind not so spectacular nor thrilling as the war sort, but which will render the war type superfluous. The liberalizing tendencies of culture, the altruistic qualities of scholarly attainment, can supply to College men this vitalizing conception of citizenship, and we educators should see to it that this happy denouement is made in the men and women, who come up to us in full confidence of our ability to inculate in them the ripest ideals of life and conduct.

Close akin to the first good is the determination to correlate vocational activities with the public welfare. One hundred years ago this desideratum of citizenship would have been identified with the former, but today there is a difference. We no longer work altogether on individual enterprise, but as parts of corporate bodies, and the time is not far distant when a single corporation will have more persons dependent upon it than live in some of our smaller States. We know that men in the employ of a corporation, through a false standard of loyalty, will resort to practices which on personal grounds they would indignantly repudiate. The *esprit du corps* of such em ployees needs an infusion of patriotism, patriotism which shall connect vocational activity with national welfare. They need vaccination with the virus of a new and better loyalty, loyalty to mankind as against loyalty to kind men. When this virus shall have inoculated the industrial captains and their employees, the stealthy violation and disregard of pure food laws, of laws against adulterations, and wholesale (and retail) stealing in contravention of the laws will cease to be practiced or will we readily exposed and speedily punished. To whom else rightfully can the State look for leadership in popularizing this new conception of civic duty than to those whose rare opportunities for understanding the complicated relations of life have specifically qualified them, or should have thus qualified them, for this very service?

The formation of wholesome public opinion is another large avenue of serviee to the State open peculiarly to College men. Public opinion controls in a free country, but public opinion is no accident. It is the resultant of a parallelogram of competing, often with antagonistic forces. No blind fatuity leads the ordinary citizen to think as he does upon questions vitally touching the nation's ideals, laws, and life. Public opinion is the result of responsible leadership, and is moulded by that leadership, as surely as the potter's wheel moulds the plastic clay. Who shall form our public opinion for us? Shall the yellow journals, the demagogues, the special interests, the agitators, the ignorant, but blatant tools of an enraged group of vituperative partisans, the bland, but treacherous pious office-seekers? Shall any or all these prejudice the honest husbandry of the land in favor of their pet schemes or against the ameliorative proposals of patriots and statesmen and profound thinkers? The College man shall answer. It is to him that we look for intelligent leadership which shall view every proposal in the light of the world's experience, and so save, or should save the nation the costly tuition of experiment in political life. The foe of good government is ignorance, and equally is it true that scholarship in the sense of wisdom, not of pedantry,

is the only guarantee of national perpetuity. The originators of the sects, schisms, and isms subversive of progress and inimical to prosperity, in every department of life, are almost universally men of shallow intellectual attainment, prone to be radical because not appreciating the consequences of their radicalism. Tyrants and anarchists are, in free lands, always of a low order of intelligence. The College man in America can be neither a tyrant nor an anarchist, if he has been properly taught. Let a high sense of obligation to the public good, for high privileges enjoyed, inspire the College man to wield with powerful grasp the influence with which his learning and culture have crowned him in creating, fashioning, and enforcing a wholesome public opinion, fearless alike of demagogue, entrepreneur, quack, charlatan, or what not, always able out of the abundance of his wisdom to fortify himself by citation from authenticated racial experiences and anxious at all times to win adherents to his standard by readiness to give reason for the faith that is in him. Let him be a conservative, weighing all proposals in the scales of mankind's experiences, and let him, at the same time, be a progressive with rare discrimination projecting the lessons of the race's experience into conditions not met before, but sure to be properly met when decisions are arrived at by patriots, who, knowing the past, confidently, without prejudice, give themselves to such measures as promise most for the public weal.

Finally, the College man should stand ready at any time to render public service. This may mean willingness to enter politics. It may mean willingness to hold public office, but, if so, the public office should be viewed as a public trust, and by the true College man it will be so viewed. Becker would not have inaugurated his dastardly system under the administration of a superior like Taft or Roosevelt or Wilson. He would have known in advance the certainty of his conviction and the speedy retribution upon him for his crimes, We have made fun of the scholar in politics, and deterred thereby many men of scholarly attainment from patriotically and effectively serving their country. College men must break the power of the political boss and remove from the political arena the ward-heeler, and they can do it by turning on the limelight of publicity and fortified by the wisdom and insight it is their privilege to enjoy mercilessly to expose the fallacism of would-be political panaceas and quack nostrums. If they can do this by alignment with a party, they will be strict party-men. If the parties will not hear them, they will resort to other means. If it is necessary for them to hold office properly to protect the interests of the people, they will seek the mantle of official authority, but in whatever way may seem to them just and right and most effective they will loyally, patriotically, gratefully, serve their country. This the State has the right to expect, and College men will manfully meet this expectation. May the scholar in politics multiply in number and efficiency as a leader and in effectiveness as a purifier of public life, until the nation's best, purest men shall cease to feel disgraced to mingle in political caucuses and frequent the elections, and the office shall seek the man, not the man the office!

Elon College, N. C.

If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be, "it is written."

Thunder is lightning speaking, or it isn't thunder.

ELON COLLEGE COMMENCEMENT.

Program of Exercises of this Interesting Event.—Distinguished Speakers Will be Present.

The 24th annual commencement exercises of Elon College will begin on Saturday evening of this week with the Senior Class Day Exercises. These exercises will continue till Wednesday evening of next week, and promise to be of uncommon interest.

The baccalaureate sermon will be delivered on Sunday morning at 11:30 o'clock by Dr.

DR. WARREN H. DENISON.
Who will Deliver the Baccalaureate Sermon.

Warren H. Denison, Norfolk, Va., whose subject is to be "Life's Great Rule."

President Harper, of the College, will deliver the baccalaureate address that evening, using as his theme, "Life's Essential Ingredients."

The three literary societies will give the program of their representatives on Monday evening, at which time also the Board of trustees will meet in annual session. The meeting of the Building Committee of the Board, which has had charge of the erection of the new gymnasium, will occur Monday at noon and the committee will make its final report to the Board of Trustees that evening.

Tuesday morning Dr. Charles W. Kent, of the University of Virginia, and one of the South's foremost scholars, will deliver the Literary Address before the societies, using as his theme, "Lincoln and Davis," being the anniversary of the birthday of President Jefferson Davis of the Confederacy. Dr. Kent will be heard with gladness on that theme. That afternoon will occur the business meeting of the Alumni Association and the recital of the Department of Expression, and that evening the Annual Concert of the Music Department will take place.

The great day of the entire season will be the final day, next Wednesday, when the graduating class will have its final exercises at 10:30 o'clock. At this time fifty-two persons will receive degrees, diplomas, and certificates, the largest number to be so honored at any commencement up to this time.

The Art Exhibit will be given in the West Dormitory Annex on the afternoon of this day, and the reunions of the literary societies in their various halls will follow. The evening will be taken up with the Alumni Address by Mrs. J. K. Ruebush, Dayton, Va., whose theme will be "Universal Democracy." Following Mrs. Ruebush's address will occur the annual Alumni Banquet in the College Dining Hall.

We cordially invite our friends to be present at and enjoy with us all these exercises.

W. A. Harper, President.

The best sign that a man believes anything is not his repetition of its formulas but his impregnation with its spirit.—Phillips Brooks.

THE BIEDERWOLF MEETINGS.

(Greensboro, N. C.)

In the early part of this year, the Ministers' Association of Greensboro planned a Home Altar Campaign for the city. The result was, Evangelist Biederwolf, of Indiana, Secretary of the Home Altar League, with the National male quartette, was secured to hold evangelistic meetings in the city from the 30th of April till the 18th of May.

A tobacco ware-house was soon fitted up to seat 2,500 people and all arrangements were made. The party duly arrived, opened up in hurricane style, and continued at lightning speed. The period of eighteen days is just four weeks shorter than Biederwolf's usual time of meetings, therefore, to put six weeks into two it was necessary to go very fast. So literally did the spirit sweep Greensboro, there was not an evening from the very first service that the tabernacle was not filled, there being one exception, when there was a very heavy rain storm. Many nights, hundreds and hundreds were turned away.

The first service was held Wednesday evening, April 30th. The tabernacle was full. His text was, "I ask therefore with what intent ye have sent for me." The quartette rendered angelic music every night. It consisted of: Wm. McEwan, 1st Tenor; James Heaton, 2nd Tenor; G. K. Ackley, 1st Bass; and L. L. Kemper, 2nd Bass. Each one of these men was better than the other at their task. In other words, they were incomparable among themselves. Mr. McEwan is called "The world's sweetest tenor." He is a Scotchman of first caliber, very low in statue, and apparently strong and robust in physique. He has a freak, but exceedingly wonderful voice. He sang a duet with himself one evening. He sang the second part, with his own voice on the first, on a graphophone. He is also Mr. Biederwolf's chorus director, and the excellent music which the chorus of two hundred and fifty voices, furnished by Greensboro each night, was a charm.

Unfortunately, and much to the surprise and astonishment of every one, after the great men's meeting second Sunday afternoon, Mr. McEwan had a hemorrhage from the lungs, and had to call off all engagements and return to his home in Binghampton, New York, for a complete rest. It is reported that the attack is slight and recovery is hoped for. He hopes to join his party again in the fall. Mr. Heaton took charge of the music and carried it on as well, and we all had a great time. The preaching was with great power. A thousand souls must have been converted. Eight hundred and ninety five is the count, but there were many whose names were not secured; and one of the chief features of the meetings was the consecration of young men and women to the Lord's service. Forty-three young men gave themselves to the ministry, if God should call them; and I judge conservatively that there were at least two hundred young women who gave themselves to the missionary work, if God should call them thereto.

The meetings were a great inspiration and uplift to the whole city. We were sorry to see it close, just at the point where harmony had prevailed, Christians had got in the spirit of service, and the unconverted were just becoming seriously concerned. The meeting closed Sunday night, May the eighteenth. The party left immediately for Atlanta where they conduct evangelistic meetings supplementary to the Presbyterian General Assembly now in session there. From there they go to the Panama Zone for the same kind of work they did here.

H. E. Rountree.

(To be continued.)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

The Delmarvia Christian Conference convened in the People's Christian Church, Dover, Delaware, Saturday morning, May 24th, 1913. Rev. M. W. Butler is the president, and Howard E. Lynch is secretary. There are six churches and eight ministers in this conference, A. W. Campbell, E. C. Graham, and W. D. Short being ordained as Elders during this session. On Sunday morning, Rev. A. G. Graham, Sr., was admitted as an Elder into the Conference from the Wesleyan Methodist church, and A. G. Graham, Jr., was voted to be licensed to preach the gospel.

The business of the Conference was transacted in three sessions on Saturday, forenoon, afternoon, and night. It was a very busy day and harmony prevailed in all discussions and transactions.

The following Memorial, expressing the Conference interest in a Christian church in Washington City was passed by unanimous vote: "The Delmarvia Christian Conference respectfully and earnestly desire to memorialize the Home Mission Boards of the American Christian Convention and the Southern Christian Convention, to make survey of the Washington field, and that Rev. Dr. L. F. Johnson, of Raleigh, North Carolina, be engaged to spend sixty days, beginning September 1st, in such investigation of our opportunity in the National Capitol as will enable the Boards to determine whether it is wise to undertake the planting of a Christian church, in the near future in that city.

Rev. R. S. Stephens gave me a very interesting account of the organization of a new church in the town of Wyoming on the railroad only three miles from Dover. The population is about a thousand with only one church. On the opposite side of the railroad was a neglected portion of the town where people did not attend church. Dr. Stephens went into that section and found the people were willing to attend religious meetings. He then cast about to find a place for meetings. He found a good frame building that had been erected for a wheelwright, though it had never been used. The lower floor was the earth and the upper room was planned for a paint shop. He easily secured the use of the building and an option on the property containing five lots for a thousand dollars. The building is forty by twenty feet. They had no money, but the people had a "mind to work;" so one rainy day he borrowed jack screws, called the men together, jacked up the old shop, prepared to take out the upper floor and replace it for the main floor. Then it occurred to him to excavate a cellar for the use of a furnace. Picks, shovels, and spades were soon busy. Seeing what seemed to be the tail board of a cart some one was about to move it when it was found to be on hinges as the lid to a box containing bottles of whiskey; and soon another larger box was found buried in the same dirt floor. It had been used as a blind tiger. The neighborhood was given to drinking, gambling, fussing; but a new spirit had already entered and the men were busy, had the cellar dug, the floor laid, electric lights put in, windows in the sides, seats in the room, pulpit and organ in place, and then a meeting was held and numbers of these men were converted, united with the church and became active, testifying and leading in prayer in the meetings. Some of the men converted had reached three score and ten.

An Episcopal gentleman told Dr. Stephens that, before this work was started, his wife was afraid to go on the back porch on Sunday evenings lest bullets should come from that quarter; now the new converts pray and tell the Lord where the men are drinking and gambling and they are so scared that one could not catch them with an automobile. He says he will help them paint the building. The property has increased in value by reason of the improvement in the life of the people. They have spent $230.00 in repairs, friends in Dover making contribution and the people themselves hold suppers, have organized active societies, put in new song books, and have good singing. I preached for them on Sunday afternoon to a good congregation of attentive and well behaved listeners. This has all been accomplished since 1913 was ushered in. Dr. Stephens deserves great credit for this movement and the people are enjoying the change of heart and the change of the community.

The Delmarvia Conference is small, but active; the People's church is large and active. Rev. M. W. Butler preached in the People's church on Sunday morning and this scribe in the evening. Dr. Lightbourne is a power in Dover, and Mr. and Mrs. W. J. Benson, active workers in the People's church, gave me royal entertainment. W. W. Staley.

NORFOLK LETTER.

In the course of an address to the graduates from a certain law school, an eminent jurist admonished his hearers to make the careful study of men a specialty if they would be successful in their calling. Without an expert knowledge of human nature, its weaknesses and excellencies, he declared the highest proficiency in any public vocation to be impossible.

No doubt there is a great deal of sound truth in the Judge's statement. It will hold good, not alone for lawyers, but also for physicians, ministers, editors and all others whose work calls them into close association and contact with their fellows. A keen and intuitive insight into the characters and motives of those about us is indispensable if we would move in their midst tactfully and helpfully. Without some such insight all the book learning which we may possess will be greatly discounted.

As illustrative of this fact I have in mind at this moment a gentleman of the highest scholarship and with degrees from three or four different colleges and Universities. He also holds one of the highest positions in one of the great churches of the nation. He is a very close personal friend of mine, and hence what I say is in no way inspired by prejudice or antipathy to him, but I do not hesitate to say frankly that, owing to his inability to adapt himself to the various classes of people with whom he meets, or to understand their varying peculiarities he is always a very unpopular personage until those with whom he comes in contact have found out his many fine and splendid qualities.

I have had ladies tell me, after he had once been a guest in their homes during some ecclesiastical gathering, that under no circumstances would they ever consent to entertain him again because of his habit of frankly comparing their cooking and housekeeping with that of others whom he had known, sometimes to the disadvantage of the hostess. Knowing him as I do, I am sure that no more appreciative man than he lives, and yet it is the want of tact, coupled with his frankness and inability to perceive what might offend which makes him do these things. If everybody could know him as I do, I am sure that they would love him, but the difficulty lies in the fact that not all will take the time to study his peculiarities. Of course, these things impair the gentleman's usefulness to an extent and make him rather unpopular when such things are undeserved as a matter of fact.

We need to realize that it is absolutely true that no two persons in the world are wholly alike and that therefore, no two persons can be approached altogether in the same fashion. No class of men know this better, perhaps, than travelling salesmen. No class of men upon earth "size up" a prospective customer with more skill and adroitness than these do. At times their insight into character impresses one as being almost weird and uncanny.

As ministers and workers for the Master, seeking to win men to a better life, it seems to me that we might take a lesson from our fellow workers in other lines of activity. In trying to win others to the church why should we not carefully study the points of approach by which we may best and most forcibly make our appeal to them. What will touch the heart of one will possibly not begin to influence that of another. In fact, it might drive him further away. And certainly, if ever anywhere, it is a crime to make a blunder it would seem to be in a calling so delicate and far-reaching in influence as that of the Christian, as he stands related to the eternal interests of his fellows. By all means let us know, not only books; let us be conversant not only with theories, but let us know, as far as possible, human life and humanity. Henry Spencer Booth.

ALABAMA LETTER.

On the first Sunday we organized our Sunday school at New Harmony. It has never been the writer's privilege to witness a more delightful meeting of this kind, for a large portion of the church membership was present and an earnest interest was manifested throughout the services. Of course we can't tell what the future holds, but the beginning is most hopeful indeed. We believe the school will be a glad success. Earnest, consecrated men and women have been placed as leaders, and, with the church's co-operation, under the guidance of God, failure is an impossibility.

The commencement sermon of our Wadley school was delivered by Rev. E. M. Glenn, of Roanoke, on the morning of the second Sunday. His message was one of force and power. At the evening hour services were held at the Christian church. The pastor used as a text these words of Christ, "Learn of Me." He tried to say in part, that while other great teachers and world-leaders have been the promoters of various doctrines, Jesus Christ was the expositor of the science of life and holy living; other teachers say, "Learn our doctrines," while the Christ seeks ever to impress men with what He is. The effort of the Son of God is to get men to know him. The Lord was present. A good service was enjoyed.

At Pleasant Grove last Sabbath we had "Home Coming Day." This was something out of the ordinary. Our hearts were rejoiced that so many members of the church were present. The pastor endeavored humbly to present the message of Christ, after which the church roll was called and each member present was asked to answer either with cash or by pledge the amount he wished to contribute towards raising the conference assessments. Results were very gratifying. While this is a rural people and had never before attempted raising conference funds until the fall and just before conference, almost half the amount assessed was paid and a substantial sum pledged on the balance. We rejoiced together

and feel sure of coming up to conference in October with a clear slate. The work here is more hopeful than for several months. Doubtless a better day has dawned.

G. O. LANKFORD.

Wadley, Ala.

ELON COLLEGE NOTES.

The officers of the College Sunday school were elected on last Sunday. Dr. T. C. Amick is to remain Superintendent and Prof. N. F. Brannock Assistant. Some changes were made in the other officers.

Miss Bettie Ellis and Miss Lillian Johnson are to represent the College Y. W. C. A. at the Black Mountain Conference this summer.

The new gymnasium has been furnished this week with the most modern and up-to-date room furnishing for school purposes. Single beds are in use and every convenience to satisfy the students has been applied regardless of cost.

A Mass Meeting of all missionary societies of the Christian Church South is being held here this week. A most enjoyable and helpful meeting is reported. Among those on the program are: Mrs. W. A. Harper, Elon College, N. C., Mrs. W. H. Carroll, Burlington, N. C., Miss Bettie Stephenson, Boone, N. C., Mrs. H. E. Rountree, Greensboro, N. C., Mrs. C. H. Rowland, Franklin, Va., Mrs. W. T. Waltres, Franklin, Va., Mrs. W. H. Denison, Norfolk, Va., Rev. A. B. Kendall, Burlington, Dr. J. O. Atkinson, Elon College, and many others whose names we do not have. Many plans and purposes are being unfolded and we shall expect to see the fruits of these undertakings that are being worked out by these willing workers.

The fiscal year of the College closed on Saturday last, and those who have had the financial end of the institution in charge report a most successful year in every department. The many friends of Elon have done well their part the past year in both student and financial help, all for which the administration is profoundly grateful.

This writer had the privilege some five years ago of reading a book on the life of a young man written by himself. The author of the little book was a reformed drunkard, having reformed three times and making the start each time from the lowest of the lowest of places of sin. At the time the book was written (1908) the young man was in the Taylor University, Upland, Ind., preparing for the ministry. The thrilling story of the young man and his awful experience with whiskey could not let us forget his name. Last week, through desire to learn of the young man, we wrote the president of the institution in which the young man was a student, asking if the young man was holding out and making progress in his undertaking. A letter just received informs us that the young man is the pastor of one of the city churches in Florence, Kansas, and doing well. An evidence that the grace of God is sufficient to save.

President W. A. Harper delivered the literary address at the closing of the North Wilkesboro High School last Friday.

All the classes, except the Senior, have examinations this week. Next week is Commencement week and a great gathering of friends and Alumni of the College is expected.

The village continues to grow and improve in many ways. Some real estate changes have been made and it seems that prosperity is finding some work to do in these quarters. Among the changes and additions to the community is the coming of Mr. J. H. Oldham, of Whitsett, N. C., who has purchased President Harper's former home and will live among us.

Already the President has received a number of letters from young men and women signifying their intention to be here next year. The catalogue is being mailed to all who make application and any reader of THE SUN interested in getting an education for himself or helping another should send for a copy of this excellent publication.

Dr. J. O. Atkinson filled the College pulpit Sunday morning and used for his theme the "Transforming Vision," from which he delivered a most masterful sermon to the uplift of all present. C. B. R.

AMONG THE CHURCHES.

Pleasant Grove, N. C.

The first Sunday was Memorial day at Pleasant Grove, Randolph, N. C. The day was ideal; the congregation large and attentive. The singing was the best since I became pastor of this church. The splendid organ put in the church recently, with sister Annie Cole as organist, and Bro. P. C. Caveniss leader of the choir, helped very much to make the success of the day. The flowers were beautiful and abundant. There were more than 325 graves decorated. Thus passed another day of importance into the history of Pleasant Grove church. So far the work here goes on nicely. There are other encouraging features in the work here which we will mention later. These are good people and a strong church. The apportionments of conference are being raised very nicely, as they really needed some one to lead them in this work of missions. I am well pleased with the work here.

Ingram, Va.

The last second Saturday was our second quarterly meeting. The church seems to be in a very satisfactory condition. The Sunday school is doing well with Bro. Jas. M. Henderson as Superintendent. Bro. Henderson is one of our most Godly, pious Christian men, who has been the faithful superintendent for years.

Bro. E. M. Carter was with us here the second Sunday in April. Bro. Carter preached a good sermon and presented the claims of the Orphanage to which our people responded very nicely. There has been a great deal of sickness in this congregation this Winter and Spring. This is a good church, always ready to do its work with credit and high honor to its members. Any pastor needs to feel proud of such good people as these are. The second Sunday in June will be "Parents Day" at Ingram. We will expect a large congregation then.

Happy Home.

Last Sunday was our memorial services here, which was very largely attended and very interesting. The singing was very good. Sister Julia Hill, our splendid organist, with Bro. W. H. Davis, our choir director, and their splendid singers gave us some of their very best music. The flowers were abundant, and the congregation was attentive. The Sunday school is in a fine condition, I think the best I have seen since I have been their pastor. Bro. W. D. Wall, one of the best superintendents I know any where, is yet leading this Sunday school. He has been Superintendent for some 17 years, as an "ever-green" school. Bro. Wall has a good force of workers in Bros. W. H. Davis, J. W. White, J. H. Richmond, M. E. Lillard and others. The report of the deacons in quarterly meeting was that the condition of this church was improving. I am sure this is very gratifying to all. The third Sunday in June is the time for "Parents' Day," or "Mother's Day."

Keyser.

My last appointment, the fourth Sunday in April, was a good service in Keyser. The congregation was real good, the singing was splendid and the interest was better than usual. Miss Rachel Gilchrist, the popular school teacher, and Miss Mattie McLoud, members of the finance committee, deserve special mention for the great interest they have taken in the church work here. Bro. A. R. Troutman, our new Sunday school Suprintendent, is doing good work here. Bro. Wm. Keith has been in feeble health all the winter and spring. Bro. Eugene Addor suffered a stroke of paralysis on Saturday before the fourth Sunday in April. These are important brethern in this church.

Smithwood.

At this church my Bro. P. T. Klapp preached for me in April. Here we have a very good Sunday school, with Bro. W. D. Humble Superintendent. Bro. Humble is one of the leading young men in this church and community and is a good Sunday school worker. Our memorial services will be held there next Sunday. This is a church where we have real good singing. Here we have some most excellent members. S. B. KLAPP, Pastor.

Greensboro, N. C.

Moore Union.

This church held, and enjoyed, a memorial service on Saturday, May the 17th. The program rendered was as follows:

Song, by the choir.
Recitation, "Christian Character Like the Snow," Miss Mattie Maddox.
Song, by the choir.
Recitation, "Sold her Soul for Gold," Miss Ella Baldwin.
Song, by the choir.
Address, "Victory over Death and the Grave," by the writer.
Song, by the choir.

The roll was called, reaching back to 1874, and loving remarks made relative to the characteristics in the lives of those who had gone to meet God. Yes, many pleasant memories of the past were renewed. It was indeed a meeting to be remembered. The floral offering was good. This meeting did not assume the nature of a picnic. Here we have a good Sunday school, with our young consecrated Deacon, B. J. Harward, as Superintendent. They also have a weekly prayer meeting preparatory to our protracted services. We are praying daily for a God-given revival. The brethren here have a good deal of the material on the ground for a new church building.

Clinton.

Here we have a very encouraging Sunday school, with our dear brother, E. H. Buchanan, as Superintendent. It is the purpose of this people to have a church building at this place in the near future.

Mt. Bethel.

The church at this place is greatly concerned about and praying daily for a great meeting. Here we have a good Sunday school with brother J. M. Simpson as Superintendent, and a weekly prayer meeting.

Kallam.

Our congregation here is improving, and conditions are more hopeful. They have met half of their financial obligations. We have no Sunday school here, for lack of someone to lead it. We hope and pray that God will give us a glorious revival at this point, and in it someone to lead a Sunday school and prayer meeting. May God bless all these places with the outpouring of His Holy Spirit and the ingathering of many precious souls.

Enclosed find money for four new subscriptions to the new CHRISTIAN SUN.

P. T. KLAPP.

You cannot dream yourself into a character; you must forge and hammer yourself into one.—Froude.

The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday-Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

SUNDAY SCHOOL LESSON, JUNE 1.

Subject for This Sunday—"Joseph Tests His Brethren." Text, Genesis 44-4-17.

Time.—Estimated from B. C. 2100 to 1500. Ussher gives it as B. C. 1707.

Place.—Egypt.

Persons.—Joseph, his steward and his brothers.

Golden Text.—Confess therefore your sins one to another, and pray one for another, that ye may be healed.—Jas. 5:16.

Leading Thought.—We need the prayers and sympathy of others.

Joseph, the mighty ruler of Egypt, knowing them, unknown by them, gave his brothers a great, glad feast (Lesson 8). Their fears were scattered, they believed their strange, mysterious conscience-smiting troubles were at an end. Rejoicing over such a happy termination to their second dreaded expedition for food, and full of thoughts of their wives and children and of their aged father, expecting to start for home in the morning, they slept, or perhaps were held sleepless by gladness.

Sharper trials, more perplexing, more heart-rending difficulties were just at hand.

Joseph must know still more of the characters of these men—his brothers—before he can know what he can do for them and for their, and his, dear old father. In order to obtain this information he devised and carried out the plot which to-day we study.

Joseph's final test of his brothers was designed to test their feelings with regard to his own brother, Benjamin. Would they surrender him, and go back home? If so, their hearts were as hard as when they sold Joseph into Egypt; and Joseph would not want *them* in Egypt, though he would keep Benjamin, and, doubtless, send for Jacob.

The silver bowl from which Joseph fancied he gained knowledge of the future is evidence of the admixture of superstition in the character of even so wise a man as Joseph. He may have divined by throwing bits of gold and silver into the cup and drawing conclusions from the bubbles they raised or the way they fell. Cup-divination is common in the East to this day. Of course it is possible that Joseph had the cup as a curiosity and was himself far above the use of it. There seems a touch of sarcasm in verse 15: "Wist ye not that such a man as I can indeed divine?" for how could he be expected to divine with his divining-cup stolen?

The steward whom Joseph sent after his brothers was the house-manager, the keeper of the palace, the head servant.

The fact that the brothers did not give up Benjamin, but went back with him when the cup was found in his sack, and also the fact that Judah, their spokesman, acknowledged their sense of guilt, though not of the particular crime with which Joseph charged them; the fact also that in Judah's speech there was no word of blame of Benjamin—all this proves that the brothers had indeed experienced a change of heart. Especially did Judah's offer to remain a slave in Egypt, to which he had sent Joseph as a slave twenty-two years before, provided Benjamin and the rest might be allowed to return, show Judah's reformation.

OBJECT LESSONS.

A Magnet—Steel Needles, Bits of Sawdust or Wood.— Some of these tiny objects on my book are steel and some are not. You cannot be sure which are steel just by looking at them or feeling of them, but as soon as you touch them with the magnet you can tell by the way they respond. The attracting power of the magnet is the test. Joseph could not judge what was in his brothers' hearts by looking at their faces. He needed to know whether they were selfish or unselfish and he used a test to show whether they were true brothers. The lesson tells about this.

Write on the Board "Friday, the Thirteenth."— What do some people think about this day of the week and month? They say it is unlucky, that it is not safe to begin a journey or undertake a new piece of work on Friday or on the thirteenth. When the thirteenth comes on Friday it is still more dreaded. Superstition is the same in all lands and times though it is connected with different objects. In Egypt in Joseph's time the divining cup was used to tell fortunes. In our times there are many kinds of superstition. We dishonor our faith in the loving heavenly Father when we allow any of these superstitions to influence us.

QUESTION REVIEW.

1. Who was one day arrested just outside the capital city of Egypt?
2. On what charge was he arrested?
3. What "circumstantial evidence" of Benjamin's guilt was found?
4. Why had he not hidden the cup in a safer place?
5. What offer was made the brothers of Benjamin?
6. Why would they not accept the offer?
7. To whom, instead of Benjamin, did they impute guilt? Themselves. "God hath found out the iniquity of thy servants." (V. 16.)
8. Of what great sin was conscience always accusing these men?
9. Before whom did they at last confess their sense of sin?—Carrie B. Leonard.

NOTES ON C. E. TOPIC, JUNE 8.

Subject—"Seek Peace and Pursue It." I Peter 3:8-18.

This meeting may be given a double aspect. Let a part of the members discuss world peace, and the progress nations are making in that direction, while others may tell something of that peace that gives to individuals a sweeter and nobler life.

The leader should see that proper topics or quotations are given out to members. Have the program, songs, prayers and everything arranged. Many a meeting has had its effect spoiled by the leader's looking for songs during the meeting while the audience waited.

Let the leader's opening talk be brief, but comprehensive. Outline the topic and the matters to be considered under it. Speak of the greatly increased attention paid to peace since the first and second Hague conferences. Then speak of the need of peace; wars are more expensive than ever; religious, educational, missionary and commercial enterprises need our heroes instead of war.

Let the leader discuss that peace that individuals should cultivate—be at peace with neighbors, family, church members and with God. The same principle is involved as in the case of nations.

SOME SHORT ADDRESSES.

Campbell Morgan tells of having walked in a garden, as a boy, with one who had recently given himself to the Savior, and who, plucking a nasturtium leaf, said "Isn't it beautiful? I never knew how beautiful every leaf was until I gave myself to Christ."—*The Sunday School Times.*

The life that was the Light of the world was primarily not His teaching, His miracles, or His cross, but the life that was in Him. "I am life." In the same measure that Christ has been formed in us we, too, are the light of the world.—C. H. Parkhurst, D. D.

Just before Wendell Phillips died he said to a friend: "When I was fourteen I heard Lyman Beetcher preach on 'You belong to God.' I went home, threw myself on the floor of my room, and locked the door and prayed, 'O God, I belong to Thee; take what is Thine own.' From that day to this it has been true that whenever I have known that a thing was wrong, it had no temptation for me; and whenever I have known a thing to be right, it has taken no courage to do it.—*Ex.*

Vision is largely the fruit of training. The man on the lookout discovers a ship ahead long before the passengers on deck. The fine accuracy of sight has come to him as he has battled with the tempests, and learned to distinguish between the whiteness of flying foam and the sunlight on a sail. Clearness of spiritual vision is acquired in the same way. He who can see even to "the far-off interests of tears" has been taught his discernment by reading the meaning of nearer events.—A. H. Bradford, D. D.

PEACE AMMUNITION.

(These facts about the cost and iniquity of war may be given out in advance. At a "signal" you may have a "broadside," the facts being repeated rapidly, from all parts of the room.)

A first class battle-ship costs as much as all the hundred buildings of Harvard University.

Europe pays annually, in time of peace, for keeping up her armies and navies, more than one billion dollars. This is a pile of dollar bills fifty-two miles high. It represents a thousand million days' labor at a dollar a day.

A modern battle-ship costs $12,000,000. It lasts for twenty years at most and during that time its upkeep costs $16,000,000, or $28,000,000 in all.

For the cost of a single battle-ship fifty manual-training schools could be built and fitted out, and 75,000 boys and girls could learn trades every year.

Out of every dollar of our national expenditures, seventy cents goes to pay for past wars and provide for future ones.

The world's armies and navies require 5,560,000 men. Think how much better off the world would be if these millions were engaged in the productive arts of peace!

The cost of one battle-ship would buy 250,000 acres from which forests have been cut, and plant them with trees for the needs of future generations.

Every time a fourteen-inch gun is fired the cost is $800. That would give a boy or a girl two years at many colleges.

The United States army has 90,000 men, and its navy 50,000 men, or 140,000 in all, who must be fed and clothed, paid and cared for, year after year. And this is as nothing compared with other nations.—*C. E. World.*

Ideals are like stars. You will not touch them with your hands, but like the sailor, you choose them as your guides, and reach your destiny.—Anon.

The love of Christ is not an absorbing but a radiating love. The more we love Him, the more we shall most certainly love others.—F. R. Havergal.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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VISIONS AND DREAMS.

E. C. FRY, IN HERALD OF GOSPEL LIBERTY.

Our stout *Siberia* rode the waves of the recent storm beautifully, vindicating its claim to be one of the steadiest boats on the Pacific, and we are now within three days of Japan. It occurred to me this morning that quite a series of romances might be written about the visions and ideals of our various passengers: the French countess and her brother, and the other tourists, intent on sight-seeing in strange lands; the statesman (a member of the recent United States Cabinet), on a well-earned holiday; the group of young civil engineers on their way to the Phillippines; and the various other groups. But it is beyond the stretch of my imagination to attempt so varied a matter.

Dr. Morrill is my roommate in stateroom No. 25, and I know the high purpose that has led him hitherward, and know that I am joining with many other hearts in Japan, and, I trust, also with many in America, in praying that these hopes may be realized. For successive years our Japan Mission has asked for the assistance of this visit, and it seems almost too good to be true that the blessing has really come. A few weeks later, some of the immediate results can be written up, but it is my belief that results that are not immediately tangible, in ever-widening circles, will continue until the Great Assizes are held.

What of my own visions, ideals, dreams? Here, on the broad Pacific, I seem for these days to separate from both America and Japan. Wireless messages bring short summaries of world news, but my daily letters to my daughter have ceased, as also messages to or from my wife until we reunite at Utsunomiya.

"Mission field our trysting-place." America lies behind me, with all the blessings that furlough gave, and with all the opportunities for service that it afforded. Before me lies Japan, and this is what I see there:

I see a splendid group of hundreds of American and other missionaries, in as grand an enterprise as ever fired the imaginations of men; and I see a much larger group of Japanese ministers of the Word of God, who, like Paul, have not proved disobedient unto the heavenly vision; and a group of more than a hundred thousand Christians in that Island Empire, by their lives as well as by their words, setting forth the merits of the religion of a crucified Savior and commending it to all around them.

I see in the good providence of God the growth of His kingdom continuing here until Japan shall have become one of the kingdoms of him who "hath on his vesture and on his thigh a name written, King of kings, and Lord of Lords." And I see our own brotherhood, by the grace of God, doing its part of this grand work, and aided by the visit that Dr. Morrill is now making.

As on every previous occasion, I am weary of the enforced idleness of an ocean passage. I look forward eagerly to regaining my Japan home and again joining in the labors of trusted and beloved colleagues, both American and Japanese, and meeting my wife and the little Japanese baby who so longingly is waiting for "uncle" to return. Perhaps I may be able to be of some service to him; but has he not already done much for me, and does he not continue to be to me "a pledge of better times," like all other successful souls being meanwhile serenely unconscious of the greatness of his own powers? No stretching of the imagination is needed to add him to the dreams and visions, for in the providence of God, He who chooses to use the weak to confound the strong, and the things that are not, to bring to naught the things that are, has added to the continuous correspondence with my wife, the invitation from Japanese and American colleagues to return in time for our twenty-fifth anniversary celebration, and the especial reason for going back just now in connection with helping to secure the largest possible benefits from Dr. Morrill's visit, little Maki's oft-repeated wish for "uncle" to come back to him soon, as one of the voices calling me back to duty in Japan.

Pacific Ocean, April 12, 1913.

OUR MISSION SECRETARY IN JAPAN.

Glimpses of Japan.

It may be interesting to the readers of THE SUN to have just a few words from Japan written by a "greenhorn" in the country, and to know some of his impressions. In general he is reserving his conclusions and trying to hold himself open to impressions with the hope of escaping blunders which must later be corrected. Even so first impressions are often erroneous; but when they are the only kind a man has he must hold his peace or speak of such as he can.

On every hand are evidences of advancement. Being where I could look over the city of Sendai yesterday, my attention was caught by the few smokestacks which mark the presence of modern industrial and public service plants. That is something one notices in all the leading cities of the country now. Two weeks ago I preached in the city of Oji, and after the service walked to the brow of a bluff whence we could see the modern factory plants of that place—woolen mills, paper mills, and allied industries.

New railroads are being constructed, making the remoter parts of Japan accessible. Thus far the roads seem to be of the narrow gauge variety, but good cars and modern conveniencies are in use. Stations are being improved, and without doubt the Imperial railway system will soon be one of the best, if not the best, in the Orient.

The large cities have good systems of street railways, that in Tokyo being especially noteworthy. Distances are great in the capital, and a network of car lines, with a belt line around the city, make the transportation question vastly easier than it was twenty-five years ago when our missionaries began work in Japan.

The stores and shops in most of the larger places are showing the effects of modern ideas and equipment. Foreign goods are slowly finding their way to the remoter markets; I am told that fruits are much more used than they used to be, and they are exposed for sale almost everywhere. The Japanese way has been to open the whole front of the shop or store to the street, displaying the goods on the floor or low supports of various kinds; but now one can find show case and window displays. In one respect the influence of the Occident does not please me at all, namely the advertising craze, which is putting up glaring signs on bill boards, suspending them from tall bamboo poles, displaying them in the street cars, etc. However, I do not think that Japan is yet able to cope with America in billboard indecencies.

One never gets away from the police or the public school here. The police system of Japan is very thorough, and the police office in the towns is likely to be the most noticeable structure in the town. A foreigner will find few persons more ready to assist him than are the Japanese police, who often give themselves great trouble to accommodate and serve. Schoolhouses are usually large and thronged. All persons at all conversant with Japan know that the government school system is very broad and thoroughly graded. English is taught in many schools, and especially in the normal schools and higher institutions. It has been my pleasure to converse with several Japanese teachers of English in the larger towns. One of them tells me that he is accustomed to read the Bible regularly, and yet he is not a Christian. Missionaries visit the public schools and are generally invited to address the pupils, although Christianity is banned as a topic of address. Such wide-spread scattering of schools has of course had its effect, and one need not be surprised to find the people of Japan so progressive.

Religious teaching and ideas are changing, too. Christianity is making headway slowly, but there is plenty to give courage even to the casual observer. Best of all is the fact that thousands have been radically converted and vitally changed, and Christianity is thoroughly implanted in such hearts, so that the propagation of it is assured. The outlook is bright.

At the request of our Japanese pastors my plans have been revised, and I am now making a hurried round of our churches before the hot and busy season (sounds like America, doesn't it?) and will make the more complete survey afterwards. What I have seen so far is encouraging and my hope rises. Fellowship with the Japanese pastors has given me high regard for them. Of this matter I shall have occasion to say more at some future time.

Sincerely yours,
M. T. MORRILL

Sendai, Japan.

FOREIGN MISSION RALLY DAY.

At a meeting of the Foreign Mission Committee of the E. Va. Christian Conference in Suffolk, Va., the committee recommended that Sunday, June 29, be set apart as a special Foreign Mission Rally Day. The Suffolk Christian Church was chosen as the place for these services.

Rev. Warren H. Denison, Pastor of Memorial Christian Temple, has been secured as speaker for this occasion. Three services will be held during the day as follows—11 A. M., Sermon on Missions. 3 P. M., an address on Laymen's Missionary Movement. 8 P. M., Address on our Denominational Foreign Work.

Each church is requested to have representatives present at this meeting, especially at the afternoon meeting, when we would be glad to have as many men present as possible. As many pastors as can make it convenient are also requested to attend these services. We trust that the services may be well attended and prove a blessing in furthering our cause.

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PRAYER MEETINGS.

A few days ago while talking with a young lady who teaches in our Bible school, of the lack of interest in prayer meetings, she said: "You have no reason to feel discouraged, for there is probably no church in town whose prayer meetings are so well attended as ours."

"Yes," said I, "I know our attendance is good as compared with the larger churches, for I have recently had opportunity to observe. But ours is not what it ought to be. Our young people do not attend in as large numbers as I feel they ought, and I am quite sure even many of those who are older would find it possible to come more frequently if they fully appreciated the important place which the prayer meeting should occupy in the life of a church or community."

"But," said this estimable young lady who is hereself a very regular and interested attendant, "the young people at high school used to almost invariably speak of attending prayer meeting as a joke."

Then we began discussing the personnel of our groups gathered for prayer. To my surprise I discovered that nearly forty-five percent. of our attendants were young people. Still I was not convinced that we were doing all that might be done to interest and hold either the young or old as they needed to be held in the place of prayer. The membership of our little church is now 41. The average attendance at our prayer meetings for May has been but a fraction over 25 so far. All of *these* are not members of this church; indeed some are not members of any church. While I have not recently kept a record of the attendance of the membership separately, the records of some months ago would seem to indicate that not more than 17 or 18 *members* attended the average prayer meeting in our church.

Some weeks ago, I exchanged with a congregational brother, whose membership I think is about 300. There were 26 at his prayer meeting including myself. A little later I exchanged with a Methodist brother, whose membership I believe is neary 700, with a Bible school of more than 1200. There were 29 at that meeting. In conversation with another M. E. pastor who was telling me with great enthusiasm of the success attending his work, I asked about his prayer meeting. "Oh!" said he, "our prayer meetings are coming right along. We are having a fine interest. We had thirty at our last meeting." That church has a membership of nearly 200.

It is bad enough to witness a lack of interest in so important a meeting as that held for the church to unite in prayer, but when a pastor who prides himself on the success of his work feels elated at having a sixth or less of his membership present at the weekly prayer meeting, something must be radically wrong.

While pastor at the Temple in Norfolk, Va., a meeting of ministers was called for, to consider a union evangelistic service. When I arrived, there were three other pastors present. The night before, a light snow had fallen, accompanied by considerable wind, but not such as to be considered a very severe snowstorm even in that sunny clime. That night was the night for the weekly prayer meeting of the churches. As I came up to the little group one of the ministers asked of the others how the storm affected the prayer meeting. The first to answer was pastor of a church with a membership between 700 and 800. He said: "We only had seven." The other, with a sneer on his face as well as in his tone, answered, "Well, here is one preacher who was not fool enough to go out and see. I wasn't going to prepare a prayer meeting talk to deliver to three or four people."

Brethren, are not we of the ministry largely responsible for the deplorable conditions which these incidents indicate? Two merchants were talking of a social event of importance, when one remarked, "I shall not find it possible to go, as it is stock-taking time with us, and I have made it a rule for years to give this important matter my closest personal attention."

With a look and gesture of contmpt, the other replied that he never bothered with stock-taking any more, for he knew if losses were revealed they would cause him uneasiness, and he preferred not to know it. It is needless to say that in a few years he failed.

Take my own case for instance: A membership of but 41, and an average prayer meeting attendance on the part of those members of only 17 or 18. Only from 41 per cent. to 44 per cent. of the membership of a small church like this, when the amount of pastoral oversight secured to each member must be greater than that in the larger churches, that habitually attend the place of prayer! Must I yield to a feeling of pride or even of gratitude when complimented, as I sometimes am, on such "a good showing"? Grateful I must be of course for those who come, and my gratitude should find expression in more faithfully serving Him who crowns such feeble effort with so much success. However, I dare not yield myself up too completely to a sense of gratitude for results secured, but must temper my grateful recognition of God's goodness with just as clear a recognition of the larger results which must come from more faithful care of my flock.

The more I think over the feelings I have entertained in the past as a result of congratulations received from many kind hearted and well meaning friends, I am persuaded to believe I have allowed myself to be blinded to the real situation. We are so likely to measure ourselves by ourselves (each other), that we often fail to get a proper idea of conditions as they actually exist.

Who of us can sit down for an hour and think earnestly and deeply of the early church, and imagine a meeting for prayer, with less than half, and in many instances less than a tenth, of the resident membership present?

But excuses are easy to find. They were in Jesus' time. "I have married a wife, and I cannot come." Too many are too much married—to one form or another of that which makes its appeal to the flesh.

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There is a remedy for this condition of things, and I think I have found it. If our good editor finds room for this in the columns of THE SUN, I shall be glad to write again, dealing with the cure for prayerless prayer meetings. P. S. SAILER.

Lynn, Mass., May 23, 1913.

NOTICE! NOTICE!

The Young People's Convention of the Western North Carolina Christian Conference will hold its annual meeting with the Randleman Christian church July 25-27, 1913.

The Sunday school at this church has extended to the convention a cordial invitation to meet there, which invitation the executive committee has gladly accepted; and we feel sure that with Randleman as our meeting place we can have one of the best conventions ever held in the Western Conference. That the convention may be a success I want to ask that every pastor and also every Sunday school superintendent begin now to make plans and have every school within the bounds of the conference represented. A large delegation is one of the very necessary things that go to make a convntion a success. Brethren, please see that yiur school is represented in the Randleman Convention.

Yours in the work,
J. F. MORGAN, President.

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

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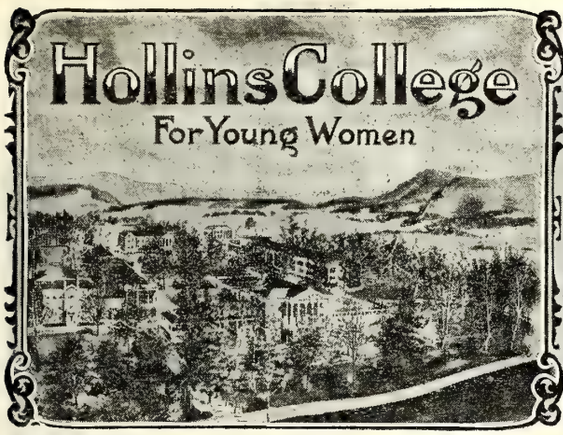

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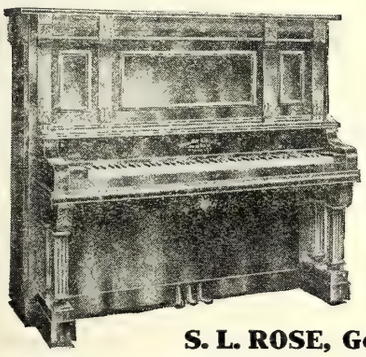

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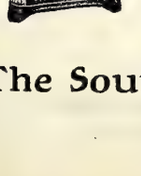

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PLEASANT HILL (JOHNSON).

Our work at Pleasant Hill (Johnson) is moving on very smoothly. We have a very fine Sunday school. We remodeled, stripping off all the old weather boarding and replacing it by nice new weather boarding. We removed the old windows and put in new ones. Then seeing the roof looked too flat we raised it and covered it new and we have a very nice house of worship. The ceiling inside is all good. We put new doors in and now have practically a new house. Now it must be painted, and I want to ask all my friends in the entire conference that feel concerned in this all important mission point to send me $1.00 to help paint it. It seems that the brethren have done about all they are able to do and if we don't get help from the outside I don't see how we can paint it. We look upon this church as being a most important point it being a border church and in Johnson County. The church here has made rapid progress in the past three or four years. We have had about 50 additions to the church and our Sunday school is good and we have a good choir. We wish we could have help and encouragement from the outside to get the church painted by the fourth Sunday in July, at which time our protracted meeting begins with Bro. Neal Rowland to help.

TURNER'S CHAPEL.

Turner's Chapel is moving on nicely now. We have a nice organ there and painted up the furniture in the church and carpeted the rostrum, alcove and aisles. Have a fine Sunday school and a good choir. We held memorial service there the fourth Sunday in May. A large congregation in the morning, the congregation was entertained by the choir and a fine address delivered by Bro. June Gunter of Sanford, N. C., after which we decorated the graves with a profusion of beautiful flowers. Then the ladies of the community served a bountiful dinner in the grove to every body. We had one hour and a half intermission, meeting old friends and enjoying the good dinner, after which we returned to the house and had some appropriate songs by the choir. Then Prof. McLeod of Broadway High School was introduced and delivered a very fine and instructive address which was enjoyed by all. He is a Scotchman of no small talent. Thus ended the memorial servic at Turner's Chapel.

J. D. WICKER, Pastor

—Col. George Harvey, the brilliant, if now and then erratic, editor of *Harper's Weekly* announces that after June 1 that publication will go by purchase to Norman Hobgood and associates and will be edited by them. Mr. Hobgood was editor for quite a time of *Collier's Weekly*. Col Harvey will give his time and great talent to editing the *North American Review*.

—Postmaster General Burleson announces that parcels post is proving itself exceedingly pleasing to the people and is being used more and more every day. It is also financially successful.

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"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7.

Lula Brown is spending a few days with her relatives at High Point, N. C.

Nora Wadkins returned from her visit last week and reports a good time.

I was with the good people of Damascus the 3rd Sunday. It was a real pleasure to be there. This people gives their regular monthly collection, and responded liberally to the call while I was with them. I received, in cash and subscription, $33.50. So this report shows up pretty well for the water and sewerage. The plumbers began work the 18th. Yes; really, they did. And, you know the next thing they will want is, money. We have hardly enough for the first payment; and that is due now.

HONOR TO WHOM HONOR.

You all remember the story of Washington, when he was a boy. He had set his heart on entering the navy, and going to sea. His mother had yielded a reluctant consent. She said he might go; but it was evident that she wanted him to stay. A midshipman's commission had been obtained for him. The vessel was about to sail. The servant was at the door with his trunk. He went to say goodbye to his mother and found her in tears. He saw the look of deep distress that was in her face; but she said not a word. That was enough for him; that he became conscious of his mother's love, so he went out, and said to his servant, "Take my trunk back again to my room. I will not break my mother's heart, to please myself." He gave up his commission, and stayed at home.

When his mother heard what he had done, she said, "George, God has promised to bless those who honor their parents, and He will bless you!" How true these words were! God did bless George Washington and made him a blessing to his country and to the world. Washington gained many victories afterwards, but this was the most important victory he ever gained. He conquered the British at Trenton, and at Monmouth, and at Yorktown, but when he gave up his own will, to please his mother, he conquered himself. And the Bible tells us, that, "He who ruleth his own spirit, is greater than he that taketh a city."

THE VALUE OF A CHILD

Sarah K. Bolton has a poem called, "His Monument."

Men tried to make themselves immortal by erecting great and splendid buildings, but time laid them in the dust. They thought to be forever known because of the books they had written, but even the titles were forgotten. They made memorials by ruling cities, but the tablets on which their great deeds were inscribed were rusted and illegible.

But there was a man who took a child from a wretched hovel. This child if neglected might have brought dishonor to the state. He was reared in the Christian's hope and trust. And when he had grown to manhood, he became a light to many, "and taught to those in need the love of God." That work " has been multiplied like stars at night." What granite monument can last like that? —*Selected.*

THE LEGAL ORPHAN MAKING.

Is Chicago becoming the Reno of the Great Lakes? This is the recently expressed opinion of Judge Richard E. Burke of the superior court. In a six months' period in Judge Burke's court there were 436 non-contested divorce cases as against sixteen contested cases. In 289 of the non-contested suits service was obtained by proof of publication of which 172 were on the desertion charge. This is significant as to what features of the law are generally invoked and discloses the difficulty which the courts have in guarding against collusion. In his court an average of fifty-four divorce orphans are created each month. For a period of twenty years this would mean that at least 12,960 children would be deprived of at least one parent. There are three chancellors in the superior court, and three in the circuit court, and all are obliged to assign divorce cases to others on Saturday mornings, which means that approximately two additional courts hear divorce cases, or eight in all. Taking the ratio given by Judge Burke and following it through eight courts, it would give the figures of children whose parents were divorced in twenty years as 103,180. It is no wonder that both the church and the state have become aroused as never before to a situation which threatens to undermine the foundations of society. What shall become of these thousands of legal orphans?—*Standard.*

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NATION-WIDE PROHIBITION.

The Headquarters Committee by the approval of the Board of Trustees of the Anti Saloon League of America have authorized the following declaration as the future policy of the organization:

The Next and Final Step.

The policy of the Anti-Saloon League since its inception has been to go just as fast and just as far as public sentiment would justify. It confines its efforts to law enforcement and sentiment building where that is the only policy public sentiment will sustain. It is for local Prohibition where that policy meets the requirements of the most advanced public demand. It always has favored the adoption of state and national Prohibition just as quickly as an enlightened public conscience warrants. We believe the time is fully ripe for the launching of a campaign for national Prohibition—not by any party, or parties, but by the people. This does not mean that *we* are to relax our efforts one iota for law enforcement, local Prohibition and Prohibition by states, but it is a recognition of the fact that the task begun more than a hundred years ago should speedily be completed.

The Character of the Traffic.

Every defense the liquor traffic has erected has been battered down except the defenseless appeal to greed and appetite. It no longer has advocates; it must depend for its existence upon partizans. It is united with the white slave traffic. The offspring of this unholy union are robbery, bribery, cruelty, debauchery and murder. The martyred Senator Carmack but uttered an accepted truth when he said, "The liquor traffic would rather die than obey law." It is an enemy to everything that is good in private and public life. It is the friend of everything that is bad. In the name of decent civil government and for the sake of humankind the manufacture and sale of this despoiler of the race should be abolished.

The Peril We Face.

The vices of the cities have been the undoing of the past empires and civilizations. It has been at the point where the urban population outnumbers the rural people that wrecked republics have gone down. There the vices have centered and eaten out the heart of the patriotism of the people making them the easy victims of every enemy. The peril of this republic likewise is now clearly seen to be in her cities. There is no greater menace to democratic institutions than the great segregation of an element, which gathers its ideas of patriotism and citizenship from the low grog shop and which has proved its enmity to organized civil government. Already some of our cities are well-nigh submerged with this unpatriotic element, which is manipulated by the still baser element engaged in the un-American drink traffic and by the kind of politician the saloon creates. The saloon stands for the worst in political life. All who stand for the best must be aggressively against it. If our republic is to be saved the liquor traffic must be destroyed.

What Has Been Accomplished?

More than half the counties of the republic, multitudes of incorporated villages and cities and nine entire states containing upwards of forty-six millions of people—fifty per cent. of the population—embracing above two-thirds of the entire territorial area of the country have outlawed the saloon. The traffic has been driven from the army and navy, from immigrant stations and from the national capital; but the greatest triumph of the temperance forces of the nation was the passage of the Webb-Kenyon bill over President Taft's veto, not only for the service it will render the cause of law enforcement, but for the demonstrated fact that Congress is responsive to the organized, expressed will of the people on this as on any other important moral issue.

National Prohibition—How Secured.

National Prohibition can be secured through the adoption of a constitutional amendment by Congress and ratification of the same by the necessary three-fourths—thirty-six—states. A state once having ratified the amendment cannot rescind its action, but a state failing in its effort to ratify may do so at any future time.

The Opportune Time.

The time for a nation-wide movement to outlaw the drink traffic is auspicious. Organization is now established and in operation in all parts of the country. The forces that definitely oppose the traffic are in accord as at no time in the past. The moral, scientific and commercial aspects of the problem are being more intelligently put before the public than hitherto. The narrow, acrimonious and emotional appeal is giving way to a rational, determined conviction that the traffic being the source of so much evil and economic waste and the enemy of so much good has no rightful place in our modern civilization.

Abraham Lincoln reluctantly consented to the levying of an internal revenue tax as a war measure only when assured by members of his cabinet and leaders in Congress that it would be repealed at the close of the war. When the war ended and the broken fortunes of the republic were manifest, the liquor traffic, with that serpent-like wisdom for which it is noted, was the first to urge the continuation of this tax, knowing the force of a bribe upon the public conscience. From that time to the present the chief cry against national Prohibition has been that the government must have the revenue. The adoption of the Income Tax amendment to the federal constitution furnishes an answer to the revenue problem.

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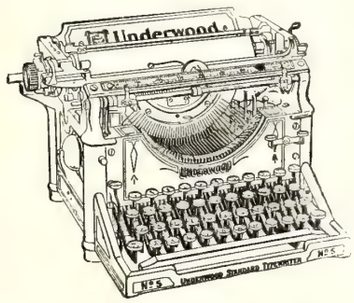

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PROGRAM.

Missionary Association of the Alabama Conference, Antioch Church, June 28-29, 1913.

FIRST DAY.

10:00 A. M.—Devotional Services, Rev. C. W. Carter, President.

10:15 A. M.—"This Association in the Past and Now," Rev. G. O. Lankford.

10:30 A. M.—Payment of Membership Fees.

11:00 A. M.—"The Bible Message on Missions," Rev. C. M. Dollar.

12:00—Adjournment.

1:30 P. M.—Devotional Services, J. J. Carter.

1:40 P. M.—"The Alabama Conference as a Mission Field," Rev. J. H. Hughes.

2:00 P. M.—"This Association as a Missionary Force," Rev. G. D. Hunt.

2:00 P. M.—"My Part in Helping Evangelize the World." General discussion. First speaker, Rev. J. D. Dollar.

2:45 P. M.—"Is there a Need in the Alabama Conference for Women's Missionary Societies," Mrs. J. T. Clack.

3:00 P. M.—"The New Testament Rule on Giving," Rev. R. F. Brown.

3:15 P. M.—Miscellaneous.

3:45 P. M.—Adjournment.

7:30 P. M.—Sermon, Rev. J. V. Knight.

SECOND DAY.

8:30 A. M.—Prayer and Praise Service, Rev. G. D. Hunt.

9:00 A. M.—"What is a Missionary Church?" Revs. C. W. Carter and G. O. Lankford.

9:30 A. M.—Sunday School, J. F. Beard, Superintendent.

10:30 A. M.—"What Shall We do in our own church?" General Discussion.

11:00 A. M.—Sermon, Rev. J. W. Elder.

C. M. DOLLAR,
G. D. HUNT,
J. J. CARTER.
Executive Com.

ROSY AS A GIRL.

Summitt, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

—California's alien land bill, against which Japan protested, and against whose enactment Secretary of State Bryan appeared before the California legislature to protest in the name of our national government, became a law of that State May 19, Governor Johnson having on that date signed the bill.

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Equipment for service is quite as important as a disposition to serve. When Ralph Waldo Emerson was still exercising the functions of the Christian ministry in an uncertain and hesitant fashion he was summoned by a veteran of the Revolutionary War to administer appropriate consolation to the dying soldier; but when Emerson betrayed his awkwardness and embarrassment in the use of religious consolations, the languishing veteran kindled into momentary wrath and cried: "Young man, if you don't know your business, you had better go home." The advice was excellent. Our Lord reminded His hearers that when the blind attempt to lead the blind both are likely to fall into the ditch.—*New York Christian Advocate.*

It was through obedience to Christ's command to rise up and walk that the paralyzed man was made well. In like manner Christ's commands to us which seem beyond our power to obey are often His simple and direct method of giving us the strength we need.

If the gospel is not only good advice, but "goodnews," then proclamation should have larger place in our preaching than exhortation.

—The militant suffragettes of England certainly are living up to their name. The number of guards about Buckingham Palace, the official residence of the King and Queen, have been increased because of the suffragette threats to blow up the building. It is officially estimated that they have already caused property loss to the extent of $5,000,000, besides the heavy expenses entailed in increasing the police force in London and other cities to guard persons and property. For instance, three detectives have been assigned to each cabinet minister to protect him at all times. Many other officials have to be guarded in the same manner.

SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

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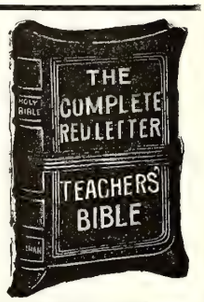

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Tickets will be limited returning to reach original starting point not later than midnight of June 5th, or if you desire to remain longer, by depositing your ticket with special agent Chattanooga and paying a fee of fifty cents final limit will be extended until June 25th, 1913.

Tickets for this occasion will be on basis of one cent per mile.

For complete and detailed information as to round trip fares, schedules, special service, etc., ask your agent or address,

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One of the strongest features of the Christian Sun Piano Club is that it makes piano buying absolutely safe. No Club member can possibly be dissatisfied or have any cause for regrets. The first principle we fixed upon in the organization of the Club was that every member must be *delighted*, otherwise the piano must be returned and any payments refunded.

"Delighted" is the favorite adjective of our Club members in describing their appreciation of the Club and its superb instruments. They are "delighted" with the artistic cases; "delighted" with the beautiful finish; "delighted with the sweet, full and sympathetic tone; "delighted" with the big saving in price; "delighted" with the convenient terms of payment; "delighted" with the courteous treatment, etc., etc.

When the Club was being organized we realized that in order to make it a grand success we would have to make every Club member "delighted." Thus far we have been unanimously successful.

The daily blessings of life ought to be constant reminders of Him from whom cometh down every good gift and every perfect gift.

MARRIAGES

Holland-Thorn.

At the residence of the writer in Windsor, Va., May 18, 1913, James Henry Holland and Annie M. Thorn were united in marrige. May their lives be long, happy and useful.

R. H PEEL.

Oakley-Kimbro.

At the residence of Wm. Kimbro in Faucett township, Alamance County, N. C., May 25th, 1913, Mr. Joseph D. Oakley to Miss Ethel Kimbro. The groom is a citizen of Caswell County, N. C. Marriage ceremony by Rev. J. W. Holt.

DEATHS

Teague.

Near Siler City, Chatham County, N. C., at the age of 53 years, 5 months and 20 days, Mrs. Cornelia E. Teague, wife of Richard Teague, and daughter of the late Gaston Albright, died. Her husband, three daughters, one son, two sisters and mother, survive her. A good mother, a kind neighbor, and an excellent Christian woman has passed to the spirit world.

Funeral and interment at Pleasant Hill Christian church, conducted by Rev. J. W. Holt.

Kelly.

Whereas, on the 3rd day of May, 1913, God saw fit to take from us our co-worker, Bro. John I. Kelly; and while we would be submissive to Him in whose hands we are, we desire to show our appreciation of his life, and of his works and labor while among us, therefore be it

Resolved, 1st: That we hereby express our profound sorrow at the loss of one of our loyal and true members;

Resolved, 2nd: That we are thankful for his life; his was one of those all too rare spirits who go quietly and without ostentation about their every day duties of life, duties toward God, as well as toward man.

Resolved, 3rd: That we record our high esteem of Bro. Kelly as a man and as a citizen, in our community. Our belief is, that the influence of his character and work in our bounds will abide as a precious heritage for those of us who remain.

Resolved, 4th: That we assure the wife in her loneliness of our deepest sympathy, in her great bereavement.

Resolved, 5th: That a page be set apart in the records of our Sunday school in which these resolutions shall be recorded, and that a copy be sent to the wife, and to The Christian Sun, and Lee County News for Publication.

J. WALKER KELLY,
H. A. HIGHT,
S. S. THOMAS.

NOT A DAY IN BED.

Gramling ,S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women, on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

We are too much haunted by ourselves; we project the central shadow of ourselves on everything around us.—F. W. Robertson.

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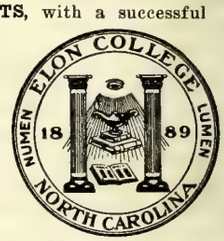

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WAKEFIELD FARMS, Charlotte, N. C.

—Southern Presbyterians added twenty missionaries to their force in Korea last year.

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., JUNE 4, 1913 NO. 23

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Soliloquy of the Cigarette.

I am not much of a mathematician, but I can add to a young man's nervous troubles (old men have too much wisdom to tamper with me); I can subtract from his physical energy, multiply his aches, increase his pains, divide his mental powers, take interest from his work, and discount his chances for success.

Excusing An Evil.

"Of two evils choose the lesser." "This was a necessary evil." With such argument even the grossest sins are excused. The poet Southey was the better philosopher, and the true teacher, when he declared that "As surely as God is good, so surely there is no such thing as necessary evil." Matthew was correct in writing, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7:18.)

Choosing A Career.

Not every one can choose his own career. Many have their courses cut out for them, and there is no turning aside. Such is the case of the very rich. Vincent Astor, recently inheriting the vast fortune of his father, is reported as saying, "If I did not have my career cut out for me, if I were to lose my fortune, I would turn to the law and study some phases of it that interest me greatly." There is a man with millions doomed to go through life, against his choosing, just piling up more millions, just making more money. Happy indeed is that man or woman who has the power to choose his vocation, and then choosing it, throw the whole heart and life into it.

Seeking For Men.

It is not natural, it is supernatural for a man to seek to save his fellowman by leading him to Christ. It requires effort, sacrifice, prayer. And many will not pay the price. The excuse is made that it is an awkward process, or irksome, or unnatural. Of course. Any purely divine task is unnatural to man, because man is intensely human and only partly divine. The *Sunday School Times* relates of Delavin A. Pierson: "After the meeting a young theological student said to him, 'I was glad to see people converted to-night, but I don't just like the way you asked them to rise and come forward.' 'Neither do I,' replied the evangelist. 'How do you do it?' The young man hesitated, then answered, 'Well I don't know that I do it at all.' 'Then,' replied the evangelist, 'I like the way I do it better than the way you don't do it.'" It is easier to criticise awkward evangelism than to be evangelistic ourselves. But Christ can wonderfully bless awkwardness when it is prayerfully and unselfishly devoted to telling others the good news of deliverance from sin and from death.

In Heavenly Places.

Once a sturdy Scotchman was asked if he expected some day to go to heaven. "Why man, I live there," was the safe reply. If heaven does not abide in us it is a fair sign that we will hardly abide in heaven. The devout Puritan was right in believing that heaven must be in him before he should ever be in heaven. A certain godly man, being asked how he *knew* he was saved, replied, laconicly, "Why Christ saved me and I was there when the transaction took place." Heaven is ushered in when Christ comes, and abides where He tarries. Patient Job's immortal declaration has place in the world, and finds response in every heart that believes and trusts, "For I know that my redeemer liveth, * * * * and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." (Job. 9:25.) When man looks with his eye, even his eye of faith, till he sees God, then heaven comes and the world gives place.

Giving A Tenth.

There is a local church in the world which gives, not a tenth of its money merely, but a tenth of its membership for the furtherance of the gospel. This church has 1,995 members, from which membership there are now in the field 196 pastors and evangelists. Of this number the church itself supports 92, the remaining 104 being volunteeer workers who support themselves or are supported by the people among whom they labor. In one year—last year—this church established 52 other churches, or regular preaching places. This church, which is on the foreign field, was planted by a missionary, and before it became self supporting was itself ministered to, and nurtured by, "one sent." It is now itself an active, aggressive missionary force, and is doing wonderful things in winning the world to Christ. How many missionaries did your local church send out last year? How many within the past ten years? How great a force in evangelizing the world is your church? How many preachers, teachers of the Word, evangelists has your church sent out in your day? God is no respecter of persons, and will hear the cry of your church as readily as He will that of any other.

Unanswerable Argument.

Logic is a subtle sort of thing with which the skilled may easily entrap the unskilled. Every one is not equally adept in handling words, and in manipulating phrases; and so the strong may conquer the weak in forensic exercise. But there is ever that which is deeper than human speech and more mighty than logical argument; this stronger thing is individual experience, the feeling of the heart, the life of the soul, the knowledge in one's own mind. Dr. Newman Hall relates that a clever atheist assailed his father's faith and declared he had never heard an argument for religion which he could not demolish. This clever atheist evidently forgot that there was one thing which his cleverness could not abolish, and that was the elder Hall's experience, for the latter replied, "Jesus Christ dwells here in my heart, where the devil once reigned, and helps me to conquer sin and rejoice in hope. You cannot overthrow that." The weakest man in all this world who has the love of God dwelling in his heart is in possession of an argument for God and the gospel which the most skilled logician in all the earth cannot take away. Christianity is not a matter of argument; it is a matter of experience, of love, of life.

When The Heart Speaks.

True eloquence is born, not of the head, but of the heart. And when the heart speaks men and women listen and are moved. Judah's appeal to Joseph for the release of Benjamin, and for substituting himself as a bondsman (Gen. 44:18-34), will remain for all time as a gem of literature and a masterpiece of personal and public appeal. Judah's heart was in what he said. He poured out his soul in simple, sincere utterance. That is the secret of all eloquence. We have another example in Peter's deliverance on the Day of Pentecost (Acts 2:14-36). Students of the art of public speech tells us that this utterance of Peter's is the most perfect piece of oratory recorded in history; that from a human point of view it meets every requirement of the orator's and the rhetorician's art; that every great oration since Peter's time has been modeled according to the plan Peter pursued in preaching that strangely powerful sermon; that all speakers to the end of time will have to follow its plan, for it is fundamental in build and make up, and so must be followed, or imperfection and inefficiency result. Who taught that untutored fisherman to plan an oration whose utterance won three thousand souls to his way of thinking, and to plan and present to all the world an oration without superiority in all the world's history? There can be but one answer: God was in it and the heart spoke from its foundations. One reason why much of our preaching is vain and dull and dry and uninteresting is because it is formal, put forth to fill time, and the heart is not in it. When the burdened, bleeding, breaking heart of a man or a woman speaks, then there is an utterance worth while, and the world listens.

To the truly moral and religious man, everything that comes to pass is the will of God with him, and therefore the best that can possibly come to pass.—*Fichte.*

How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy, without thinking that every day may be the last one!—*Max Miller.*

EDITORIAL

REMOVING THE CANDLESTICK.

Our clue is from a ringing article by Mrs. J. P. Barrett printed elsewhere in THE SUN this week. The figure is a striking one and, as it seems to us, altogether appropos. It was written, as a challenge and a threat, to the church at Ephesus: "Remember from whence thou art fallen, and repent, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:5.

The application here made is to our altogether deplorable missionary situation in foreign fields.

A brief summary of the situation is this. (We blush with shame and sorrow to have it put in type again). We have not sent out a single recruit to our mission force in a foreign field the past six years. More than this, we have not now as many missionaries in foreign lands as we had six years ago—several are at home on furlough, or have been called home for lack of funds. Furthermore still, we are tremendously in debt, several thousand dollars, for the support of the force and the work now, or in the past, maintained, and we are getting deeper in debt all the time. No missionaries being sent out, fewer missionaries year by year on the field, and an ever increasing indebtedness, that is our foreign mission situation.

Some time ago, because these facts were staring us in the face, we mildly suggested that those who were responsible, those in charge of such a situation should resign, get out of the way, and let others be put in charge and given a trial. Those in charge, as it seemed to us, had had a long enough trial and tenure, had been weighed in the balance and had simply been found incapable of grappling with the situation. This suggestion of ours was offered in all brotherliness, in the best of faith, and with no sort of malice, ill-will, or unkindness to any one.

But our mild suggestion was not acted upon, our brotherly counsel was not taken. And so matters go on as they did, only more so. The debt piles up, no new missionaries go out and the situation grows more tense and more pitiful. Is there any wonder that we are of the same opinion still?

The point now to make, the situation now to face, is this: Unless we do something, repent, reform, change, face about, do first works, then indeed and in truth will our Father be justified in removing the candlestick from out its place so far as our church is concerned.

We must do different about foreign missions, do more for foreign missions, or we as a Church cannot expect to have much longer the opportunity of doing any thing.

Brethren we sleep as to the matter of missions. We seem not to care that a great opportunity is ours and we act as if that opportunity would abide forever. It will not abide. God's Word teaches plainly, over and over again, that opportunities do not continue forever. Privileges granted a people may and do continue for a season, but unless taken and improved upon, are passed to others.

It seems to us that unless we give more to missions, pray more for missions, and become more interested in missions, God will remove our opportunity, and the little that we have will be passed on to another. Brethren and beloved, what are we going to do about our missionary situation? At present that situation is deplorable indeed, and it seems to grow more deplorable as the months pass. And no one seems to care. May God help us. We need the light, and more light. But if the candlestick is removed from its place, then will darkness come indeed. Is it not time we were using the light we have, and beginning to go forward in that light?

OUR WOMEN AND MISSIONS.

The members of the Woman's Board of Missions of the Southern Christian Convention, desiring to develop the work of missions in the churches, and create interest and enthusiasm in missions called a Mass Meeting at Elon College Monday evening, Tuesday in three sessions, and Wednesday A. M. of last week. The desire was to hear addresses on missions, take counsel about missions, and get informed as to what was being done, and as to what might be done. There were forty or more delegates from various conferences and societies and the meetings were inspirational and will result in great good. The work is new, but a beginning has been made. There will be a Convention next year, and a basis of representation in that Convention was agreed upon. This Convention will be held in conjunction with the Southern Christian Convention in its next biennial session next spring.

The Treasurer's report, presented by the Treasurer, Mrs. W. T. Walters, Winchester, Va., showed a remarkable work for the first year of its operations. There was collected $722.27 as follows:

Eastern Virginia Conference	$523.77
Georgia & Alabama Conference	10.10
N. C. & Va. Conference	67.40
Va. Valley Central Conference	44.11
Western N. C. Conference	76.89
Total	$722.27

All Conferences had reported to Mrs. Walters, and sent in the money raised through local Societies save the Alabama and the Eastern North Carolina, the latter reporting through a delegate that some money had been raised in that Conference and would be reported. This seems to us a most hopeful showing indeed—$722.27 raised by our women in one year for missions, and that, too, the first year of their effort and existence as a body.

The officers of the Board the coming year are, with little change, the same as the past year, to wit, Mrs. C. H. Rowland, Franklin, Va., Presidnt; Mrs. W. H. Carroll, Burlington, N. C., Recording Secretary, also Superintendent of Mite Boxes and Literature; Mrs. W. A. Harper, Elon College, N. C., Corresponding Secretary; Mrs .W. T. Walters, Winchester, Va., Treasurer; Miss Bettie Stephenson, Boone, N. C., Superintendent Young People's Department; Mrs. L. F. Johnson, Raleigh, N. C., Vice-President and Superintendent of Cradle Roll.

The Board voted to spend one half its collections for Foreign Missions, one half for Home Missions, after deducting necessary current expenses.

The effort is to be made the coming year to largely increase the number and usefulness of the local societies and to make a showing, if possible, of $1,000.00 collected. This can be done if the good women in the various churches will fall in line, organize a Woman's Missionary Society, write to Mrs. W. A. Harper, Elon College, N. C., for literature and information, and begin the work with the devoted ones who are leading in this work.

Giving While We Live.

If we are going to give anything to benevolences why not give it while we live? At our death our Creator simply takes us away from all that we have and turns it over to others, to our relatives, friends, or what not, according to the law of the land, the decree of the courts, and the will of the testator—provided the latter fits in with the decision of the former. While we live, we can give, we can direct, we can take counsel. But "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl. 9:10). A great giver in a certain church, as now reported in the papers, promised to give $10,000 to a certain church work. The man no doubt meant what he said, and his intentions were good. But a few days afterwards he died suddenly, and though worth a million dollars neither church nor charity will get a penny, there being no mention of either in his will—and the law does not provide for gifts to benevolences when the giver has gone to his grave. This man's name will soon be forgotten, and the cause for which he built his great fortune will disappear from the memory of men forever. A very wise man said, "Remember that what you possess in the world will be found at the day of your death to belong to someone else, but what you are will be yours forever."

NOTES AND PERSONALS.

—Rev. J. M. Roberts, Windsor, Va., reported in these columns as quite unwell some weeks since is spending some time now at certain springs endeavoring to recuperate.

—Mrs. J. K. Ruebush, formerly Miss Nan Rhodes, Dayton, Va., was elected Corresponding Secretary of the Virginia State Christian Endeavor Union at the annual meeting recently in Staunton, Va.

—Rev. S. B. Klapp, Greensboro, May 29: "We had a good day at Smithwood last Sunday. The work goes well there. Enclosed find one new subscriber for THE SUN. I hope to send others shortly."

—Main St. Christian church Sunday school, Berkley, Va., ran a moon light excursion Wednesday evening, May 28th, clearing more than $100.00 for their church, besides having a very delightful evening socially and otherwise.

—Rev. Stanley C. Harrell preached at the Suffolk Christian church at the morning and evening services Sunday, May 25, the pastor, Dr. W. W. Staley, being at Dover, Delaware, attending the annual session of the Delmarvia Christian Conference.

—Rev. M. L. Bryant who has been in Asheville for his health for some months is to go on a visit, the last of this week, to his wife's people in Berkley, Va., for awhile. We are gratified that Bro. Bryant's health has so much improved that he feels justified in taking the trip.

—The men of his church presented Pastor H. E. Rountree, Greensboro, with a bicycle the other day—a gentle hint to Bro. Rountree that his folks love him and want him to come to see them. Count on Greensboro First church to do the great and gracious thing at the right time.

—Revs. D. A. Keys, South Norfolk, Va., W. T. Walters, Winchester, Va., A. W. Andes, Harrisonburg, Va., and C. E. Newman, Henderson, N. C., were among the ministers who came to the Young People's Convention at Burlington and remained for the Elon College commencement.

—The National-Anti-Saloon League has declared that the objective henceforth shall be "nation wide prohibition." United Christian Endeavor has elected Mr. Daniel A. Poling as National Superintendent of Temperance and he will make it his chief business to work for a saloon-less nation.

—The baccalaureate sermon last Sunday at Elon College by Rev. W. H. Denison, D. D., was one of the very best, most appropriate, and most soul stirring ever delivered here on a similar occasion. Dr. Denison spoke from his heart, and reached the heart of his great and appreciative audience.

—Readers of THE SUN everywhere will deeply regret to learn that the beloved wife of Rev. J. W. Holt, who has been ill for some time, was stricken with paralysis a few days ago and is reported in a critical condition. Brother Holt has our deepest sympathy in his solicitude for the afflicted one.

—A full write up of the Woman's Board Meeting at Elon College last week will be given in next week's SUN. Mrs. Rowland was exhausted when the Convention adjourned, and Mrs. Carroll was under constraint to attend the commencement of her daughter's graduation. The full proceedings will appear next week.

—Elon College, through its Board of Trustees at the recent meeting, conferred the degree of Doctor of Divinity upon Revs. A. B. Kendall, Burlington, N. C., C. H. Rowland, Franklin, Va., J. W. Harrell, Portsmouth, Va., I. W. Johnson, Suffolk, Va., and J. W. Wellons, Elon College, N. C., to all of whom we extend congratulations. They will wear well the honors thus conferred.

—Our obituary columns carry an announcement of the death of Brother Peter A. Long of Long's Chapel. Brother Long resided for some years at Elon College and is well known to many SUN readers. He was a man of deep personal piety and godly consecration. The members of the bereaved household have our sympathy. The interment was in New Providence cemetery, Graham.

—Paul was a scholar, a logician, a philosopher, but he did not add to the world's grandness, glory, or greatness, until he had a vision of God. There is nothing in this world that lifts a man up and helps to make him useful like catching a vision of God. It changes a man both in name and character and through it many an ordinary Saul has bounded into an eloquent and honorable Paul.

—It was a pleasure to have a visit last Saturday from the fluent and well versed writer of Norfolk Letter, Bro. Henry Spencer Booth, Third Church, Norfolk, who came from the Young People's Convention at Burlington and looked Elon over, shaking hands with his many acquaintances here. Bro. Booth delivered a splendid address before the Burlington Convention. His visit to the College was appreciated and he expressed himself as delighted with what he found here.

—SUN readers will learn with sorrow and deepest sympathy of the bereavement which came May 25 to the home of Brother Thomas F. and Sister Bessie Staley Cheatham when they lost by death their younger child, Florence Harvey Cheatham. The interment was on Tuesday at Roxboro, N. C., where the parents reside. Through her letters to THE SUN Florence Harvey Cheatham, though a child of tender years, had become known to a wide circle, and all will deplore her utnimely death. Our hearts go out for our dear friends, the bereaved parents.

—It will be gratifying alike to the friends of Elon College and to the friends of the members of the present senior class, to know that the class decided to make a gift of $1,200.00 to the trustees of the college to be used as they may see fit in developing the institution. This is loyalty, and if each member pays the amount pledged there will never be occasion to regret the good step on any account. There is that in loyalty which adds to the volume, value, and validity of life; and though loyalty to any enterprise costs, it is well worth the price—always.

—We do not know how nearly true the following is, but many CHRISTIAN SUN readers in the county named will see it with pride, and read it with profit as we pass it on from our esteemed neighbor, the Greensboro *Daily News:* "Isle of Wight county in Virginia is entitled to the blue ribbon for law and order. The county has a population of 15,000 and is located in what is termed a "wet" state, but we are told that no grand jury has been necessary this year to consider criminal business; that the county jail has been empty for months and is for rent, and that the only thing that keeps the court alive is livil business.

—The Women's Missionary Meeting at Elon College last week brought together a large number of women devoted to the mission cause and shows to any who may have had doubts that our women are interested in missions, and will do a great work for mission if given a chance. Our Woman's Mission Board of the Southern Convention, only in existence as a working, organized body a little more than a year, has wrought well indeed, having founded many local societies and raised over $700. This is an earnest of what may be expected of our women when they are thoroughly organized and have local societies in all the churches, as they should have.

—Rev. A. M. Hanson, 518 W. Boone St., Marshalltown, Iowa, writes the following letter, which will be of interest to his many friends: "Thank you for your kind letter of sometime ago. Only reason for not answering before has been the need of saving my strength. When my year's work ended at Princeton, I was about exhausted. Am slowly regaining energy. Have a big garden, a fine lawn, berry bushes, etc., to keep me busy. How happy I am to be free for a little while! Have been having much rain here, but that makes one appreciate the sunshine all the more. Every day of sunshine is a genuine tonic. In spite of my physical condition, the year's study at Princeton was a most happy one . And why not! I obtained what I needed, and it also marked the end of seventeen years of severe and often bitter labors to fully prepare for my life's work. We like the new garments of THE CHRISTIAN SUN. The tone of the paper has been advanced. It will now be much better able to represent the real spirit of advance which is so present with the brethren we met in the South. God bless "THE SUN" and the cause it so well represents. If I felt it would be wise to use more of my strength now, would be glad to write to "THE SUN" frequently. But am writing only as circumstances require. A little later I may write more.

A FEW REMARKS.

—Mr. Arthur Page, son of Walter H. Page recently appointed Ambassador to England, is to succeed his distinguished father as editor of *The World's Work.*

—Some one has said that ours is not so much the land of the dollar as it is the land of divorce. It is both, for the more the dollars the more frequent the divorce.

—A cyclonic storm struck Norfolk, Portsmouth and South Norfolk last Friday evening, wrecking a score or more homes in the latter place and doing much damage to limb and property. There were no lives lost so far as reported.

—"About this time of year," apologies to the almanac, look out for "drowned in mill pond." "He got beyond his depth and drowned before any one could reach him." The newspaprs will save time by letting those lines stand for a season now.

—Men and women of great intelligence, great prestige, great influence, great wealth, are giving their thought to missions as they never have before. As the years go the volume and the momentum of missions increase at a tremendous rate. For which we thank God and take courage.

—President Wilson has said that there is at Washington a "numerous and insidious lobby" at work threatening and trying to alter or defeat the Underwood tariff bill. A Senate Committee has been appointed to investigate as to this lobby and report its findings at an early date. We live in a day of charges, counter charges and investigations.

—A wind and rain storm struck a holiness tent in Greensboro last Sunday evening just after a congregation of 1,200 had assembled, completely demolishing the tent, and greatly frightening the people, but with no serious injury to any one. A large tent under which Buffalo Bill was showing at Henderson was demolished by a similar flurry the other day, killing one man and injuring others and the showman is being sued in the courts for $10,000. Tents will have to be erected in a more steadfast and permanent manner, or people will fear to frequent them.

—"Mr. Tillman is quoted as saying that the speech to be delivered in the Senate this week in behalf of the anti-smoking resolution will probably be his last, 'for,' adds the Senator, 'if smoking is not prohibited in the chamber I shall die.'

"Has it not occurred to the gentleman from South Carolina that he has an alternative He can resign."—Virginian Pilot.

But would our contemporary have as valuable a man as Senator Tillman resign rather than that his colleagues should quit smoking in the Senate Chamber—where they have no business to smoke anyway? Gentlemen have no right to smoke where the habit is offensive, much less where lung and life are endangered.

—Cononel Theodore Roosevelt sued Editor Geo. A. Newett, of a Michigan paper, who accused the ex-President of being a drunkard. The trial was last week and a six cents damage was awarded the plaintiff, after the defendant had retracted and expressed his regrets at the publication. Meanwhile people generally go on believing in the matter as they choose. The Colonel denied getting drunk, but admitted he drank some. When once the rumor has gone forth that a man drinks it is difficult to stamp it out, though the accused be acquitted at a bar of justice.

NOTICE! NOTICE!

The Young People's Convention of the Western North Carolina Christian Conference will hold its annual meeting with the Randleman Christian church July 25-27, 1913.

The Sunday school at this church has extended to the convention a cordial invitation to meet there, which invitation the executive committee has gladly accepted; and we feel sure that with Randleman as our meeting place we can have one of the best conventions ever held in the Western Conference. That the convention may be a success I want to ask that every pastor and also every Sunday school superintendent begin now to make plans and have every school within the bounds of the conference represented. A large delegation is one of the very necessary things that go to make a convntion a success. Brethren, please see that yiur school is represented in the Randleman Convention.

Yours in the work,

J. F. MORGAN, President.

FROM OUR CONTRIBUTORS

THE CULTURE OF THE SPIRIT.

(By Rev. W. G. Sargent, Providence, R. I., Secretary of Education for the American Christian Convention. A sermon delivered at Elon College Sunday, May 11, 1913.)

Text: "Exercise thyself unto godliness." I Tim. 4:7.

The primacy of the spiritual.

"There is," says Carlyle, "an infinite in man, which, with all his cunning, he cannot quite hide under the finite." It is not a natural acquisition like language, it is not taught us by another, does not come to us at some crisis, but is innate, ours from the beginning. It is a germ within us, which, under proper care and nourishment, will develop into a beautiful personality. We may call it conscience, we may call it the inner light, we may call it the divine spark, or what we will. It does not matter so much, so that we recognize its presence and its possibility, and take means to achieve its development. More clearly than elsewhere in the New Testament, that peculiar blending of Greek philosophy and Christian revelation, to be found in the prologue to the fourth gospel, recognizes this primal element of life and assigns to it a significance that is unmistakable—"There was the true light even the light that lighteth every man coming into the world."

It is upon this in the first instance that the validity of religion rests. It is a call from deep unto deep. Whence hath the soul the idea of God if there is no God? "A being," says Channing, "who can think the thought of God, be he ever so fallen, is by that single power exalted to a good beyond all natural good." "If the eye were not so sunny, how could it look upon the sun," says Goethe. If the soul were not so God-like how could it think God? And Tennyson expresses the same thought in other words,

"Speak to him thou, for he hears, and spirit with spirit can speak,
Closer is he than breathing, and nearer than hands and feet."

It must be evident that the idea of God is given to the soul for a purpose. It stamps upon us the possibility of an eternal destiny. It reveals to us the true end of the soul which is a growing likeness to God. It is the voice of God speaking in unmistakable terms to the soul of illimitable reaches of enlargement ever approaching nearer the ideal, God himself. "Ye therefore shall be perfect as your heavenly Father is perfect."

This spiritual nature is central. It is at the very heart of being. It touches life at every point. No element is unaffected by it. Even our physical natures must recognize its presence and its power. "Know ye not that your bodies are a temple of God and that the Spirit of God abideth in you?"

The lack of culture.

The elementary nature of this spiritual life with which we are all endowed would seem to make it wise to turn our first thought to its cultivation, and to recognize the culture of the spirit as the first and all important element of our education. How far this is from being true, however, is manifest from the very few treatises that are written on the subject, and the rarity of its discussion on the public platform, or among groups of those banded together for mutual improvement. Quite recently I was admitted into the stack room of one of our largest and most splendidly equipped city libraries. I had the help of an assistant, a young man of unusual mental endowment and religious spirit. We searched the book-shelves of the religious department through, and found no volume that seemed to me worth while to bring home. Doubtless it was touched upon in many volumes, but what impressed me was that out of those hundreds of volumes of a religious character, representing a multitude of writers, no one of them had been drawn to this fundamental need of life, sufficiently to write a treatise bearing directly upon it.

Our colleges, even our professedly religious schools, provide courses in science, philosophy, languages, art, music, elocution, engineering, farming, physical culture, domestic science, and no doubt, with present tendencies will soon provide courses in millinery and dressmaking (strange, by the way that none of them have yet bethought themselves how attractive such courses would be), but with it all there is no course for the culture of the spirit, no direct and scientific attempt to develop that element of life of first importance. We cannot evade the question by saying the spirit is too elusive for culture. It is no more so than the mind, and yet we are concentrating our utmost endeavor to ascertain the laws of mental life that we may be enabled to contribute, by careful cultivation, to the enlargement of the mental life of the race. Should our endeavor be less true of the spiritual life of the individual? In a paper read before the Theological Society of the New Church College, Edinborough, just forty years ago, that prince among Scottish thinkers and Christians, Prof. Henry Drummond, whose work was the greatest contribution, of the close of the last century, in the realm of religion and science, and who saw so far beyond his time, said: "Of the three elements, body, mind and soul, which make up a responsible human being, two only have been hitherto treated as subjects fit for scientific enquiry. From six thousand years of contemplation of the phenomena of human life and thought, only two sciences have emerged. Physiology is telling all that is possible of the human body; psychology of the mind. But the half is not accounted for. We wish further a spiritual psychology to tell us of the unseen realities of the soul. This is where our university training must be supplemented. It deals with man as a body and a mind. It forgets that man is a trinity. *It is an extraordinary and momentous fact that by far the most important factor in human life, has been up to this time, all but altogether ignored by the thinking world.*"

The thirst for spiritual attainment.

There is within every normal Christian breast a sense of dissatisfaction with our attainments. We are each of us an incomplete creation. Man is

"No finished and finite clod,
Untroubled by a spark."

It is this sense of incompleteness and the consciousness of possible growth that haunts us all. There is a yearning, more or less clearly recognized within us, to express the powers of which we are conscious. But to do so requires a culture as surely as is true of the body and mind. Compacted of the germs of all excellence as we are, we must seek those ways of development and modes of expression that will bring to its fullest fruition the life, the spiritual life and powers, which have been entrusted to us. It must be frankly confessed that our modes of theological thought, some of which have become to us as traditional, as was true when Christ came to the earth, have oftentimes tended to quench this inner impulse, by insisting that every individual pass through certain experiences with which it is said such a development must co-incide, and so running the very grave danger of cutting off long reaches of life, during which the process might and should be going on. But we are readjusting ourselves, here as elsewhere, to Christ's own ideal, and the gain is great in the emancipation of the individual in an individual way. For this hungering and thirsting after righteousness is at once an incentive and prophecy of attainment.

The place of faith.

Let us know that every great inward advancement rests in the first instance upon faith. However we may think of it, it falls back upon God and the fact that He trusts us and seeks to unfold to us His plans and purposes as we are able to understand. It is the consciousness of our unity with Him, and of His love and strength, that impels us toward attainment, and helps us seek those means that will make real the dream of the life beautiful, that somewhere presents itself to us as a possibility. For faith is our sixth sense, helping us to realize the things that are lovely and of good report, and above all making real to us "the vision of Him who reigns."

It is the culture of this sense of nearness and love of God, which results in the spiritual excellence of life, with which we are at this time concerned. With a scientific view we may not hope to deal. Our time is limited. That must be worked out in the laboratories of our individual experiences, as we discover the laws by which progress is made. But we do hope to indicate a few principles, which, if faithfully worked out, we believe will help attain the end desired. In so doing we beg to say they are not new. In dealing with principle we discover there is nothing new under the sun, for principles do not change. They are the constant elements in life, finding their home in God. The method of working a principle out may, nay, will vary with differing conditions, but the principle abides.

Grasping the idea of spiritual culture.

It is essential at the outset that the idea of spiritual development, by means of culture, take possession of us. Ideas have ever made men and are behind all progress. All moral achievements have been the result of a great conception moving surely toward a desired goal. It is only when an idea seizes upon one in this way that one rises through difficulty to victory. You who are privileged to sit within these halls and listen, day by day, to your instructors are here for a purpose. A great idea dominates you. You believe in the possibility of mental culture, and the best students will apprehend the possibility of growth not as a means of making a living, but of making a life. How the idea grips you! You toil day by day over your problems, distasteful many of them; perhaps you work far into the night, if any be so unwise. You turn your problem in mathematics or philosophy over and over and over in your mind, as it follows you through the day and haunts you in the still watches of the night; and yet you court it. Why? Because you are sure that once onquered you will be stronger and better equipped for the next problem that will be presented you. You believe progress is to be attained that way. What a thought the conquering might of the developed and ever developing power of the intellect! How it impels men in the long toilsome marches of daily life to bend every energy in the way of mental growth. Will it be less of the spiritual life? But let this idea possess one. Let him become conscious of "the vision and the dream." Let there come to him, in the waking moments of his life, a revelation of the

power within him that only waits development, and he will turn his thought and endeavor in that direction with a directness of purpose that will soon make real to him achievement. Nor should we forget that spiritual attainment cannot be ours other than by conquest. "There is evidently no intention," says President King, in his lectures on The Seeming Unreality of the Spiritual Life, "in the constitution of the world or of man to bring men to any degree of high attainment except by strenuous endeavor on their part."

Setting the will toward attainment.

Psychology is fond of insisting, today, on the central importance of the will. It assigns to the will the largest possible place. If, then, spiritual culture is to be according to the laws we know it must recognize the supremacy of the will. Reduced to its simplest terms it means that spiritual culture of the highest type is only possible to one who, considering the forces, the hopes, the loves of his life, definitely, and with an insistance that knows no denying turns his attention to this fundamental need of life. With a wholesome view of life that puts first things first, he sets his will to the discovery and development of the spiritual powers and possibilities within him. The prayer of the Greek sailor to the Greek god Neptune was: "Thou canst save me if thou wilt; thou canst drown me if thou wilt; but howsoere that be I will hold my rudder true."

I cannot but think that our unexpressed conceptions, have been and too often our precept has taught, that spiritual development is something of a magical process, unlike anything else in the world. It is something unto which we attain by a few simple exercises, calling for no great effort on our part. It is a kind of spell cast about us by unseen fingers, and happy are they who are so fortunate as to experience it. We insist on definite positive work in the way of mental development. We know the same holds true of the physical world. But when it comes to the spiritual, we identify growth with an ecstasy which is, in some miraculous way, superinduced by God without special effort on our part. Too often, alas, the Christian appeal has been not to the will but away from it. Certainly it has not been directed in as large degrees as should be to the sustaining and fortifying function of the will in the way of spiritual development.

Now it is true that the spiritual world is distinguished by laws peculiar to itself, just as the animate has laws peculiar to itself, distinguished from the inanimate world. But one of the truths that modern science has taught us is the continuity of law to the limit of similar constitutions of the two kingdoms with which it has to do. And the contribution is a very great one in ascertaining the laws of the spiritual world. The will, unquestionably, as a factor in both mental and spiritual life, and is as vital to the one as the other. Let us not think the way of development of the spiritual life has anything magical about it. It conforms to law, and the first law, after the clear recognition of the possibility and vital nature of spiritual culture, is that one should steadfastly set himself to the task.

And one thing more, just here, and that is that this definite task should be assumed just as soon in life as the will sets itself out toward any cultural accomplishment. We may not forget that he who puts the call aside for some more convenient season, and turns the attention to things of lesser value for the present, must pay the price in spiritual loss that is sad beyond telling. It is at least illustrative of the importance of the truth just cited that Horace Bushnell could say in one of his illuminating addresses on child life: " I have no scales to measure quantities of effect in this matter of early training, but I may be allowed to express my solemn conviction, that more, as a general fact, is done, or lost by neglect of doing, on a child's immortality, in the first three years of his life, than in all his years of discipline afterwards," meaning by this as I understand it, that one half of the habits that will follow him through life are most apt to be formed during this period. The citation is made to impress the value of early turning to the first things of life. The setting of the will toward spiritual culture must early become a habit, ever intensifying if we are to be advantaged by it.

Spiritual intercourse.

I need not tell you that the deepest truths of moral philosophy come to you, for the most part, only after long thought and contemplation. Once and a while a truth may flash in upon you with a clearness that is startling. In that case I think you will usually discover it is not its newness that is singular, but in reality a conception which has been held in suspension in your mind for some time, but now expresses itself in a way that clarifies the whole situation for you. It has passed out of the bud which you have been gazing upon and about which you have been thinking, and whose form you have been shaping, into the full flower.

One of the truths which psychology emphasizes strongly is the creative process of the mind. It declares that the acquisition of knowledge is never a merely passive process, as is most generally thought. It involves the creative activity of the mind. The mind has always, at every stage of the process, something to give. It may be from the realm of the conscious or the subconscious. But its contribution is certain. The importance of this law in the Culture of the Spirit must be at once manifest, for it demands in both prayer and revelation *a human interpretative element.* That is, we cannot take the facts of communion with God and revelation by God and consider them as God's activities directed toward us, and requiring no action on our part. It is open to serious question if we are not oftentimes accustomed to think of them. But if we are to "see God," if we are to "know him," if we are in any measure to comprehend his thought, then, by *conscious activity,* we must go out to meet him. Pure abstraction about God means little or nothing to us.

It is the recognition of this truth that throws into the foreground the importance of spiritual intercourse with God. We are unduly proud of the fact that ours is a practical age. It is a claim of which we make over much. That is most practical which ministers most certainly to the highest life, and of the aids to spiritual development, few are of more value than meditation on the spiritual realities of life. To take some time each day to think of God and Christ and heaven; to take some time each day to listen to the inner voice which will most surely guide us to spiritual values, to take some time each day to rest beside the quiet streams of life that flow through the Bible; to take some time each day to have communion with God through Christ—these are certainly needful to spiritual culture and will most assuredly lead to the development of the inner life. The Master put it this way: "No man can serve two masters." What he really means is that the current of our lives cannot flow two ways at once; for the general direction of every individual's life is turned toward the good or the evil. There is "a universe of desire," to use an expressive term coined by one of our greatest moral philosophers, in every life. What we need in both the conscious and subconscious life is to get that "univers of desire" moving in the right direction. We can only do that as we form the habit of constantly associating with the best. But particularly must this be true of long and unwearied meditation on the things of the Spirit, revealed in ourselves, the Bible and Christ. This movement in the right direction, this trend of life, this "universe of desire," in time of temptation helps one achieve victory over his baser nature. Oh no, we cannot neglect these times of meditation and hope to grow spiritually in any very great degree, for the supreme authority of human life is the voice of God in the soul. "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." Happy is he who becomes acquainted with that voice.

The culture of service.

But the contemplative life is not the highest kind of a Christian life. However much Thomas A. Kempis had for his own time he is not at a premium today. Our age is an age of action, and once again psychology insists upon this as essential to undertaking. The thing we know to do is the thing we must do, if we are to have an actual, and not a theoretical, knowledge. "Whosoever willeth to do his will, he shall know of the teaching, whether it is of God or whether I speak of myself." The life must be well adjusted. It must possess equipoise. Leaning too strongly on contemplation makes one a mystic. Paying too great heed to the so-called practical elements of life leaves a man without vision and incentive. When the soul dreams of service it must be free to serve, for in service we attain the true end, and the soul achieves its freedom. The young man who came to Christ and who turned away from the path of service, to which Christ invited him, is an illuminating example of the slavery of selfishness. With Christ were the ways of service and freedom: the old path was the way of the self-like, and he had not strength to turn from it, for the univers of his desire ran in the other direction. Who has not experienced the lasting joy of service has yet to learn one of the secrets of soul culture.

Devotion to Christ.

But there is one principle in the way of soul culture that is more important than all. The greatest known power for good is the influence of one personality of superior worth upon another. Christianity, when reduced to its simplest terms, is the impact of Christ's life upon that of his disciples. Therefore, it is of first importance that we should come to know him that our fellowship should be constant. When Christ sent his disciples out to their unthinkable task in world evangelization, he said, "I will go with you," and the consciousness of his presence made every man of them ready for martyrdom. In the great conflict of life, when in moral action the man stands at bay, it is the realization that this friend stands with him that nerves his arm and brings him off more than conqueror. Therefore must we cultivate communion with him until he is more real to us than aught besides, for it is in fellowship with him that we will come to know God and ourselves.

The lure of the ideal

And so the ideal lures us. "He who possesses the courage to will it attains it; and of those who have come measurably near the goal, not one has yet found the cost too high or the toil too hard." For this konw that only he who is willing to pay the price may hope to attain. You young men and women know what the cost is you are paying for

(Continued on Page 10.)

FROM OUR CORRESPONDENTS

NORFOLK LETTER.

Of all the many beautiful and touching incidents recorded in Holy Writ, I think that I know of none which surpasses that wherein Mary breaks the alabaster box, and with the precious oil contained therein annoints the head of her Lord and Master. It was a most subtle and delicate evidence of her affection speaking, as mere words could not have done, of the hidden devotion of her heart.

Another of less worth than the Lord, and with less of His own pure and unsullied love, might have misinterpreted the act of Mary and would have failed to perceive the sublimity and the tenderness of the passion which it revealed.

Only when we love can we truly value the loving acts and gracious trustfulness of those by whom we are loved, and only then, too, will it be possible to interpret as worthily as they deserve these marks of thoughtfulness and esteem bestowed upon us.

Those who are themselves cleanest and most truly worthy in character are always the quickest to perceive these same traits in the lives and acts of others. Mary's sacrifice in the eyes of the multitude would have appeared to be prompted by trivial sentimentality and worthy merely of ridicule; only Jesus saw the beautiful love which it revealed.

Not to appreciate the love, trust and beautiful confidence of our friends would seem to be the greatest sin of which we can be guilty.

May the dear Master help us all to be daily more worthy and deserving of the many rich tokens of love and appreciation, which come from the dear ones about us. And may he also help us to prize these same traits beyond all earthly blessings. There is nothing more true than that:—

"One thing shines clear in the heart's sweet reason,
One lightening over the chasm runs,
That to turn from love is the world's one treason,
That treads down all the suns."

HENRY SPENCER BOOTH.

ELON COLLEGE NOTES.

Sunday was a busy day and also a glorious one here, for into it were crowded the Baccalaureate Sermon at 11:30 A. M. by Dr. Warren Hathaway Denison, pastor of the Christian Temple, Norfolk, Va., and the Baccalaureate Address at 8:00 P. M., by President W. A. Harper of the College.

Both speakers directed their remarks directly to the graduating class and to students, but since youthful problems are always inviting, the audience entered also fully into the spirit of each occasion. Dr. Denison took as his theme, "Life's Great Rule," based on I Cor. 10:31, and his admirable discourse will appear in THE SUN next week.

The theme of President Harper's Baccalaureate Address in the evening was "The Ingredients of True Living," in which he also discussed the purpose of life, but from a standpoint differing from that chosen by Dr. Denison. President Harper declared that "What life's purpose is has always been an engaging theme and how best to spend it has been equally engaging because involved inextricably in its purpose. Philosophers have discussed it and are still discussing it. It is the old, yet new question. Epicurus said it was pleasure. The Stoics thought it consisted in self-control, through strict and devoted adherence to this principle attaining to independence of external circumstances as well as victory over internal conflicts. Plato conceived it to be subordination of lower to higher impulses. Aristotle advances the doctrine of the sense of proportion, or the symmetrical development of the man, a sort of Darwinian evolution on morals. The Christian can accept no one of these, for whom the purpose of life, its end and aim, is involved in love of God and from this central force flows every principle of life and conduct."

President Harper thought that this was a truth that College men needed to keep before them and pronounced an anathema upon any system of education which did not have this principle thoroughly embodied in its curriculum, "for this Christian basis of life is the only sure foundation of a successful career and the system of education, whether public or private, which strikes at it or which pleads its inability to supply it or which even neglects or ignores it, is fatally defective at heart and lacking in the real constructive principle of true education."

In the course of his remarks the President also took occasion to reiterate his well known opinion that one of the great defects in modern education is narrowness, which takes the two forms of specialization and practicality and declared that "the specialist's education should make his narrowness as little noticeable as possible. It should therefore be liberal and then special, broad and then narrow."

In deploring the modern mania for the practical in education, President Harper declared that the slogans of the new educational propaganda are: Vocational training; special and technical schools; farm-life schools; normal schools; domestic science; business colleges; manual training; *less to do with Latin and Greek roots and more to do with potato and cabbage roots;* we shall get more good from our schools when the sound of the hammer and the buzz of the saw shall have supplanted the rythm of poetry, which has no practical use" and described those who stand for their promulgation as "true soldiers of *the bread-and-butter-and-pie-brigade,* but unfit guides in the great work of preparing the young for life; for life is more than making a living. They forget that the most practical education is that which puts the emphasis on preparation to live a life rather than on making a living, that centers around man rather than around practical."

At this writing many friends and Alumni are on the Hill enjoying a feast of fat things. It is good to meet them and share with them the pleasures of a commencement season. A full account of the Commencement will appear in THE SUN next week. C. B. R.

PARK'S CROSS ROADS.

Park's Cross Roads, Western North Carolina Conference, is a church located in one of the most prosperous agricultural sections of Randolph county, N. C. It was my privilege to be with the pastor, Rev. L. I. Cox, and this good congregation at their memorial services the third Sunday in May. The church building is one of the best in that part of the country and was built to take the place of a less commodious and pretentious house of worship, only a few years ago. The cemetery is one of the best cared for I have seen in any country community. After the clouds of the early morning passed away on this memorial Sunday, the day was bright, beautiful and delightful. The congregation was entirely too large to be accommodated in the church although the ushers filled every available space with extra chairs. Besides being memorial day, it was the time and place of the annual singing convention of all the choirs in the township in which this church is situated The music was therefore exceedingly inspiring, all the choirs of the township being merged into one great choir and their leadership being augmented by the voices of the vast congregation. The morning program consisted of music, devotional services, an address of welcome by deacon R. W. York, who in his address gave some interesting facts concerning the history of the church; a memorial address on the "Ministry of Sorrow"; and decoration of the graves with a profusion and great variety of flowers. After dinner, which was served in rich abundance on the grounds together with happy comingling friends and delightful social entercourse in which the visitor and stranger felt a welcome not frequently equaled, the afternoon program was most successfully carried out. The pastor, who had enriched the morning session by his excellent manner of presiding, was again in his place and interspersed the songs of the various choirs with happy and helpful little speeches. All in all it was a great day, one in which God was honored. W. P. LAWRENCE.

Elon College, N. C.

LITTLETON COLLEGE COMMENCEMENT.

The closing exercises of Littleton College began this year on Sunday, May 25th, with a sermon by Rev. R. F. Bumpas before the Young Women's Christian Association at the Methodist Church to a very large audience from the text "And they shall hunger no more." The sermon was very fine and bore unmistakable marks of the scholar. Mr. Bumpas has been a life-long student, has traveled abroad and is an unusually well informed man. It was, therefore, no surprise to his audience that his sermon made a very fine impression.

The most unique and picturesque feature of the commencement was the Class Day Exercises on Monday afternoon. The novel costumes and marching of the students on the campus attracted much attention.

The Annual Sermon on Monday evening by Rev. Dr. Smoot of Norfolk, received many favorable comments. Dr. Smoot is a very attractive speaker and easily holds the attention of his audience.

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There were present at the Commencement quite a number of visitors and among them was Rev. D. H. Tuttle, who a few weeks ago spent some time at Littleton College in the Bible Conference. When he unexpectedly entered the auditorium Monday evening, the pupils surprised him and the audience by giving him a great ovation. This was all the more refreshing because it was sprung so suddenly and unexpectedly by the student body and carried with it such spontaneous and unbounded enthusiasm. We do not believe the thought of receiving such an ovation had ever occurred to Mr. Tuttle.

The graduation exercises took place Tuesday morning, followed by the Baccalaureate Address delivered by President Few of Trinity College, who surpised his audience with a free and off hand address delivered with much ease and grace without the aid of manuscript or notes. The address contained much very fine thought upon the development and growth of woman based on Christian character and was greatly appreciated by the young ladies of the college.

J. M. RHODES, President.

Prayer is an abstract and summary of religion.

DWINDLING THROUGH PROMINENCE.

There was perhaps never a time when there were so many people in the public eye as there are today. So many have risen from obscurity to notice that our minds are largely occupied with them, and their achievements are getting to be the ambition of the many. This situation has its ennobling and encouraging aspect. No one can help rejoicing over the barriers surmounted and the difficulties overcome by those who have patiently and persistently employed their gifts and their opportunities. There is so much of hindrance and opposition to crush and discourage men's efforts that we need a vast wealth of testimony to the truth that man is meant for victory. But there is the other side, and in that aspect we see that the achievements of others fill some with restlessness, jealousy, discontent, and a sense of injustice. And worst of all it begets in many the feeling that without prominence nothing can be accomplished—and they make prominence and aim an end itself. Who can estimate how much vital strength is destroyed through this fevered longing for notice and name? Many who have had all the elements of happiness at hand have seen them lost and wasted through believing that it was not through their work but through the fame of their work that satisfaction was to be obtained.

It is well life should be filled with motive and spur, but it is well to know that the love of being noticed gradually burns up and destroys all chance of real influence. At a conference, a young woman came to the leader and confided to him the story of how all through her college days she had sought by all possible means to be in the forefront of everything. It had been like the breath of life to her to lead. And then in the midst of her success she realized that she had been steadily losing influence, and that in the year past this loss had been very marked. At length it came over her that the very love of prominence was robbing her of her influence. Life had gone wrong. Prominence might indeed be achieved, but even while one held it it might become a hollow and almost ghastly thing. It may be accorded to us, and yet the reality be all gone out of it. "The worst thing about money," says some one, "is that it costs too much;" and so we may say of the love of prominence that one of the worst things about it is that it destroys the very qualities which we meant to use as soon as we achieved prominence.

It would be folly to try to reach this defect through a general attack upon all ambition whatsoever. It is a good and wholesome motive which makes one wish to take his place in the world, to have a large part in it perhaps, and to be of the number of those who make a difference Every human being ought to make a difference. The natural desire to be liked is a wholesome one, though it may become a poison. The ambitious life ought not to be crushed and broken; but by good training it ought to have its tendrils patiently unwound from the wrong trellis and made to grow on the right one. If we make prominence the test of success, the touchstone of influence, if we think what we need most is to be better known and that we can work our best results only by being at the fore,—then our life is being subtly undermined. The world seems rough and lacking in the finer judgments, but even while it applauds the forward it keeps its inward respect for those who live by principle.

Perhaps no temptation was applied to Christ more constantly than the temptation to be prominent. The devil, the disciples, the enemies, all beset him to tempt him to forsake the quiet inward way of influence for the loud, bold, and aggressive one. Day by day it would come back to him to feel that the world can be reached only by striking and sensational means.

The wisdom of this world would say to a man, "If you expect to have any influence, you must be in the public eye every moment. You must always be doing something novel or you will be forgotten. Influence is a very subtle thing, and the world decides how it must be exerted." It is said that before Christ there were sixty-five others who came offering themselves as Messiah. Through publicity, through popularity, through falling in with natural expectation, all expected to fill that place. When the real Christ came his path to glory was thorough obscurity and the Cross.

The misery which comes to those who are ambitious of notiue is a force which often destroys many of the finest gifts whose quiet exercise first brought them into notice. After they have achieved prominence one often misses some fine element which used to be so marked in their influence. Their names may be indeed more often on people's lips, but what they stand for is not so clear as of old. A fine product which used to be made by hand and turned out in small quantities has often been noticeably lowered in quality after it has been manufactured on a larger scale. It is all a mistake to suppose that because one is doing good in a small office and opportunity he will do just twenty times as much good in a position twenty times as large. In the more obscure position one had time for those quiet talks with individuals, for painstaking attention to separate cases, for hours spent on doing one thing well without the world looking over his shoulder. He was freer to put his whole life into what he did. There was a loving attitude about his work which was not quite so possible afterward. And so when we looked for prominence to increase one's effectiveness, it has really caused it to dwindle. There was more freedom, more width of movement possible in the seeming obscurity than in the larger field.

The love of prominence works a secret untruthfulness in us as to the values we attach to things. It is hard to realize that some unknown and unheralded offering may be a far finer thing in reality than something which is noised about everywhere. We become coarse in our judgments, slighting men's work when it may be of the finest, and turning from it in disdain because it is not known. It was our chance to make a discovery, but we lost it and trifled it away.

It is amazing how suddenly the world becomes rich for us in all directions when we get over this obsession about the prominent things. "Set not your mind on high things," said the apostle. They will soon make you think there are very few fine things in the world. But when we begin to look for the very finest things as flourishing perhaps in unnoticed directions, we shall be surprised at the nobleness we find in our fellow-men, at the achievements that the humblest life may represent, at the victories that are always being won right under our gaze. And as regards our own accomplishment we are quite likely to discover that it has been made greater by being protected against prominence. As a Jesuit father once said, "You can do a great deal of good if you don't care who gets the credit for it."—*S. S. Times.*

AMONG MY CHURCHES.

The church at Oak Level is moving on in a smooth, even channel, not making much fuss, but attending to the Master's work. There is a Christian fellowship in the church and community that gives a sweet inspiration, which is soul strengthening.

The Sunday school, with its soul stirring music, is a live force in the neighborhood for good.

Memorial services at Amelia, the second Sunday in May, were enjoyed by a large congregation. This church is doing a good work. With a good Sunday school, good music and loving fellowship, the community is closely bound together. The flowers placed on the graves were beautiful.

An all day service at Hayes' Chapel (Garner) third Sunday gave a large congregation and excellent music. In the forenoon the sermon was preached by the pastor, after which the memorial exercises were held. Flowers were placed gently on the graves of those who had gone to the Spirit land. In the afternoon a sermon was preached to the Junior Order by Rev. Mr. McCrakin, pastor of the Person St. M. E. S. of Raleigh. It was well prepared, well delivered, and much enjoyed.

Dinner was served to a large crowd, which was enjoyed by all. W. G. CLEMENTS.

May 20, 1913.

In a religious census of San Bernardino, Cal., adherents of forty-two denominations were found among ten thousand people questionel.

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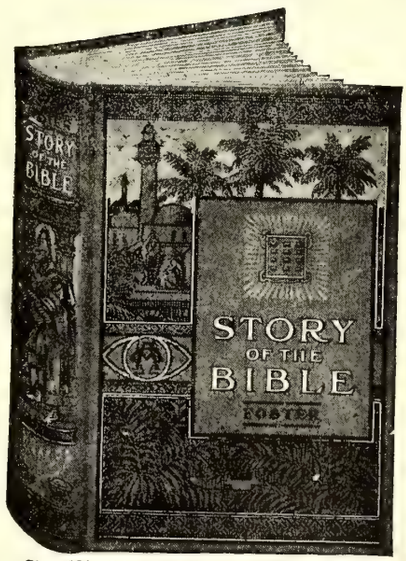

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The Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editor and Cor. Secretary, Greensboro, N. C.

This Department is under the direction of the Young People's General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in either or about to organize, address the department's editor

SUNDAY SCHOOL LESSON NOTES.

Subject for June 8.—"Joseph Forgives His Brethren."

Scriptures.—Genesis 45:1-15.
Time.—As in Lesson 9.
Places.—Egypt, Canaan.
Persons.—Joseph, his brothers, Pharaoh, Israel.
Golden Text.—Behold, how good and how pleasant it is for brethren to dwell together in unity!—Ps. 133:1.
Leading Thought.—We have joy when we are at peace with one another.

To-day we study the climax in the story of Joseph. This lesson cannot be understood without acquaintance with what precedes; that cannot be understood without acquaintance with this. This is essential to an understanding of what follows.

The chief event of this lesson—Joseph making himself known to his brothers—is just what we were looking, longing for when the last lesson ended.

LESSON CONTRASTS.

In the last lesson, as in several preceding ones, we saw Joseph testing his brothers; in this lesson we see the plan and purpose of all this was in order that he might give and they receive his forgiveness and all the good for which it opened the way. In those lessons Joseph appeared to them as an Egyvtian; in this lesson he is revealed as a Hebrew. Until now he had spoken truth through an Egyptian interpreter, now he speaks the familiar tongue of Canaan. Then he was Egypt's mighty monarch; now he stands revealed as their brother. The glare and glitter of his high estate in the last lesson dazzled them; in this lesson they are called to look through this and discern the familiar features of their own father's son. But while, in the last lesson, the brothers enjoyed a season of freedom and cheer, under the warming effect of Joseph's kindness, in this lesson they are again in the bondage of fear when his identity is revealed. But their hearts are reassured as he urges upon them "Your father is my father; your God is my God; my glory is to be shared with you; your sin has been overrulel by God for your salvation."—Hageman.

OBJECT LESSON.

Show a child's slate, covered with crooked chalk marks, or put such marks on the blackboard.—With a piece of red crayon write the words, " I forgive you" across the marking. Show that this is the way some people forgive the mistakes and wrongdoings of others. They say, "I forgive you," but they will not forget. They keep the injury still in the foreground. Joseph had learned the true way to forgive. (With eraser entirely obliterate the marks.) He not only forgave wrongdoing of his brothers; he also tried to helv them forget it. He was true, loving forgiveness—the sort that forgets and entirely blots out the feeling of injury. This is the sort of forgiveness Jesus taught. It is the way we would like others to forgive us, and the way we should learn to forgive.

A tightly corked bottle.—Try to fill the bottle with water. Notice that it flows over and around the bottle, but cannot get in. Why? There is an obstacle. You will have to take out the cork before the water can get in. Compare with a heart full of grudge and resentment toward others. God's forgiveness flows over and around it, but cannot enter until the unforgiving spirit is removed Take out the cork and see how easily the water fills the bottle. Get rid of your grudges and see how quickly God's love will come in and fill your heart. Joseph knew the secret of true forgiveness. —Hageman.

LESSON ANNOUNCEMENT.

It is not uncommon for well dressed, prosperous people to be ashamed of poor relations. It is very common for city young people to dislike to introduce shabby country cousins among their friends. What sort of courage do you think it would take for a young man at court who was supposed to come from the highest circles to introduce his shepherd father and shepherd brothers at court

This is one of the things of which next Sunday's lesson tells, and it happened in a land where shepherds are especially despised.

If some of us have not such moral courage as that, try to think this week how we can acquire it. —Hageman.

NOTES ON C. E. TOPIC, JUNE 15.

Subject—"Favorite Verses. II. In the Proverbs." Prov. 4:10-27.

Start with a song service of favorite hymns. As the members call for hymns let them say a few words about the writer of the hymn, or tell why the hymn is a favorite. The Scripture-reading may be assigned to two Endeavorers, who will read it verse about. After reading have two brief prayers, closing with the Twenty-third Psalm in unison. If you have any special music, introduce it at this time. It is not a bad plan to get in the announcements at this point.

Read Responsively Prov. 22:1-9.

1. A good name is rather to be chosen than great riches and loving favour rather than silver and gold.
2. The rich and poor meet together; the Lord is the maker of them all.
3. A prudent man foreseeth the evil, and hideth himself but the simple pass on, and are punished.
4. By humility and the fear of the Lord are riches, and honour, and life.
5. Thorns and snares are in the way of the forward; he that doth keep his soul shall be far from them.
6. Train up a child in the way he should go; and when he is old he will not depart from it.
7. The rich ruleth over the poor, and the borrower is servant to the lender.
8. He that soweth iniquity shall reap vanity; and the rod of anger shall fail.
9. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Leader's Talk.

Let the leader tell about the book of the Bible we are to study. Proverbs is the Hebrew philosophy of practical life. A proverb is the result of experience; condensed wisdom. Let the leader tell how the book deals with civil life, men's relation toward other men, and home life. The Psalms is a book of devotions—it speaks to the heart; Proverbs is a book of moral maxims, dealing with every day living. The fool is the person that will not listen to the experience of his elders, but prefers to try himself. He finds out the truth, but from bitter experiences.

Use quotations and suggestions in the *Christian Endeavor World.* These are very fine.

For Answer in the Open Meeting, Read, Think.

What Bible text helps you most in sorrow?
What Bible text helps you most in temptation?
What Bible text helps you most in sickness?
What Bible text helps you most in time of doubt?
What Bible text helps you most to keep pure?
What Bible text helps you most against anger?
What Bible text helps you to love all men?
What Bible text helps you most to persevere?
What Bible text helps you most to comfort others?
What Bible text helps you most in perplexity?
What Bible text inspires you most to pray?
What Bible text helps you over failures?

Discussion Topics for Older Members, Discuss Freely.

1. What is a proverb?
2. What have you ever learned from proverbs?
3. Why should we listen to the wisdom of others? Have many offer comment.

For Daily Reading.

Mon., June 9.—Beginning of knowledge. Prov. 1:7-19
Tues., June 10.—Duty verses .....Prov. 3:1-14
Wed., June 11.—Peace verses .. ...Prov. 3:27-35
Thurs., June 12.—Diligence .....Prov. 6:6-11
Fri., June 13.—Wisdom verses .....Prov. 9:9-18
Sat., June 14.—Nuggets. .....Prov. 13:1-12
Sun., June 15.—Topic—Favorite Verses. II. In the Proverbs. Prov. 4:10-27.

Bible References.

One in Each Chapter.—1:10; 2:6; 3:1; 4:23; 5:21; 6:6; 7:2; 8:17; 9:8; 10:1; 11:5; 12:3; 13:7; 14:10; 15:1; 16:3; 17:1; 18:24; 19:17; 20:1; 21:13; 22:1; 23:23; 24:16; 25:8; 26:13; 27:1; 28:1; 30:7, 8; 31:30.

THE BURLINGTON CONVENTION.

The third biennial session of the Young People's General Convention of the Christian Church, South, held at Burlington Wednesday, Thursday and Friday of last week, was featured by a change of name of the organization, splendid reports of officers and several magnificent addresses. The attendance was probably as large as previous conventions, but was not as large as it should have been. Many ministers and leading laymen whose presence would have been of great value to the convention were absent.

The name of the organization was changed to the "Sunday School and Christian Endeavor General Convention" and all conference bodies are asked to change their names to correspond to this. Hereafter ministers and officers of the local conventions will also constitute this General Convention, together with delegates from individual Sunday schools and auxiliary organizations of the convention.

Officers were elected as follows: Rev. W. T. Walters, of Winchester, Va., president; A. W. Andes, Harrisonburg, Va., secretary; Rev. L. I. Cox, Treasurer. The editorial secretary will be elected by the executive committee.

Proceedings in Detail.

The convention was called to order in the Burlington Christian church at 10 o'clock Wednesday morning by Rev. W. T. Walters, president. The quiet hour service was conducted by Rev. P. H. Fleming. After enrolment of delegates, Rev. A. B. Kendall, the church pastor, made the welcoming remarks, which were responded to by Rev. C. E. Newman, of Henderson, N. C.

At the afternoon session Mrs. J. J. Lincoln read a paper on primary plans, which was followed by the annual address of the president. As the president's address will be printed in full in THE SUN we will not comment upon it now.

Rev. W. C. Wicker, of Elon College, delivered a very thoughtful and forceful address on "How the Child Learns."

At the evening session Dr. W. A. Harper, president of Elon College, spoke on "The Duty of the Church to Young People and *Vice Versa.*" Dr. Harper, as he always does, talked sound gospel and good practical sense.

The Convention was also favored at this session by a paper from Miss Bettie Stephenson, our Supt. of Young People's Mission Work on "Young People's Missionary Societies."

Thursday morning Charles A. Hines, editorial and field secretary, presented his report, which was adopted. This will be published in THE SUN next week. Mr. Hines then discussed "Co-operation with the Editorial and Field Secretary." Pending the discussion of some matters referred to in Mr. Hines remarks, a motion was adopted appointing a committee to consider a change of name and constitutional amendments. This committee was composed of W. T. Walters, J. O. Atkinson, C. A. Hines, S. M. Smith and H. E. Rountree.

At 11 o'clock Rev. H. E. Rountree preached the convention sermon. It was a very attractive and helpful discourse. He announced as his text "Open his eyes that he may see," and talked along lines of progressive Christian work.

At the afternoon session Mrs. W. H. Denison read a paper on the Cradle Roll, which was well received. Rev. P. H. Fleming discussed the home department in a very attractive way. Dr. Atkinson spoke on "Training the Teachers to go to Sunday School," and teacher training was discussed by others. At this session the committee on name reported and the report was adopted, changing the name as above stated.

One of the best features of the session was the address of Rev. W. H. Denison, Thursday night, on "Our Young People and Missions." He was followed by Rev. W. G. Clements, who discussed "Our Young People and Temperance."

The Closing Day.

Friday morning the report of the executive committee was submitted and adopted.

The committee on resolutions made its report. The Burlington people were thanked for the handsome manner in which they entertained the convention. The printing of the minutes of the convention was left to the executive committee. The work of the Women's Home and Foreign Mission Board and conference was endorsed.

The resignation of Rev. L. I. Cox as treasurer was accepted and Rev. J. O. Cox elected in his stead.

An amendment to the constitution was offered by Rev. C. E. Newman and adopted, thus abolishing the "standing" committees and substituting secretaries for the several departments. These secretaries were later in the day named as follows:

Teacher Training—Rev. H. E. Rountree.
Organized Classes—Charles A. Hines.
Elementary Grades—Mrs. J. J. Lincoln.
Home Department—D. R. Fonville.
Cradle Roll—Mrs. J. L. Foster.
Christian Endeavor—Dr. W. A. Harper.

This report of the committee on Organized Classes was submitted by Rev. W. T. Walters, recommending that the field secretary emphasize organized classes for the next year.

The address of the morning was delivered by Dr. Atkinson on "Reaching the Young People for Christ and the Church."

In the afternoon the committee on Christian Endeavor reported. Rev. A. B. Kendall delivered a very forceful address on "The Christian Endeavor as an Evangelizing Force."

Prof. W. A. Harper conducted a Christian Endeavor round table, which was both interesting and practical.

Rev. H. S. Booth, the eloquent pastor of the South Norfolk church, spoke on "Perils and Ideals of Young People." This was a very captivating and entertaining discussion.

(Continued on Page 10.)

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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A MESSAGE TO OUR WOMEN.

BY MRS. J. P. BARRETT.

(This paper was read before the Woman's Missionary Mass Meeting at Elon College May 27th.)

To-night I am thinking deeply of our work. My heart is aching, and the only relief I have has come through looking to Him who is the Author and Finisher of our faith. Lately a letter came to me from one of the most devoted Christian women in our Church. In it she said she prayed *more* for our mission cause than *ever* before. She felt that prayer was her best weapon—and she has prayed. It is needless for me to tell our women that they need to pray, for there are some things that can be done only through prayer. Our mission work, that we love so well, *will not be our work long* if we continue going on, as we have done for a few years. You remember that God threatened to remove the candlestick from the Church at Ephesus because of its unfaithfulness (see Rev. 2:5). To-night the thought has come to me that soon our Father may say: Take this mission work from the Christian Church and give it to another, since they will not care for it as it deserves to be cared for in the spread of the truth. If our work should be taken from us and given to another Church which is full of the mission spirit and work, which is using its time and talents and money in that work to decided advantage, what could we say but JUSTICE! I cannot bear to think that such a time will come, and may be much sooner than many of us think, when the Christian Church will have to hand over its mission work to another, and all because we have so poorly cared for it. Think of it! The dear little work which we have started, and which some of us have loved so well, may be given to another, unless we more readily and fully yield to the leading of the Spirit in caring for and supporting that work.

My reason for coming to you at this time is to plead with you to get together in prayer, in agonizing prayer, ceaseless prayer, that God may use us as a people in this great work for the real spread of the truth through the Christian Church, and in a better way than we have done it in the past. If we are to succeed, *really* succeed in building up the Kingdom of the Lord, then we must do better work and much more of it in the future, and it must be done in a way to insure greater thrift, or our Master may see it as a necessity to remove the candlestick from us—that is, take away our opportunity in the mission field. We are facing just that possibility now, and it is for us to say what the final outcome shall be. Shall our candle burn more brightly, giving light to thousands who are in darkness, or shall the candlestick be removed? In a larger measure that would leave us in darkness as well as the heathen for whom we are expected to care. Can we do it? From a human standpoint I should have to answer, No. But from the Christian standpoint, Can we do it? Then I should answer, Yes, in the strength of Christ, we can. May we not hear every Christian saying, Yes, in the strength of Christ *we can* and *we will*.

Then let us not forget that we, and not others, are responsible for our mission work, for its financial thrift. Think of what it might be, if only we were working as we ought in His strength. Shall we let our work suffer when we have the promised help to make it a success? Let me plead with our people to give all they can in time, prayer and money. Give your time to telling the needs of our mission work to others, pray that they may be used for the good of the cause in so doing, and give of your money as God has given to you. Remember that even without money you can be an instrument of blessing to the cause *through* prayer and talking to others who *can* give. It is a great help, comfort and even inspiration in a time like this to search the Scriptures to see what God has done through His people in other days. One thing is most encouraging, viz.: That we have no record of any instance in which God turned a deaf ear to the real cry, the earnest prayer of His people for help. It is recorded over and over again that they cried unto the Lord and He heard their cry and saved them out of their distresses.

The serious embarrassment of our missionary work is a time for real and prayerful heart-searching—not the searching of our brother's, our sister's or our neighbor's heart, but of our own, that if possible we may see why we are in such a condition financially, and also see what is needed on our part to make this great and good work, this God-given, this Jesus-commissioned work a real and mighty success. To this end we need His help and we need it now. We can have it, if we will to have it in the right way. If we truly pray, something will come to pass, and our mission work will be saved to us and we shall be given power to carry it on successfully, for He is able to guide us to that end.

We are here at the headquarters of our work—where we can see, we can hear, we can know, and knowing our needs, I feel that I must ask every praying one to pray, to pray mightily, for our mission cause. Do not forget that it is *still* true that some things are *still* wrought by prayer, and that God can use a praying heart in ways of which the world has not dreamed. I have thought much of our work—how it has suffered and how it is now suffering, and to-night— this blessed Easter night, March 23—in thinking over the situation, I turned to Psalms 18:6, and in reading it, I got comfort. Let me give it to you: "In my distress, I called upon the Lord, and cried unto my God. He heard my voice out of His temple, and my cry (my prayer, I take it) came before Him, even into His ears." Oh, let us work, let us give, but first let us pray and the mission situation will become a joy to us as a people, instead of a continual and perplexing problem, but we must be united, agreed as touching the petition we desire to make. Then when agreed, we can pray the prayer of faith and that always brings forth fruit. Let us try it in faith.

—The Japan Society of New York in giving a dinner May 23 to Hon. Geo. W. Guthrie, of Pittsburgh, newly appointed ambassador to Japan, refused to allow any wine at the table, using instead unfermented grape juice, as did Secretary of State Bryan at his diplomatic dinner.

THE BURLINGTON CONVENTION.

(Continued from Page 9.)

The convention came to a close with Friday evening's session. Splendid music was rendered. The addresses were by Dr. J. U. Newman on "Securing Recruits for the Ministry," and Hon. D. R. Fonville, of Burlington, on "Bible Knowledge as an Asset to Moral and Spiritual Life." Both men measured up to their favorable reputation as speakers of power and grace.

There are many features of the convention that deserve mention, but we can name only a few here. The work of Mr. Walters in the chair and Secretary Andes was without flaw. The convention was fortunate in having them at the helm and is to be congratulated on re-electing them. The music furnished by Misses Pitt and Barnes, and others from Elon College, on Thursday evening was immensely enjoyed and appreciated.

Friday afternoon in a few minutes Revs. L. I. Cox and J. O. Atkinson secured more than $100 to be used in clearing the convention's deficit. When this is paid the convention will have all old obligations out of the way. It is to be regretted that adequate provision has not been made for the future, but it is believed that the executive committee will attend to this.

THE CULTURE OF THE SPIRIT.

(Continued from Page 5.)

mental culture. Some of you are denying almost the necessities of life that you may attain the goal. Others are denying themselves for you. Your days and your nights are absorbed in it. It is cost, cost, cost, every inch of the way. The denial of those who have born you; your own denial in forgoing at least many of the comforts and luxuries of life; your sacrifice of inclination when the athletic field calls you and the social hour invites you; the days of delight and nights of pleasure—these are costs to be reckoned. Will we be less willing to pay the cost of the culture of the soul?

Let no one say this quest is not for me. Meet your doubts and discouragements squarely. If you feel you have failed today, the morrow is long and it beckons you with its promise. That promise is not vain. The more you realize of it the more does it hold out to you. The eagle may soar until he can fly no higher, the air becomes so rare but it is not so with the soul. The reaches of infinity are before us. Finality is the great heresy.

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying past to be lost on an endless sea.
Glory of virtue, to fight, to struggle, to right the wrong—
Nay, but she aimed not at glory, no lover of glory she,
Give her the glory of going on and still to be.

The wages of sin is death; if the wages of virtue be dust
Would she have the heart to endure for the life of the worm and the fly?
She seeks no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky,
Give her the wages of going on and not to die.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

Japanese officials at Tokyo assert that the participation of the Japanese government in the Panama-Pacific Exposition is not to be withdrawn.

THE BIEDERWOLF MEETINGS, GREENSBORO (CONTINUED.)

There were some features of the Biederwolf meetings I did not have the space to tell of last week.

On Saturday afternoon, May 3rd, a children's meeting was held. On Saturday night a brief service was held at the ware-house where about fifteen hundred people had gathered. At the conclusion of the service all formed a line from four to eight abreast and marched to court square singing gospel songs. At the square the streets were lined with surging humanity for a block in every direction and at the corner where arrangements had been made for speaking and singing the whole street was completely blocked. Here from the rear of a motor truck the quartette sang and Biederwolf spoke. This was the greatest street meeting ever held in Greensboro.

On the following afternoon at 3 o'clock a meeting for men only was held at the ware-house and one for women only at the W. Market M. E. Church. Monday night was "Church night." Every church had a "pew," and after the regular service which was briefer than usual, each church had a conference with its members and definite plans were made to cover the city by personal work.

Wednesday, May the 7th was mother's day. Flowers were placed at about a dozen places over the city for free distribution. Committees of young ladies were placed in charge of them and everybody was requested to wear a flower for mother's sake. At ten thirty o'clock "Mother's" services were held at the ware-house. An hundred or more rocking chairs were provided, and all the automobiles available in the city were called into service and sent all over the city for the old and infirm people, bringing them to the service. Hundreds were there. The service was adaptable and was great. They sang the old songs our grand parents used to hear sung by the older people. It was not "Jesus Lover of My Soul," that is new, but the old, old songs which were worded out by the pastor and sung by memory by the people. There were many there who will never hear those songs again. I wish there were some way to preserve them on down through the ages. I wonder why music lovers have not preserved them in their collections? The oldest person in the house was awarded a pretty boquet,—a Mrs. Hall, of this city, 87 years old, and goes to church regularly.

Thursday, May 8th, was children's day. A great service was held in the afternoon followed by a mammoth parade, led by a band, and each child carried a flag.

On Sunday, the eleventh, all the churches of the city, with a few exceptions, called in their services for the one union service to be held at the ware-house. Each Sunday school met at its own place, formed a line and marched in a body to the ware-house. It was a great sight to see these armies of Sunday school folks meeting at the ware-house about the same time, coming from every direction like the spokes in a hub. Each school had special assignment, was given a few minutes to make records and then Biederwolf took the meeting in charge. About one hundred and fifty Sunday school people were converted that morning. In the afternoon a men's meeting was held. About three thousand were present and about one hundred and fifty converted.

The following week was not characterized by so many special days. We are all now getting more interested and getting down to business. During the week he spoke on "The Atonement," "Hell," "Cards," "Heaven," "Theater," "Christian Science," "The Dance," etc. The subjects of amusement were discussed at the day services.

The meetings were closed on Sunday night. Union services were held again this day, excepting the Sunday schools. In the afternoon, he spoke on "Booze" for an hour and ten minutes. He is an uncompromising fighter of booze.

Biederwolf handles sin with a rough hand and no language nor term is spared to place it in its proper place; and yet he carries a heart of great love and is just as careful and as anxious to bear every one in his arms of love to Jesus. He said a great many things I would not have said and did some things I did not approve, but I take that to be no reflection on him. The facts are that he did a great deal of good in the city and the churches are now receiving many good and substantial members as a result thereof. Notwithstanding the criticism which usually is meted out to such meetings by certain classes, many of this town who have not been in sympathy with such Christian endeavor are now saying that they believe this meeting to be the best they ever saw. The pastors are laboring hard to make their follow-up work count and it's going to count.

H. E. ROUNTREE.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

They make a book 5 x 7 inches in size, 128 pages, red cloth binding—a handsome, attractive volume. Price 35c per copy postpaid.

BUY THIS BOOK FOR THE CHILDREN

The
Christian Publishing Association
Dayton, Ohio.

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

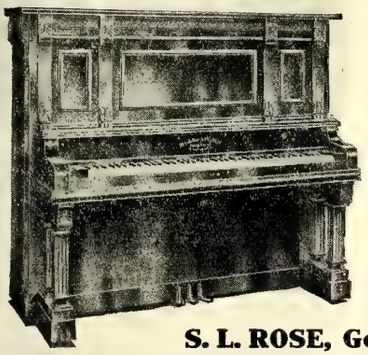
As they are distributing this book free, anyone wanting a copy should send their name and address at once.

Religion has no meaning without righteousness.

Cough Hard? Go To Your Doctor

Stop coughing! Coughing rasps and tears. Stop it! Coughing prepares the throat and lungs for more trouble. Stop it! There is nothing so bad for a cough as coughing. Stop it! Ayer's Cherry Pectoral is a medicine for coughs and colds, a regular doctor's medicine. Use it! Ask your doctor if this is not good advice. J. C. Ayer Co., Lowell, Mass.

BUY A PIANO FOR YOUR HOME



Even those who think they can not own a piano may own one at a very low cost. As a boy, I longed for music, but had to forego that pleasure because of the high prices charged for pianos. My boyhood home would have been complete had there been a piano in it.

I can sell you a high grade piano with a 10 years guarantee by the Manufacturer, with high grade workmanship and finish for $150.00.

If the piano is not satisfactory after 30 days trial, money will be refunded.

S. L. ROSE, Goldsboro, North Carolina

CURES HOG CHOLERA

Last spring cholera got among my hogs and one died before I really knew they were sick. Two others were very sick when I noticed them, and as I had bought two of your Brick for the horses, I decided to give it a trial. I dissolved half a Medidated Salt Brick in some swill, giving this to the two sick hogs and in a few hours I gave the other half to them. They seemed to improve so nicely, I bought several of the Brick and gave it to all my hogs and have not lost another one with any kind of disease. One of the sick hogs lost all of his hair, so this is proof that they had cholera.

CHAS. O. GREEN,
Newberry, Fla., February 6, 1911.

BLACKMAN STOCK REMEDY COMPANY
Chattanooga, Tennessee

Excursion to Richmond, Va.

—VIA.—

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Premier carrier of the south.

TUESDAY, JUNE 10, 1913

LOW ROUND TRIP FARES AND SCHEDULES AS FOLLOWS:

Leave	Goldsboro	6:45 a. m.	$3.50	Leave	Mebane	8:33 a. m.	$3.25
"	Selma	7:33 "	3.50	"	Hillsboro	8:55 "	3.25
"	Raleigh	8:35 "	3.00	"	Chapel Hill	8:20 "	3.25
"	Gibsonville	7:55 "	3.50	"	Durham	10:00 "	3.00
"	Burlington	8:12 "	3:50	"	Oxford	11:13 "	2:50
"	Haw River	8:23 "	3.25				

Rates in same proportion from all other stations.

Arrive Richmond special train 3:45 p. m. Returning special train will leave Richmond 7:30 p. m., Wednesday, June 11th, 1913.

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at special money-saving terms for a limited time. We carry the school to your home. Study duding spare hours. Good position guaranteed. Typewriter can be furnished at low cost. Write at once to **Miss Pearl L. Holman, Principal, CAROLINA COMMERCIAL SCHOOL, Asheville, North Carolina.**

ANSWERS TO PRAYER.

He who believes the Bible must also believe that God answers prayer. And no one should pray at all, unless he believes that there is a God in heaven. But, while it is true that God answers prayer, it is further true that not every prayer is answered. It is probable that not one half of the prayers in the world are answered. It is a question which no human being can settle. Yet the fact remains that very many true prayers are answered in God's own way and time. A Christian woman in a letter to a Christian Herald, says: "I am near three score and ten. Last summer, in order to save life, it was necessary to have an operation performed at the hospital. Two Christian men, who carried me from the house to the doctor's automobile, to be taken to the hospital, afterward went to their knees in prayer that I might be spared to return home. Many other friends, besides relatives, as soon as they heard of my condition, besought the Lord for my recovery. All seemed to believe that their prayers would be answered, though doctors and nurses despaired of my life, and I was willing to go or stay. He who rewards faithful prayer heard and answered, and my strength has so nearly returned that I feel well enough to resume my work for my Master." There is no good reason to doubt this testimony. It accords with that of very many other people in regard to various cases. It is probable that a considerable number of people, who have read this account, will conclude that all seriously sick persons would be soon healed by God, if the right kind of prayers were offered; but such a conclusion is not warranted, for it is a fact that very many sick persons have not been restored to health, though the prayer of faith has been offered in their behalf. We may say that there is a mystery in this thing, yet it is a fact. For reasons, known only to God, thousands of ill people have died, notwithstanding great faith and much prayer. I have seen examples of it in my own experience. God has answered my prayers for some very ill people, while in other similar instances he has not answered them in like manner, nor at all. But let us keep praying.

C. H. WETHERBEE.

MRS. VEST FELT LIKE CRYING.

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women, has been so successful as Cardui. It goes to the spot, relieveing pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.

A Royal Baking Powder Hot Biscuit is the luxury of eating

—MADE AT HOME—

SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

Rates in same proportion from all other points.

For detailed information, schedules, Pullman accommodations, etc., ask your agent or communicate with.

J. O. JONES,
Traveling Passenger Agent,
Raleigh, N. C.

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

Officers of the Orphanage.
E. M. Carter, Supt., Elon College, N. C.
J. O. Atkinson Chairman Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College.

Amount brought forward ..		$1,575.21
MONTHLY S. S. OFFERING.		
Wadley, Ala.	2.00	
Oak Grove, Ga.	1.56	
Ebeneza	1.50	
Virgilina	1.00	
Linville, Va.	1.18	
Oak Level	3.32	
Palm St., Greensboro	3.22	
Henderson	3.35	13.81
SPECIAL		
Christian Union	5.32	
F. W. Lawrence	1.00	
O. D. Lawrence	1.00	
J. W. Yow	1.00	
Mrs. O. D. Lawrence	.50	
J. A. Awman	.50	
I. F. Craven	.50	
Miss Laye Lawrence	.50	
Miss Pauline Lawrence	.25	
Mrs Malice Leach	.25	
E. R. Yow	.75	
J. L. Blassingham, on support of child	10.00	
B. F. Winner	1.00	
Tyler Bowlin, work	1.00	
4 lbs. butter	1.00	24.57
Total		$1,613.59

Rev. D. A. Keys, Mrs. J. W. Manning and Mrs. Norfleet were among the number of our friends who visited us during the Woman's Missionary Convention at Elon College. We were glad to have them visit us.

Elsewhere in this department I give an open letter written by T. J. Ogburn; how he appreciated the singing of the Orphanage Class.

We have been favored with an invitatin to attend and take part in the picnic of the Masons of Union Ridge the first Saturday in August. We are hoping to have a good day.

LISTEN! LISTEN!!

We are finishing up the work on the water and sewerage. Will use water from the tank to-night (May 29) and will get the sewer finished by the middle of next week. This sounds good to us. You can't imagine how much the girls, those who have to bring the water, are rejoicing over the thought of having the water in the house, and at the wash-tubs. But the unpleasant task comes when we have to borrow $600.00 to finish paying for this work.

DONATIONS:

Miss Annie Staley, 2 dresses, 1 jacket, 1 cap. Mrs. C. H. King, 1 pair shoes.

HE SACRIFICED FOR HIS PARENTS

There is a celebrated charity school in London, called the "Blue Coat School." It bears this name, because the scholars there all wear blue coats, with long skirts to them. And this is a story about one of the boys.

In the "Blue Coat School" one of the boys who was in the habit of saving a part of his meals, and all the bits and scraps he could gather from the table, after their meals were over. He used to put them in a box near his bed, and keep them there. This lead the other scholars to talk against him very much. At first they thought he was greedy and kept him there to eat at night, when the rest were asleep. Some of them watched him, but he was never seen to eat them. Once or twice a week he used to make a bundle of the contents of the box, and go away with it.

Then the boys thought he meant to sell them and keep the money. They concluded that he was a mean, miserly fellow. They refused to let him play with them. They joked about him, and called him hard names, and persecuted him in many ways. But he bore it patiently, and went on saving and carrying all he could honestly get.

At last they complained of him to their teacher. The boy was watched, when he took away the next bundle. He was seen to go into an old worn-out building which was occupied by some of the poorest people in the city. There he made his way to the fourth story of the building and left his bundle with a poor old couple. On inquiry it was found that these were his parents. They were honest, worthy people whom age and poverty had reduced to such a condition of want that their dependence was the food thus furnished by their son. He was willing to deprive himself of food and bear the reproach and persecution of his school-mates in order to do what he could for the support of his parents.

When the managers of the school heard of it, they provided relief for the poor boy's parents and gave him a silver medal for his praiseworthy conduct. Certainly he deserved the medal and the praise of the people. "Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee."

"GOD WILL TAKE CARE OF YOU"

Six months ago I heard the orphans at Elon College sing "God will take care of you," before the Annual Conference of the Methodist Protestant Church. I have heard some grand music. "The Halleluia Chorus" sung by a choir of one thousand voices was sublime and almost overwhelmingly inspiring. The singing at the Ecumenical Conference on Foreign Missions, in Carnegie Hall in 1901, I can never forget. And I could mention other occasions whose music has wonderfully thrilled me. But I eannot recall any singing that has cheered and comforted me more than has the children's singing of these beautiful, simple words. They sang them into my very inner soul. And those sweet voices have been ringing in memory's ear and have hundreds of times given me new hope in God. God bless those children! You can never know, as I can never tell, what a blessing they have been to me. I cannot discard the impression that I ought to express my gratitude to them and to the skilful leaders who so carefully trained them, and to the noble Institution which has made such excellent work possible. I am trying as I grow older to cheerish and express more and more the thankfulness every benefit I receive should call forth. This simple and sincere expression may give encouragement to those who have so sweetly helped me—I hope it will. And as long as I live, in every trying hour, and when I shall come to die, may those children's voices still cheer my almost fainting and yet trusting heart with the sweet words, "God will take care of you."

T. J. OGBURN.

KANSAS WOMAN HELPLESS.

Lawrence, Kansas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.

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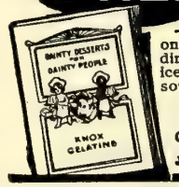

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"QUICK WHITE" (in liquid form with sponge) **quickly cleans and whitens** dirty canvas shoes. 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. **"ELITE"** size, 25 cents.

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ELON COLLEGE, N. C.

THE NEED OF GOD.

This ample, splendid, fruitful, energetic, prosperous America of ours is not, perhaps conscious enough of all its needs. It has many of them, but none is greater or more pressing than its need of God.

This is not an arraignment of our morals. For all our outcry against political and financial corruption, we are, as the world goes, a moral people. We are a generous people, a kindly people, a sympathetic people, ready to respond abundantly to the appeal of any form of want or suffering.

But this habitual kindliness and conventional morality, on which we pride ourselves too much, covers but cannot hide the deeper need of which *The Companion* wishes to speak. Look back at the past, at the history of all the nations of the world; how many peoples do you find who show in their common daily lives as little sense as we show to-day of what you may call, if you will, "the not-ourselves," "the spiritual mystery," "the divine"? There is no better name to call it by than "God."

We have churches, you protest. So we have. But there are some who do not go to them, and not all of those who do go, listen. And what is far more important, in most cases God is left in the church. Who names His Name in the rush of business or in the tumult of pleasure? How many of us—writer, lawyer, doctor, broker, politician, or club-woman—connect the thought of Him with any absorbing interest of our lives?

There are various reasons for this. One is the real decay of belief, due to the subtle infusion of science, or misunderstood science, into all our thoughts. And there are others. But the most curious of all is an excess of reverence. From time to time of the original Protestant revulsion against the undue familiarity of the middle ages with saints and things divine, there has been a growing tendency to remove God further and further from common daylight and common dust and toil and common tears and laughter into the shadow of shrines and the dim odor of sanctuaries, until we have taken Him from all contact with our real lives, where everything must dwell that is to touch us with any vital power.

The process has gone on so quietly that we have not been conscious of it, has gone on so far that we have lost all appreciation of its significance; yet it offers one of the greatest problems that the twentieth century has to deal with, greater far than any political or economic problem. A nation can get on without kings, without navies, without air-ships, without telephones; but no nation has ever long grown and flourished and triumphed without God.—*Youth's Companion.*

THE UNPAID DEBT.

Fifty years ago a great host of young men gave up their chance for education, their business prospects, their hope of marriage, and went forth to fight for an ideal. More than 300,000 of them never came back, and of those who did survive, many returned broken in health and beaten in the race. In every high and noble sense these last gave up their lives for the great cause as truly as those who left their bones upon the battlefields, for they gave that which makes life best worth while.

The ideal for which they so cheerfully and modestly made their sacrifice was the ideal of country, of patriotism. They fought that their homes might continue, and that the principle on which this nation was founded might live in the hearts of men and persist from generation to generation, throughout all time.

Because they did that thing, we put aside once every year our common duties for a day, and following an ever-lessening line of bent old men, we seek our cemeteries, there to lay flowers on a constantly lengthening row of graves.

Do we thus discharge our obligation? Neither in kind nor in amount—and if we pay at all, it must be in kind. From every star-marked grave the blood that was shed on our behalf is calling to us to take up the burdens and meet the duties of our day as the men who fought in the sixties met theirs. Of what avail is their sacrifice if we, their heirs, shall fail to pass on unimpaired the patrimony that they bequeathed to us; if, through cowardice, we neglect to right our social wrongs; or, through indolence, fail to oppose corruption; or, through indifference, allow the channels of our public life to become polluted?

They were men, those idealists who marched forth in the sixties. What matters to them, or to those who survive them, the offering or the withholding of a few flowers once a year, if we fail to read aright the lesson of their lives? The national debt recorded in the books in Washington is not the only one, or the greatest. There is another, written in the hearts of all of us; and that one we cannot pay in dollars and cents, but only in service

THIS VALUABLE BOOK IS FREE.

Here are a few of the subjects covered in a little book entitled "How to Plant and Grow Fruits and Ornamentals" being distributed free of charge by the J. Van Lindley Nursery Company, Box 207, Pomona, N. C. Planting and care of fruit trees; Hints on Transplanting; Pruning; Spraying; How to Make the Home Grounds Attractive; Best Shrubs, Vines and other Ornamentals to Plant; How to Kill Mildew and Thrip on Roses; Grapes and Their Culture. In fact, it is a complete treatise on lawn, flowers and orchard culture and is really worth paying a price for. If you are interested in an attractive home or making the orchard pay, write at once for a copy of this book.

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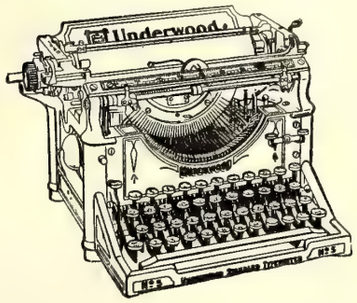

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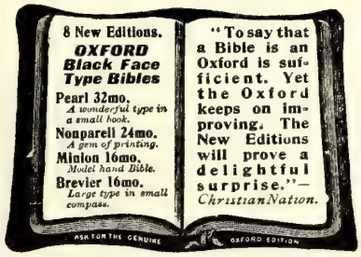

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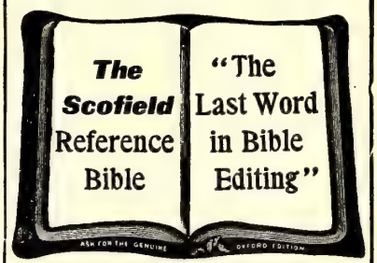

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CHRISTIAN CHURCH CONFERENCE

The second annual session of the Delmarvia and Pennsylvania Conference of the Christian Church closed here last Saturday evening after a most successful two days' session. Delegates from the six churches constituting the Delmarvia Conference, four in Delaware and two in New Jersey, were present. Rev. M. W. Butler, pastor of Gulf Mills Christian Church at Conshohocken, Pa., presided at all of the sessions. The reports from the churches within the bounds of the conference showed increased activity along all lines, with prospects of greater work during the coming year.

A committee of three, including the president of the conference, was appointed to investigate openings for the establishment of Christian churches in Delaware, and Maryland, Virginia and Pennsylvania, in localities where there are but few churches or where the inhabitants of a place warrant the establishment of another church, without detriment to the established churches in those localities. Philadelphia was especially mentioned as one of the proposed places for the establishment of a church. Offers of consolidation with the Christian Church now established on the Delaware, Maryland and Virginia peninsula, from other denominations, were received and the executive committee of the Delmarvia Conference was given power to act in the vocation of conference looking toward such amalgamation or consolidation.

Dr. W. W. Staley, of Suffolk, Va., a fraternal delegate from the Southern Christian Convention, of which he is the president, bore greetings from the Southland, where the Christian denomination has a large following, commending the advancement of the Christian Church in this part of the country and district success and a bright future. Dr. Staley preached the Sunday evening sermon at the People's Christian Church here, the seat of the conference, and also at Wyoming Sunday afternoon in the New St. Paul Christian Church at that place.

At the close of the morning service the following candidates for admission to the conference were ordained by President Butler, assisted by Dr. W. W. Staley, Dr. A. W. Lightbourne and Rev. George L. Price: Wingate D. Short, Georgetown, Del.; E. Crawford Graham, Wyoming, Del., and Alexander Campbell, Philadelphia.

Rev. M. W. Butler, of Conshohocken, Pa., was re-elected president of the conference; Professor Wesley Webb, Dover, vice-president; H. E. Lynch, Dover, secretary; W. J. Benson, Dover, treasurer.

There are at present six churches and eight ordained ministers constituting the Delmarvia Conference.—*State Sentinel, Dover, Del., May 31, 1913.*

Oak Ridge Institute

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A High-Grade Fitting School For Boys of Character

Dedicated to the Earnest Cultivation in its Pupils of Good Health, Sound Learning and Sincere Manliness.

Whether viewed from the standpoint of health, accessibility, beauty, moral and social surroundings or freedom from evil influences, the location of Oak Ridge Institute is IDEAL. In the Piedmont hills of Guilford county, 1000 feet above sea level, in view of the beautiful Blue Ridge. It is in "God's country," away from the distractions and temptations of town or city life, while on the other hand, the quietness, high moral tone and wholesome atmosphere of Oak Ridge, combine every incentive to perfect physical, mental and moral development.

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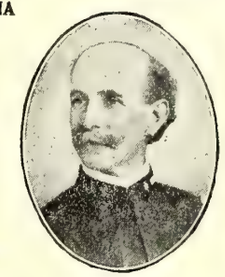

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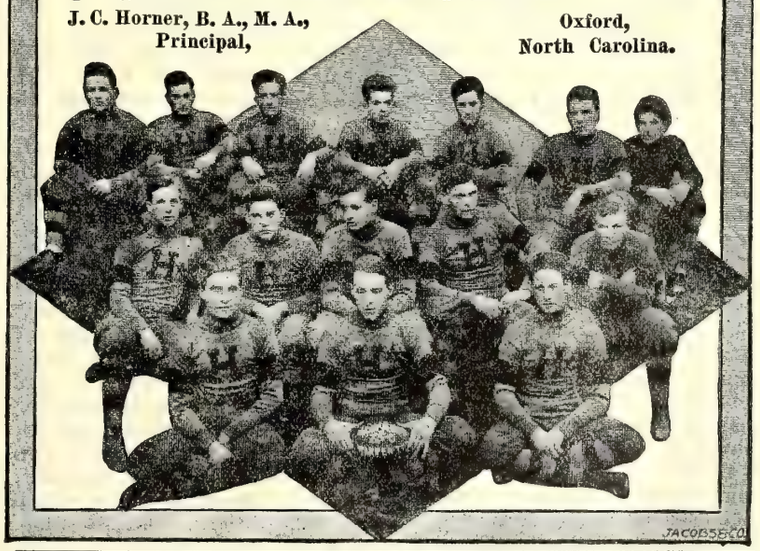

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THE COMMON COMMUNION CUP FORBIDDEN IN CHURCHES.

A recent order issued by the Ohio State Board of Health regarding the uses of the public drinking cup, prohibits the use of the communion cup in church services.

The same or similar laws have been passed by many other States, and it would now appear that the time is not far distant when the use of the common drinking cup, whether in church, school or other public place, will be against the law in every State in the Union.

For a number of years the prejudice against the common communion cup in churches has been growing. Today thousands of churches all over the country are using the individual cup service with the result that participation in this service has been materially increased by doing away with the very natural fear of contagion.

"Cleanliness is next to Godliness," and certainly the church is to be commended for adopting reforms that promote cleanliness. —*Presbyterian Standard.*

—The separate Presbyterian assemblies are in session in Atlanta, Ga., this week. It is thought that these will form an organic union. There are a dozen or more different Presbyterian Denominations.

DEATHS

Garrison.

Near Glencoe Cotton Mills in Alamance county, N. C., May 29th, 1913, Annie Florence Garrison, wife of Lawrence Garrison, at the age of 35 years, 7 months, and 26 days. She had been a consistent member of Union Christian church for 15 years. Her husband, two sisters and mother are sorely bereaved by her death. Funeral and interment at Union church, conducted by her pastor, Rev. J. W. Holt, assisted by Rev. C. C. Peel.

J. W. HOLT.

Long.

Peter Anderson Long, son of the late Joseph Anderson Long and Elizabeth Wagoner, died near Mebane, N. C., May 27th, 1913, at the age of 60 years, 4 months, and 8 days. He was a member of Long's Chapel Christian church and leaves a widow and two daughters who mourn his death. Interment and burial services at New Providence Christian church, conducted by Rev. J. W. Holt, assisted by Dr. E. C. Murray, of Graham, N. C.

J. W. HOLT.

THE STILL HOUR.

At the close of day, when its cares have sped and the quiet night is around us, how sweet it is to be with Jesus! To be alone with Him! What a refreshment it is, a well in the desert, the shadow of a great rock in a weary land. Home feeling is everything. How the cares of life ebb away, and the sorrows of yesterday are as the clouds that swiftly pass to come no more. We can almost welcome the trials of life, for if they lead to such fellowship, they have been as the dew to Israel. We can tell our dear Savior things we would not care to whisper to another, knowing that in the secret of His tabernacle He will hide us. He will understand where others either cannot or will not. But here, what a refuge! He knows. He will not misunderstand. He will be pitiful and merciful, for He remembers that we are dust. His presence is light, as when the night is gone and we raise the blinds and let in the sweet and gentle morning. There is no otherwhere like this, and as one might turn aside where the springs are full and the flowers are in bloom and the birds are singing sweetly, and there is a peace above expression and a fragrance that touches the soul, so here when the day is done there wait the sweet repose and the blessing. It is a time when patience comes back, and sympathy, broad as humanity, comes with it. Hatred, with its vulture wings, flies out into the night, and the dovelike presence that hovered above the Nazarine fills all the hour with an ineffable love. With Jesus! Is there any tryst that will stir the best that is in us like that? The day is not half so dull and the night is bereft of its darkness. If there has been a casket in the home, and the dear face within it has looked unresponsively into ours, we can look into the face of Jesus and understand that "it is with the righteous well." The night shall be as the morning. The grave becomes the portal of the Savior's happy home and the grief of the rent heart is turned to the sweetness of the holiest hope. We seem to be nearer Heaven and the coming glory when we are alone with Jesus.—*The Lutheran.*

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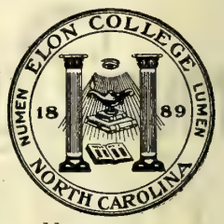

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VOL. 65 ELON COLLEGE, N. C., JUNE 11, 1913 NO. 24

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Good Tidings.

Only the evil minded love to bear about, from person to person, evil tidings. There is no surer mark of him that thinketh evil in his own heart than that of passing on to others the evil which he himself hears. On the other hand, to call to view Isaiah 52:7 "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good that publisheth salvation." There is no such pronouncement in all language upon him that hasteneth to publish the bad. And there is no reward in carrying evil tidings save that of satisfying an evil mind and a degenerate heart. When one finds one's self hastening to publish an evil report one would better tarry awhile and pray.

Tempora! Mores.

Human nature may remain about the same; but times and customs change greatly—even customs deep seated and well fixed. An ex-President of the United States went into court, away out in a Western State, at great expense of time and means the other day, to prove that he was not an habitual drinker. He deemed it worth while for the sake of his good name, at any cost to show that the accusation that he did drink was false; for such a charge against a public man in our time is dangerous, if not deadly, to all his public hopes and political ambitions. Yet it is a well known fact of history that it was rather a boast of himself and his admirers that Daniel Webster could drink tumblerfuls of whiskey and keep going. So far as we know Webster never lost a vote even if on occasions of appearance in public he was so nearly drunk he could hardly stand unaided.

A Select Company.

The most noted and select company that ever gathered on this earth was not in a throne room, nor in a palace of state, nor in a mansion of the mighty, nor on a battle field, nor a ball room floor—*but in a Christian prayer-meeting.* There were just seven present, seven notables, the most celebrated seven that ever honored this planet with their presence, to wit, Peter, James, John, Moses, Elijah, the Son of God, and the Shekinah (from which came the heavenly Voice). Of this company Summerbell in his "Mountains of The Bible" thus speaks "Blessed company! a company the most select of the universe! a company gathered from heaven and earth, come to the Christian prayer meeting! Not very many of them, only seven; but Jesus was in the midst of them." Any company is safe and select where Jesus is in the midst. And no company is worth seeking or keeping unless Jesus is in the midst.

Sin Cheapens Life.

One would naturally suppose, because of the doom to follow, that a hardened sinner, a man of notoriously evil habits, would hold this life at high price, and would greatly dread to die. He does not. Sin has taught him to put a poor estimate on his own life, and on the llives of others. Out in Nevada they allow criminals under sentence of death to chose their own method of execution. The other day a criminal plead to be shot to death. His plea granted, he took his stand and watched with stolid indifference all the preparation for his taking off, and then without a tremor looked into the throat of the guns that belched forth his own death potion. That was not bravery. The criminal was a notorious murderer. Sin had reduced the price of human life for him, both the life of others and that of himself. "The wages of sin is death." (Rom. 6:23). That is, for the wages of sin one puts aside all the value of life, and pays death.

The Bible In China.

The entire Christian world was agreeably amazed recently when the request went forth from the officials of China that Christians everywhere, on a given day, pray for the success and permanence of the Chinese Republic. Again there was joy and surprise when the message came forth that the day set apart for prayer by the Christians was reverently observed in the various Christian communities of China itself, and that such throngs gathered at the churches and places of prayer as had never before been seen in the Celestial Empire. This awakening was not in a day, but, as is apparent now, a little leaven has been leavening the whole lump. During 1912 the British and Foreign Bible Society alone printed in Chinese 1,868,000 copies of the Bible, and these, of course, were all circulated in China only. This one society the current year has circulated in China 16,450,475 copies of the scriptures. Now comes a letter from the Vice-President of the Chinese Republic to the National Bible Society of Scotland: "To convey an expression of my deep appreciation of the noble work which your society has carried on for so many years in our country." The Bible is doing its work in China. The miracle of all the ages is this Book of books and, as it has proven the awakening of China, it will prove the awakening of any community or any family, which has been heedless of it, and which, by study and research, meditation and prayer over it, becomes familiar with its great teachings. Give the Bible a chance.

The Divine Signal.

In beginning a race a signal is given. Sometimes the signal is the tap of a bell; sometimes the outward wave of the hand; sometimes the waving of a red cloth, or the dropping of a flag; most often it is the count, "one, two, three." We are all in the race of life. And the Bible, the Book of life, contains and repeatedly points out a signal—the Divine signal. It is contained in the four words "I am with you." You will find this signal at the parting of the ways, at every new crisis, in the beginning of every great event. It was given to Abraham when he went out from Haran, "Lo I am with you," it was given to Isaac when he went to Beersheba; to Jacob when he left Bethel, to Moses when he was sent to Pharaoah, to Joshua when he entered the land of Canaan, to Gideon, when he went up against the Midianites, to Jonathan, when he went against the Philistines, to Solomon when he took the throne; always and ever when a great epoch was beginning and the man of God who was to make the beginning relied upon God. "Go, and I am with you." Our Savior employed the same signal in imparting the great commission "Go ye and teach all nations: * * * and, lo, I am with you, even unto the end." (Mat. 28:20). If the divine signal is given you for the race you need have no fears whatever as to the outcome. You are in to win. For, said John Wesley, "One with God is a majority." And better still with Paul "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Whom He Did Foreknow.

Our God is from everlasting to everlasting. A thousand years in His sight are but as yesterday when it is passed. There is no present, past, or future with Him. All things that are to be are as if they had already been, so far as His all-knowing mind is concerned. He knows all peoples everywhere. Knowing them now He knows them to-morrow, next year, next century, forever. Whom He did foreknow! He foreknew everybody. Before the world was He knew who would be. He knows now all who are to be—not some, but all. "Whom He did foreknow He did predestinate." He foreknew all. Therefore He did predestinate all. And God never did predestinate any mortal being to do wrong, to engage in sin, or to be lost. As N. Summerbell points out, the Bible gives nowhere an account of any man anywhere being predestinated to do wrong. God foreknowing all, predestinated all to do His holy will. And wherever sin abounds grace does much more abound; so that if any are lost it is not because God predestinated them to be lost, an unthinkable as well as an unbiblical proposition, but in spite of the fact that God predestined them to be saved, and then "gave his only begotten Son that whosoever should believe on Him should not perish, but should have everlasting life." Whom He did foreknow, them He did predestinate. He foreknew all. We are all made both to glorify His holy name, and to be glorified by Him. If any man does not glorify the name of God, he falls below that whereunto he was made. All men, everywhere should glorify and magnify His holy name.

Mr. John D. Rockefeller has just made a gift of $500,000 to the Rockefeller Institute for Medical Research, New York, to establish a pension system for members and associate members, and also for their widows and orphan children.

EDITORIAL

ELON COMMENCEMENT.

Elsewhere we give in detail an account of the 23rd annual commencement of Elon College. This, we are sure, will be read with interest, for Elon has come to be the Mecca of our Christian hosts, and hundreds look forward to the annual commencement as a milestone that marks the way to larger and greater things in our educational attainments. No write-up, however, can give any adequate idea of the spirit of these annual occasions, and the inspiration to be had by attendance upon the same. The activity and hope of youth, the advice and the counsel of maturity, the words and the wisdom of the learned, the deep interest and the universal attention to all things done and said, serve to give an impetus to thought, a thrill to life, and a joy to the heart, such as no other occasion affords.

The commencement is a beginning of new resolves for the institution, of larger plans for Trustees, of nobler ideals for all, and is, in itself, an education in epitome. He who has not attended an Elon commencement has not caught the first glimpse of Elon's future, for we read the facts of to-morrow only in the light of the ideals and dreams of to-day. At commencement time students become men and women of future influence and eminence, class rooms become too small, buildings too meagre, the campus not large enough, and all plans and projects so far executed seem to be too insignificant for future demands. Anybody on commencement day at Elon College can readily see that every building, so far erected, is too small, and if future demands are to be served, larger endowments must be had, greater equipment supplied, superior things must be undertaken. Twenty-three years of Elon College achievement packed into pulsating, thrilling life, on commencement day, teaches us beyond cavil or question that the most sanguine have not yet dreamed of the large things the future has in sight for us.

Last year a magnificent building was erected, one of the handsomest and best equipped in the State, a gymnasium that would do honor to any State University, and the Board of Trustees decided that the coming year another building, a Ladies' Hall, must be put up to accommodate at least forty young women, in which these may get their board at cost. A 50,000 gallon steel water tank on a 100 foot steel tower is to be erected at once as a necessity. These are declarations merely that every improvement calls for at least two more improvements, and the volume of the work increases with the passing years. The Treasurer of the College reportel receipts the past year of $73,242.21 from all sources, and disbursements of $72,228.84. Of this amount, $27,694.52 was paid for improvements of a permanent character, and $7,756.75 was paid on Special Fund indebtedness.

The President's report showed progress along all lines. The enrollment during the year was the largest in the history of the institution, being 358 in all departments. Business of the institution and the government of same have grown to such extent that the Board of Trustees deemed it necessary to give to the President as help in the management three deans, to wit: Dr. J. U. Newman, College Dean; Dr. W. P. Lawrence, Dean of Men; and Miss Bessie Urquhart, Dean of Women. These deans will assist the President in the discharge of his duties of management and government, giving him more time for outlining the policies and developing the educational and financial problems of the institution.

The grand climax of the commencement occasion was the decision, on the part of the Alumni Association, to assume the task of paying for the new gymnasium, which was erected the past year at a cost of $26,000.00. The outgoing class set the pace for the undertaking by subscribing $1,500.00 of the amount. This handsome structure will be known as the Alumni Building. and it is certainly a credit, both to the Alumni, and to the institution.

One of the most pleasing incidents of commencement, as well as one of tht most fitting, was an interruption on the part of Rev. W. T. Walters, Winchester, Va., in behalf of several friends, who presented to Dr. J. U. Newman, the oldest member of the Faculty in point of service, a purse of $75.00 in gold to enable him to attend the Bible Conference at Northfield, Mass., during the vacation. This was a mark of deserved esteem and was a deed both generous and gracious.

The magnifictnt Alumni address by Mrs. J. K. Ruebush, of Dayton, Va., was a source of great inspiration to all who heard it, and proved that this alumna of the institution, though some years removed from graduation day, had in no manner relinquished her love of learning. It was an interpretation of the spirit of the times that would have done credit to any speaker of national reputation. It was an utterance of wide scope, beautiful in diction, liberal in preparation, and eloquent in deliver y. There was no utterance of the commencement that surpassed it in sweep of thought, in breadth of scholarship, and in power of presentation.

It is no reflection on past commencements to say that the twenty-third was the best of all, and this is as it should be, for everything of life, in order to be life, must grow, and commencements, as well as Colleges, grow.

Elon College builded upon the prayers and sacrifices of a loyal and devoted people, is destined, under divine guidance, to grow into mighty proportions, and make large contributions, in culture and character, to the kingdom of our God.

THE CHURCH.

The Church increases in power and influence even in New York, the "Babylon of America." On Manhattan Island church edifices are now in course of construction, or nearing completion, representing an expenditure of nearly four and a half million dollars. The mightiest factor and the greatest institution in the United States is not our standing army, nor our navy, nor United States Steel, nor Standard Oil, nor the American Tobacco Company, nor the Democratic party, nor the Republican party, but the Church. And the Church never was as potent, wealthy, aggressive, energetic, influential, universal and invincible as it is today. We of this generation have lived to realize that Christ spoke a prophetic truth when He said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it," (Matt. 16:18).

EXPLANATION.

—We regret that much important matter is left out this week, The Woman's Missionary Department, Suffolk Letter, Elon College Notes, and other matter far more important than much we carry. But our Mergenthaler was smashed and the part had to be ordered from New York before we could set any type. We had to use, therefore, what was already up, and then we are delayed a day in mailing. Pardon us this week, for all the troubles come in showers.

NOTES AND PERSONALS.

—Rev. T. W. Stroud, Chapel Hill, N. C.: "I am well pleased with The Sun. Enclosed find a renewal."

—Rev. L. E. Smith changes his address from 60 University Place, Princeton, N. J., to 1412 S. Clinton Ave., Trenton, N. J. He writes: "Have been very busy since the Seminary closed. Will write about my summer's work at an early date."

—Rev. M. L. Bryant and wife who have been in Asheville the past two years for the benefit of Bro. Bryant's health are visiting in Berkley, Va., the home of Sister Bryant and the scene of Bro. Bryant's successful pastoral labors.

—Our sometimes esteemed contemporary, the *Virginian-Pilot,* of Norfolk, loses no opportunity of taking a fling at prohibition, and the prohibition movement. But unless all signs of the time fail our estemed will yet live to make its daily visits from a city and a state honored and redeemed by the strong arm of a prohibition enactment.

—Our distinguished friend, Senator Cook, of *The Uplift,* Concord, N. C., will accept our thanks for the following: "Mr. and Mrs. James P. Cook announce the marriage of their niece, Miriam E. Dumville to Dr. Richard Morrison King, on Wednesday, June the 4th, 1913, Concord, N. C."

—Rev. C. H. Rowland, Franklin, Va.: "I am ashamed that I have not written you how much I appreciate the improvements in The Christian Sun, but it has been in my heart all the time. It is the equal of any religious newspaper, and to me it is the greatest in the world, because it was coming to my home before I came."

—Under date June 2, Rev. J. G. Bishop, D. D., Dayton, wrote "Yours with enclosure of an additional sum of $32.00 contributions for our personal benefit is at hand; and again I want to assure you of our sincerest thanks to yourself, and through you to the contributors. Now that flood conditions are eased up I hope we all may turn our eyes and thoughts, as far as possible, to the great multitudes engulfed in sin, and do what we can to give them the Gospel of Life and Salvation. With gratitude."

—Rev. R. L. Williamson, Luray, Va., writes, under date of June 2:—"I am rather late in tendering congratulations to you and the Publishing House, for the most excellent paper you are giving us, but I am none the less appreciative, nevertheless. I have been a reader of The Sun since I had to spell the words when reading. My father taught me to love his church paper before I knew its worth. I have always loved it, but as my memory and judgment serve me, I would say that The Sun is better now than I have ever known it. I am prsenting the merits of the paper and its claims on our people as best I can."

—Rev. H. E. Rountree, Greensboro, June 9, writes: "Rev. P. T. Klapp was with me yesterday both services. He preached in the morning. His sermon was much enjoyed.

Last night's services were under the auspices of Philathea classes of the Sunday school, lady ushers, and flower girls, giving a flower to every person. Sermon was addressed to young women. Large congregation present. Special music.

Next Sunday morning services will be under auspices of the married ladies of the church. Next Sunday night, will be under the auspices of Baraca classes. Services for young men."

—We are in receipt of the following for which thanks are expressed: "Mr. and Mrs. Frank O. Moring request the honor of your presence at the marriage of their daughter, Pattie Aline, to Mr. Robert Shackleford Page, on the evening of Wednesday,, June 11th, 1913, at nine o'clock. First Baptist Church, Raleigh."

—Rev. L. F. Johnson, D. D., Raleigh, N. C., feels very much impressed with the possibilities of a work for the Christian denomination in Washington, D. C. Writing May 29, Bro. Johnson says: "I have sufficient evidence in hand to justify the wisdom of the proposed undertaking. I now have eighteen names on my list, given me by friends in Washington and elsewhere. I honestly think that in sixty days time of good hard work in a survey for prospective members we would be able to organize and plan the starting of a Christian church at our national capital." This is a commendable task, for the Christians should have had a church in Washington half a century ago.

—Just send us your orders for job printing. We'll use the parcels post and get it to you promptly and at our expense. Recently we received an order for 1000 envelopes, with name and address to be printed, from a discriminating and successful physician at Victoria, Va. The order was quickly filled, went forward by parcels post, at our expense, and by return mail came the check in payment with these words, "The printing arrived in due form and am very much pleased with it."

If you want neat printing, good material, quick work and reasonable prices, send your order to The Southern Christian Publishing Company, Elon College, N. C. *Do it now.*

—We never could understand how a thief could rob a church; except on the theory that repeated thefts had destroyed all sense of the sacred and the holy. The following from the Berkley corrspondence in the *Virginian-Pilot,* June 9, relates an unusual story: "Thieves entered the First Christian church, Main street, some time last week and destroyed the entire new supply of stationery and Sunday school literature that had been received in the past few days for the ensuing quarter.

The entire lot of stationery after being ransacked was dumped out doors in the rear of the church and the rain that fell in the last few days destroyed the lot.

The Sunday school bells, secretary's book and several of the library books were carried away.

The entrance to the church was effected through one of the side windows and the door leading to the rear of the church was opened."

—Elon has not seen a happier occasion, socially, than that at the home of Dr. and Mrs. J. U. Newman on the evening of June 6th, when in response to invitations, scores of their friends met to celebrate the 25th marriage anniversary of this widely known and much beloved pair. The gifts of silver were costly and numerous. and the occasion was in every way exceedingly delightful. Misses Alma and Lila Newman, daughters, greeted the guests and introduced each to all. Appropriate and wholesome refreshments were served. Dr. and Mrs. Newman received the hearty congratulations of their host of friends; music was sweet and inspiring; the home was refreshing and inviting, and in every way the event was most becoming and delightful. The Sun's editor enjoyed the occasion and united his heart with others in wishing these dear Christian friends many years of continued usefulness and service and in desiring that they shall have all the happiness that two devoted hearts are able to share in the years to come. And in this sentiment we are sure hundreds of Sun readers who hold Dr. and Mrs. Newman in loving esteem will heartily join.

A FEW REMARKS.

Sir Edward Grey announces that Great Britain is ready to recognize the Chinese republic as soon as China agrees to maintain existing treaties.

—Treasurer Lacy opened today bids for $1,200,000.00 North Carolina State bonds bearing 4 per cent, as authorized by the recent legislature to take care of the State's floating debt and for the permanent improvement of various State institutions.

—Mahmond Pasha, the Turkish Grand Vizier and Minister of War was shot and killed by an assassin in the streets of Constantinople June 11. His aide-de-camp, Ibralim Bey, was also killed. "Uneasy lies the head that wears the crown."

—The Illinois legislature has passed a bill granting suffrage to women in that State.

—The Quaker Oats Company has been arraigned before a United States Court for alleged violation of the Sherman Anti-trust law. It is said this trust controls 90 per cent. of all oat-meal and its by products in the United States.

—The second session of the Blue Ridge Association of Young Women's Christian Association workers convened at Black Mountain, N. C., June 6, with over 600 young women in attendance. Elon College Y. W. C. A. sent two delegates, Misses Lillian Johnson and Bettie Ellis.

—Thirty-one employees of the Weather Bureau at Washington have been "denoted" for alleged political activity in office, two or three leaders being suspended or dismissed outright.

—Jack Johnson, the negro champion pugilist, was on June 4th, sentenced to one year and one day in the State Prison of Illinois and fined $1,000.00 for violation of the Mann White Slave Act. If this notorious swaggerer could be kept out of the public eye and print for a hundred years and as many days, the country would be better off.

—In a horse race for the Derby, at Epsom, England, June 4, the King and Queen and royalty in general being present, a suffragette flung herself in front of the racing horses on the home stretch, seizing the reins of the King's horse and dragging down upon herself both horse and rider. The jockey, horse, and suffragette were terribly bruised and the latter died soon after "a martyr to woman's rights." By such means of violence the militants of England hope to gain the ballot. On the same day, June 4, a suffragette arson squad set fire to and burned a newly erected mansion at Westwood, near London, the damage being $75,000.00. Other women may get the ballot, but the militant suffragettes have proven themselves wholly unfit for it.

A PURSE OF GOLD

[Some friends had, without his knowledge or consent, solicited a purse of gold for Dr. J. U. Newman, of the Chair of Greek in Elon College, to give him a trip to the Northfield Bible Conference this summer. Rev. W. T. Walters, Winchester, Va., who was at the recent commencement, being called upon to present the gift, arose and addressed his audience as follows:]

Mr. President: It is very seldom that I get into such a distinguished company and I feel, if you will permit me, that I would like to avail myself of the opportunity and make a speech. Poets are prone to sit at the feet of a statue or gaze at the face of a painting and tune their muses while the marble hero tells of his deeds of valor and the canvas lips pour forth their tales of wrong! but I do not agree.

If you could charge the stone figure of Washington today with a vitalizing force, until the heart could throb, the mind could think and the lips could speak, they would not tell of the surprise at Trenton, the victory at Yorktown, nor even the hardships of Valley Forge, nor do I believe they would speak of the difficulties of founding this great republic; and if I could press an electric button and make that picture of the honored founder of this institution alive, I do not believe the words breathed forth from those now speechless lips would be of discouraging days, sleepless nights, and heroic sacrifice. For I believe that back of the history stored in the mind, deeper than the pity, lying in the heart flows the gratitude of life. And if those marble tongues could talk and if those painted lips could speak, they would tell not of the deeds of heroes, nor sing the praises of sacrifice, though these things engage the mind of the historian, in flame the speech of the orator, and swell the heart of the patriot. Their first expression would be words of gratitude for the work of the sculptor's chisel and the painter's brush. The marble would be glad that his rough edges were gone, and the canvas would be pleased that her coarseness was covered.

I come today as a representative of a number of young men, who have had some of the rough edges knocked off and some of the coarseness smoothed by the master minds of these faithful and efficient members of the Faculty. And I want to assure you, Mr. President, that no words can express our gratitude of what Elon College has done for us.

Among those who have stood by the institution and helped to make these things possible, none, perhaps, have won a warmer place in our hearts than the oldest professor in point of service, Dr. J. U. Newman, whom I shall now ask to come forward. Dr. Newman, in behalf of a number of young men, whose names are enclosed, and as a small token of their appreciation, not only for what you have done for them, but for what you have done for our beloved Alma Mater, I present to you this purse of $75.00 in gold, to give you a vacation outing, a trip to the Northfield Bible Conference. Take it with the best wishes not only of those who have contributed, but of hundreds of our fellow students for a pleasant and a profitable vacation.

NOTICE! NOTICE!

The Young People's Convention of the Western North Carolina Christian Conference will hold its annual meeting with the Randleman Christian church July 25-27, 1913.

The Sunday school at this church has extended to the convention a cordial invitation to meet there, which invitation the executive committee has gladly accepted; and we feel sure that with Randleman as our meeting place we can have one of the best conventions ever held in the Western Conference. That the convention may be a success I want to ask that every pastor and also every Sunday school superintendent begin now to make plans and have every school within the bounds of the conference represented. A large delegation is one of the very necessary things that go to make a convntion a sucess. Brethren, please see that yiur school is represented in the Randleman Convention.

Yours in the work,
J. F. Morgan, President.

New York's Health Department estimates that by July 1 the city will have a population of 5,372,983.

FROM OUR CONTRIBUTORS

ELON'S GREATEST YET COMMENCEMENT.

I. THE FIRST DAY, MAY 31.

Senior Class Has Its Exercises.

The twenty-third annual commencement exercises of Elon College opened on the evening of May 31, when the class of 1913 gave its class day program.

Mr. A. L. Hook, president of the class, presided and welcomed the audience in fitting terms. The first item was the class poem by Mr. W. S. Wicker, which exhibited the usual viewpoint of such poetic composition, and revealed mastery of the technique of the art.

Miss Nellie Sue Fleming read the class history, delineating the great influence of the class upon the life and growth and ideals of the College, and also giving the averages from various standpoints of the class, but omitting their average scholarship, "since modesty forbids."

Mr. B. J. Earp made a hit with his class prophecy, and Mr. Wicker was again greeted in the Class Cuts, which were well received.

Miss Janie Lee Beale read the class will, bequeathing to the Faculty, to the student body, and to various individuals, their bounty, not neglecting to bequeath a portion of their dignity to the incoming senior class "for it is very evident that they will need it and we have an abundance of it to spare."

Mr. A. T. Banks delivered to Mr. F. F. Myrick of the Junior Class the mantle of authority in the institution, who received it with equal eloquence and satisfaction.

Mr. C. T. Rand next gave, with fitting remarks, a trophy to each of his classmates, which they should carry through life as relics of the days spent so happily at Elon.

The remaining members of the class represented the class by orations or essays on commencement day Wednesday morning, June 4th.

This class distinguished itself by publishing the initial number of the College Annual, to which it gave the appropriate name, *The Phipsicli,* which epitomizes the names of the three great literary societies which have played so signal a part in the College's history and progress, and also by beginning the Alumni Association Fund by subscribing $100 each for this purpose and expressing the hope that every succeeding class would follow their wholesome example. This announcement was greeted with prolonged applause.

II. THE SECOND DAY, JUNE 1.

Baccalaureate Sermon and Address.

The first day of June was a busy, and also a glorious one here, for into it were crowded the Baccalaureate Sermon at 11:30 A. M. by Dr. Warren Hathaway Denison, pastor of the Christian Memorial Temple, Norfolk, Va., and the Baccalaureate Address at 8 P. M. by President W. A. Harper of the College.

Both speakers directed their remarks directly to the graduating class and to students, but since youthful problems are always inviting, the audience entered also fully into the spirit of each occasion. Dr. Denison took as his theme, LIFE'S GREAT RULE, and his splendid discourse will appear in full in The Sun at an early date.

III. THE THIRD DAY, JUNE 2.

Representatives From Literary Societies Speak.

The feature of the third day of commencement was the essays and orations of the representatives of the three literary societies, Clio, Philologian, and Psiphelian. These representatives were chosen from the Junior Class by their respective societies, and their appearance is always a most pleasing event of the annual commencement season.

The first speaker was Mr. Kirby William Loftin, Kinston, N. C., who represented the Clio Society, and who spoke with appreciation of "The Future Industrialism of the South," maintaining that the South will eventually forge to the front in industrial leadership, basing his conclusions upon the vast natural wealth of the South and the homogeneity of the population, which is distinctly American.

Mr. Gilmer Gustave Holland, Holland, Va., also representing the Clio Society, spoke from the theme, "Life and Its Possibilities." pleading for idealism as against realism or materialism, but felt also that the ultimate of attainment, even in material things, had not been reached. He had no fear of materialism provided idealism could control it for virtuous, rather than for sordid ends.

The representatives of the Psiphelian Society then came, with their charming essays, Miss Nina Pinnix, Kernersville, N. C., who discussed the prevailing educational tendencies of today with sharp discrimination, but without unqualified endorsement, using as her subject, "Whither Drifting." Miss Sallie Warren Foster, Burlington, N. C., followed her and took as her subject "Unknown Heroes," proving that the heroes that are not known are the real architects and producers of the heroes who are known, instancing such illustrious examples as the wash-tub mother of Governor John A. Johnson of Minnesota, the first Democratic governor of that State.

Mr. Marvin Stanford Revell, Kenly, N. C., representing the Philologian Society, entered for the farmer an eloquent plea, showing that he is the backbone of the various orders of modern life and that he is now coming into his own. His subject was "A New, Yet Old Order,—The Farmer."

The concluding speaker was Mr. Clyde Carney Johnson, Siler City, N. C., representative of the Philologian Society, himself an athlete and manager of next year's baseball team, who discussed with full appreciation of all interests concerned, "The Relation of Athletics to College Education." Mr. Johnson thinks that athletics, when properly managed, will contribute, not only to the physical man, but to the mental and the moral man as well, and gave solid reason for his contention. The subject was presented from a new view point and the oration was thoroughly enjoyed.

IV. THE FOURTH DAY, JUNE 3.

Expression Recital. Annual Concert. Dr. Charles W. Kent Speaks.

Dr. Charles W. Kent, Professor of English in the University of Virginia, and one of the South's foremost scholars and orators, covered himself with glory in his great address before the literary societies of the College this morning. Dr. Kent was introduced by Prof. W. P. Lawrence of the department of English in the College, who referred to him as "the man who has done more to perpetuate Southern Literature and bring it into its own than any other one individual," which remark the audience appreciated by generous applause.

Dr. Kent began his address and spoke as follows:

"The transfer of sovereignty from the king to the people means that the people have the power of the king or sovereign power. The sovereign power of the people means the sovereign power of the individuals. How shall man acquire or retain this kingship?

"By self-knowledge: A College is a place where a man finds himself, assuming what is generally true that the young man in college is lost. The newest officer is the vocational analyst to deal with the 85 per cent. of misfits. To find oneself one should take his bearings and ascertain his relations to other things, first, his fellowman with all this means of social readjustment: second to his Creator. Jefferson once wrote: 'The relations which exist between man and his Maker, and the duties resulting from these relations, are the most incumbent on his study and investigation.' Third, to the world as a theatre of action, as an object of personal concern, as a great power to be directed. Fourth. Having ascertained his bearing to other factors he may begin to weigh himself with reference to his equipment for efficiency.

"By self-reverence. What shall a man find in himself to revere? Briefly character. A man reveres not so much his life or performance and, therefore, a man might rightly be more concerned about creating a past than a future. Self reverence is the result of a life lived faithfully and rightly, of memories unsullied in their joy, of conscience approving our past careers and of confidence in the same vital and inspiring ideals which have guided us. By self-control is meant not merely negatively self- restraint but self-direction. This puts positive principles in the place of negative laws and leads not to death but to life abundant.

At three o'clock in the afternoon the Department of Expression, of which Miss Ethel Clements is director, gave its annual commencement recital and rendered a pleasing program of choice selections from Shakespeare, Browning, Tennyson and such authors. The young ladies taking part were Miss Nannie Haskins, Virgilina, Va.; Miss Annie Laurie Wicker, Elon College, N. C.; Miss Myrtle MacLeary, Suffolk, Va.; Miss Viola Frazier, Elkton, Va., Certificate; Miss Mary Williams, Suffolk, Va., Certificate; Miss Nellie Sue Fleming, High Point, N. C., Certificate.

Miss Haskins gave two selections antipodal in sentiment, carrying her audience with her from the sad to the bright side of life and leaving them in a bath of sunshine. Miss MacLeary's impersonation of Katherine was especially good. Miss Wicker delighted with her humerous selection, in which she always excels. Miss Frazier portrayed Judas on the night of the crucifixion with sympathetic insight and power. Miss Fleming's impersonation of Juliet revealed a rare dramatic ability, while Miss Williams was never better than in the scene from Leah which she rendered with fine effect.

In the evening at eight o'clock the Department of Music was greeted by a tremendous audience to hear its 24th annual concert. The selections were from such masters as Chopin Wagner, Moszkowsk, Litzt, and others and were rendered by the advanced pupils of the director's class. Those participating in the program were as follows: Miss Annie Simpson, Atlanta, Ga.; Miss Ethel Barrett, Dayton, O., certificate in piano; Miss Hattie Belle Smith, Elon College, N. C., certificate in piano; Miss Madge Moffitt, Ramseur, N. C.; Miss Beatrice Mason, Nashville, N. C., certificate in piano; Miss Jennie Willis Atkinson, Elon College, N. C.; Miss Maibelle Pritchette, Altamahaw, N. C., diploma in piano; Miss Minnie Riedel, Holland, Va., certificate in piano; Miss Madelle Woodruff, Lumpkin, Ga.; Miss Blanche Newman, Holland, Va.; Miss Pearl Tuck, Virgilina, Va.; Miss Viola Rollings, Sebrell, Va.; Miss Annie Bagwell, Durham, N. C., certificate in voice; Miss Pearl Fogleman, Burlington, N. C., certificate in voice; Miss Grace Rollings, Sebrell, Va.; Mr. O. M. Barnes, Greensboro, N. C., diploma in voice; and Mr. M. E. Woodward, Suffolk, Va. There have been more than a hundred music pupils in the department this year.

V. THE FIFTH DAY, JUNE 4.

Fifty-Two Receive Diplomas and Certificates.

The final day of commencement season was thronged with tremendous crowds. It was a gala day, fifty-two receiving degrees, diplomas, and certificates, the largest cluster of such

fortunates so far in Elon's twenty-three years of achievement. Promptly at 10:30 A. M. the baccalaureate procession filed into the auditorium and the formal graduation exercises began with prayer by Rev W. G. Clements.

The audience was welcomed by the salutatorian, Miss Nellie Sue Fleming, High Point, N. C. Four essays and two orations then followed. The first was an oration by Mr. Ben Joe Earp, Milton, N. C., who discussed football as a sport, the so-called typical American sport, using as his subject, "Chasing the Pig Skin." Mr. Earp was a football player during part of his College days, and declaimed boldly against the brutality of this pastime.

Mr. A. L. Hook chose for his theme, "Hidden Powers," and spoke of the great forces as silent forces, whose powers could not be seen, but which could not be resisted.

Miss Pearl Tuck paid a glowing tribute to indomitable will-power, thinking that all things must eventually yield to him who thinks he can. Her subject was, "He Can Who Thinks He Can."

Miss Virgie Beale spoke of character as the basis of success and the only guarantee of real attainment, picturing life as a building and character that principle in it which made it "The Living Structure."

Miss Viola Frazier congratulated those who have had experience in the school of hard knocks and saw a joy as well as a discipline in "The Ministry of Adversity."

Miss Pearl Fogleman made a hit with her militant utterance respecting the treatment of women at the hands of the gallant sex. She declared that women were the mothers of men and their strength as men was due to their mothers' characters and personal training and that it was folly to regard women as man's inferior. She was warmly applauded, when she coneluded her remarks by asserting that "Womanhood, the badge of inferiority, shall soon be changed into womanhood, the badge of excellency in every line, and the sons of women will see that it shall be even so."

Miss Virgie Beale, valedictorian of the class, next said farewell to the audience and this part of the class in the Commencement erercises was over. As soon as she was seated President Harper delivered the diplomas and certificates to the graduates prefacing his presentation of them with words of admonition as to the place College men and women should occupy in the leadership of modern life, as follows:

BACHELOR OF ARTS:

Viola E. Frazier, Elkton, Va.; Alonzo Lohr Hook, Winchester, Va.; Charles Titus Rand, McCullers, N. C.; Walton Staley Wicker, Elon College, N. C.

BACHELOR OF PHILOSOPHY

Alonzo Tomlinson Banks, Henderson, N. C.; Janie Lee Beale, Handsom, Va.; Virginia Estelle Beale, Windsor, Va.; Ben Joe Earp, Semora, N. C.; Nellie Sue Fleming, High Point, N. C.; Pearl Fogleman, Burlington, N. C.; Lillian Pearl Tuck, Virgilina, Va.

LICENTIATE OF INSTRUCTION:

Pearl McKee Jones, Holly Springs, N. C.; Lillian Belle Johnson, Cardenas, N. C.; Isaac James Kellum, Kellum, N. C.; Myrtie Alice Lawrence, Seagrove, N. C.; Doctor Travis Surratt, Jackson Hill, N. C.

MASTER OF ARTS:

Rufus C. Cox, A. B., Liberty, N. C.; W. D. Harward, A. B., Newport News, Va.; John Lee Johnson, A. B., Cardenas, N. C.; C. C. Jones, A. B., Wakefield, Va.; Charles Everett Newman, A. B., Henderson, N. C.; Mrs. L. E. Smith, Ph. B., Princeton, N. J.; H. E. Truitt, Ph. B., Defiance, Ohio.

DIPLOMAS IN MUSIC:

Orlando M. Barnes, Greensboro, N. C., voice; Maibelle Claire Pritchette, Altamahaw, N. C., piano.

CERTIFICATES IN MUSIC:

Ethel Crews Barrett, Dayton, Ohio, piano; Annie Corinne Bagwell, Durham, N. C., voice; Pearl Fogleman, Burlington, N. C., voice; Beatrice Mason, Nashville, N. C., piano; Minnie Riedel, Holland, Va., piano; Hattie Belle Smith, Elon College, N. C., piano.

CERTIFICATES IN FINE ARTS:

Annie Corinne Bagwell, Durham, N. C., Thelma Clymer, Greensboro, N. C., Naomi Joyner, Courtland, Va., Helen Lawrence, Holland, Va., Larlie May Taylor, Milton, N. C., Annie Laurie Wicker, Elon College, N. C., Mary Elizabeth Williams, Suffolk, Va.

CERTIFICATES IN EXPRESSION:

Nellie Sue Fleming, High Point, N. C., Viola E. Frazier, Elkton, Va., Mary Elizabeth Williams, Suffolk, Va.

CERTIFICATES IN COMMERCIAL DEPARTMENT:

Henderson Cole, Jr., Wilmington, N. C., James P. Hales, Kenly, N. C., W. Harvey Pitman, Kenly, N. C., Lester V. Smith, McLeansville, N. C., Raymond W. Southerland, Watha, N. C., Langston L. Wilson, Mebane, N. C.

Honorary degrees were conferred as follows:

Prof. Edward Byers, Dean of Defiance College, Defiance, Ohio, to be Doctor of Literature. Rev. J .W. Harrell, Portsmouth, Va., to be Doctor of Divinity, Rev. I. W. Johnson, Suffolk, Va., to be Doctor of Divinity, Rev. A. B. Kendall, Burlington, N. C., to be Doctor of Divinity, Rev. C. H. Rowland, Franklin, Va., to be Doctor of Divinity. Rev. J. W. Wellons, Elon College, N. C., the oldest living minister in the Christian Church, South and who has done more perhaps to infuse the principles of his denomination than any man among us, to be Doctor of Divinity.

Dr. C. E. Forlines, Professor of Pastoral Theology in the Western Maryland Theological Seminary, was recognized and delivered the Bibles to the graduating class. Dr. Forlines deplored the tendency in many sections to deny the people the right to the Bible in connection with their enducation and declared that no College could afford to do anything derogatory to the Book of books. He was of the opinion that few men become great who did not get their inspiration from the inspiring record of Holy Writ.

Dr. L. F. Johnson, Raleigh, N. C., in the absence of Col. S. L. Adams, Cluster Springs, Va., giver of the Stanford Orator's medal, presented the five medals which it is the custom of the College to award through its friends who have provided the foundation of them, as follows: Long Scholarship to Miss Virgie Beale, Windsor, Va.; the Morrow Memorial Thesis to W. S. Wicker, Elon College, N. C.; the Moffitt Essayist's to Miss Viola E. Frazier, Elkton, Va.; and the Stanford Orator's to Rev. Ben. Joe Earp, Milton, N. C.

The Art Exhibit was given this time in the young Ladies' Gymnasium on the second floor of the annex of the West Dormitory and occurred at 3 P. M. Following came the reunions of the Psiphelian, Philologian, and Clio Literary Societies in their respective halls. These reunions were characterized by the usual wit and humor and good fellowfeeling.

The College Band, besides furnishing music for the graduating exercises this morning, also gave a concert on the campus at 6:30 o'clock, occupying the traditional place for this function, the College Band Stand.

Mrs. J. K. Ruebush, Dayton, Va., of the class of 1901, at eight o'clock charmed her audience in a discussion from the woman's stand point of "Universal Democracy." Mrs. Ruebush said nothing about woman's suffrage and it could not be inferred whether she believes in it or not. She discussed the development of democrocy in every department of life and that with its spread had come happiness and fulness of life for the masses as well as for the classes.

In concluding her magnificent address Mrs. Ruebush said:

"Democracy is more than a form of government. It is a spirit of life. It is faith that all men are brothers. It is therefore faith in community interest. It is that faith the Father has given to his children all things richly to enjoy. It is religion of the people, by the people, and for the people. It is education of the people, by the people, and for the people. It is wealth of the people, by the people, and for the people. It is government of the people, by the people, and for the people. In brief, it is the sovereignty of the people in religion, education, and industry no less than in government.

"And in the light of this coming World-wide Democracy, we look forward to the time when machinery will do the world's drudgery and man will cease to be a drudge; when he will have time for other things than labor; when the conditions of labor will be sanitary and generally comfortable; when he will share in the profits of his labor; when there will be none so rich that they will have to spend their money on monkey dinners, jeweled collars for poodles, and gold and powdered footmen; when none will be so poor that they can get no work to do; when all shall recognize the truth that an injury to one is an injury to all and that a benefit to one is a benefit to all. Then shall we approach the realization of Tennyson's fine phrase, 'the Parliament of Man, the Federation of the World.'"

The Alumni Banquet occurred in the College Dining Hall, immediately following Mrs. Ruebush's address. Over this she gracefully presided as toastmaster, the banquet going through six courses and continuing till 2 A. M. Many toasts were responded to.

Rev. H. E. Rountree, Greensboro, N. C., with Prof. A. Lucius Lincoln, Richmond, Va., as alternate, is to deliver the Alumni Oration in June 1914.

W. A. HARPER.

THE HEALING POWER OF MUSIC.

BY A STUDENT.

A correspondent to a scientific periodical pleads for the use of music as a cure for the sick, and especially for the mentally sick and the insane, giving some instances of such cures which have come under his observation. Cases of nostalgia and aphasia were cured by a musical box in the sanitarium; appropriations, he thinks, should be made by States for supplying asylums with musical instruments of the automatic kind. The writer attributes the cure to a resuscitation of the will-power by means of the emotions, the emotions being aroused by the music. Music, he says, is the language of the emotions; and good music diverts the mind from bad emotions such as brooding.

The tendency to such refined methods of cure may be welcomed as a contrast to the opposite tendency—that in the direction of experimenting upon the brains of living animals or injecting unclean animal extracts into the blood. The proposal to cure the insane by music certainly stands in marked contrast with the proposal to kill them off or mutilate them. The existence of these two contrary tendencies, the one towards refinement and progress in knowledge, the other towards reaction and error, should be carefully noted. In connection with the healing art we have also the X-rays to look to as a means of diagnosing and curing by refined means.

To what emotions does music appeal? There are various kinds of emotions, and a good deal of music that is played appeals to the lower kinds, thus tending to degrade the character instead of uplifting it. More than this, even though the music should appeal to higher and nobler emotions, yet if the nervous system of the hearer is not strong and well-balanced, he

may be upset and may vibrate to the opposite extreme. Weak and sensitive natures often run through the whole gamut of emotions from lofty aspirations to maudlin tears, and do nothing after all but waste nervous force.

So the mere rousing of emotions, even though they be lofty ones, is not enough; the higher emotions must be made fruitful in action.

The reason why we cannot fix or make use of the lofty states into which music lifts us is because the general tone of our life is not keyed up to that pitch. And so, when the influence has been withdrawn, we fall down again; and the impetus may carry us for a time below our normal level. Music shows us a glimpse of a world of beauty and harmony, and we long to be there, but many preparations are necessary before we can make the journey. The beauty revealed by music has to be lived up to. Our momentary rapture is like the vision of a goddess who stays just long enough to charm us with her splendor and then vanished with a beckoning finger. Shall we then spend our life pining over the vision of wasting our adoration on the mere phantom of memory, and say that life is all a delusion and a nare?

If music does not inspire us to action, it has not inspired us at all. We have to realize that we are temples and that these shrines need to be made clean and fit ere they can be blessed by sublime presences. Anything worth having must be fought for; and it rests with us whether we consider the thing worth fighting for.

Let us try to attach to the word "music" a wider meaning than that of the concord of sweet sounds. Let it stand for harmony in general. Then we have a meaning for the expression "to make music in our lives." Could we not try to establish music within the inner world of thoughts which we inhabit? We could study the causes whence discord arises in that world—chiefly in connection with our relations to other people.

Harmony is not the same as unison. Some people's notion of brotherhood is unison; all people sounding one note, and that note—whose?

How many genuises fall short of their mark because they try to go on sounding their own note! Perhaps this accounts for the limitations of genius and the sad falls and anticlimaxes. And it is a singuler circumstance that when we try to discover the personalities of our greatest genuises we can find little or none. Perhaps they did not have any personality to speak of.

Are we not fond of sounding our own note? Do we not like to get away by ourselves, and are we not irritated when someone else breaks in with his note. There are even people who, when listening to music become irritated if someone talks. Perhaps they are justified, but was it, or was it not, the music that inspired the irritation?

Everybody knows the man who in a chorus insists on having his own voice heard above the rest. He knows nothing of the delight of letting one's voice blend into the indistinguishable harmony with the whole. It is the same with general conduct. We cannot make harmoney all alone.

All this implies that it is the old enemy, selfishness, that is the fly in the ointment. We cannot take this thing with us into the beautiful realms after which we pine. But what we should do is to admit this fact, and not turn round and curse the laws of nature.

There is great need of beauty in the world, and music is one of the sources through which it must enter. But the love of beauty must be coupled with resolve, or it will be vain and fruitless. It is for this reason that in Lomaland music is regarded as an integral part of the art of life and is studied *pari passu* with the study of the art of life. Thus treated, music acquires a new significance and becomes a healer not only of the mind and body, but of the whole nature.—*The Theosophical Path.*

MORAL REFORM.

(Address of Rev. George T. Price, of Washington, D. C., at the Second annual session of the Delmarvia Conference of the Christian church at Dover, Delaware, May 24, 1913.)

That which is morally abnormal may with propriety be designated Moral *Evil,* because it keeps in view the type or ideal from which it has departed.

There is an advantage in employing the Word rather than Sin, Vice and Crime, for it always implies the type or ideal.

The recognition of *Moral Evil* is not difficult. The only difficulty is to know where to begin. The *need* of social reform is as good a starting point as any. It is generally assumed that Society needs reformation in various relations, and Society means the persons who compose it. *Many* are expending their energy on industrial reform. They trace nearly all existing evils to selfish competition which creates huge monopolies and trusts, and which makes the laborer the last rather than the first partaker of the *fruits* of their labor. It is contended that economic conditions should be changed from competition to combination, that there should be an equitable, or perhaps an equal distribution of wealth. Poverty, disease, shortened-lives, crime, intemperance, and, in fact nearly all evils are traced to the encroachment of profit upon wages. *Others* are devoted to the reform of the family. They find in frequent divorce, in hasty and ill assorted marriages, in the displacement of the home by tenement, and boarding-houses, in the prevalence of licentiousness which is fatal to domestic purity and a preventive of marriage, the root of all kinds of evil. *Others* still find in political and municipal corruption a crying evil. These are wrongs, injustices, and perversions, which infest civilized society. True progress which is needed and expected in all the relations of society is the correctiin of wrongs. What then is evil? It is that which the word suggests; the opposite of virtue, which is the *normal character.* If goodness is supremacy of the higher over the lower in the proportionate satisfaction of all powers, then badness is the reverse of this order, in the satisfaction of the lower to the neglect of the higher.

The proper idea of evil as we use the term, is the gratification of the appetites, passions, and propensities; the sacrifice of truth or honor or purity in order to enjoy sensuous pleasures and to gain physical good; the estimate of material wealth as the chief good because it ministers to the enjoyment of luxurious and sensual pleasure.

With these introductory remarks, I proceed to select the *three* great institutions as adequate for moral reformation of human society; viz., The *Family,* the *State,* and the *Church.*

1. The Family. There is a marked, and, some think, an alarming tendency to degeneration in the modern family. The outward sign of retrogression is frequency of divorce, which, in some states of the American union, is as high as ten per centum of the marriages each year, and in no state is less than three per centum, except South Carolina, which does not permit divorce. Wherever law is relaxed divorces increase, as in Germany and the Scandinavian States.

Another sign of degeneration is in the family life.

At the *upper* end of social life are the demands of Society and business, with the relegation of children to maids and governesses, and early banishment to boarding schools.

At the lower end are small and squalid tenements, frequent change of abode, work of women and children in shops and factories, the trade union meeting, the engine company, the military company, the lodge, the saloon, and worse.

At the upper end are marriages of convenience without affection.

At the lower end are marriages of impulse, passion, and improvidence. Workers in university settlements regard it as one of the most discouraging facts in the habits of the average working man that he is ashamed to be seen, with his family, in the places he visits after his day's work is done.

While we do not approve of the continental beer garden, yet it has one redeeming feature; fathers, mothers and children are found there together.

I need not indicate in detail the evils which threaten the family and the home. It is evident that the purity and happiness of the home are of the first importance to the welfare of Society. Where there is *contented* domestic life in the homes nearly all social evils are absent.

A direct work to be done is in respect to laws of marriage and divorce. There is no doubt that facility of legal divorce makes the family insecure; that, if the causes were reduced and investigations were more careful, quarrels would not arise so often, and there would be fewer ill assorted and hasty marriages. This is an instance in which law may do much for morals and happiness.

Indirectly, the value of the family and home is enhanced by those sentiments which exalt other interests above wealth, which favor marriages of affinity in tastes, character, and affection, and which discourages marriages for money and position. Then, too, whatever improves the conditions of laborers and of the poor, whatever gives greater permanence to residence, more comfortable dwellings, better education, healthful and innnocent amusements, promotes the welfare of the family.

A returning current of population from the city to the country would be favorable to the home. It is true that life in remote rural districts is healthier and more natural than in the cities, and a reflux from the crowded, noisy city to the suburbs is decidedly advantageous to families of small or moderate means. The privileges of the city, and the quiet, the healthfulness and the open spaces of the country are combined. This movement of population is facilitated by the electric railway and the bicycle, and will doubtless be promoted by other means of rapid transit.

The well regulated home is the ideal society in miniature. It is under the law of reciprocal service. Each has his *right* and his *duty.* The strong serve the weak. To maintain a true home, to be charged with the nurture and education of children, to engage as husband, wife, father, mother, child, brother, sister, in services of mutual helpfulness which are expressions of mutual love, is to bear a large part in social regeneration.

The family is one of the most important organs of the Kingdom of God.

2. The State. Like the family, the State promotes and is promoted by social progress. It is an organ of social regeneration and is itself to be constantly regenerated. By the State we mean the political organization, having a constitution and laws and ordaining a peculiar form of government. Now the inclination of the modern state is distinctly to-

wards democracy, that is toward self-government by the people.

The power of aristocracy is being reduced; while the power of the people is being enlarged. There is, however, a well grounded fear of aristocracy of wealth. The concentration of wealth in a few hands gives power more enormous than that of kings.

In America, local legislatures can be corrupted by railway magnates and owners of monopolies, and through the legislatures the general government can be controlled. Yet, on the whole, democracy is more likely to check this tendency than to be overcome by it. This is seen in the limitations being placed upon the great and powerful corporations of this country. The people are watchful and alive to the danger. Legislation may be thwarted for a time, but will be effectual in the end. The power of taxation is almost unlimited. In fact, there is more danger that legislation will place weights too heavy for legitimate enterprises to carry, than that an aristocracy of wealth will take political power away from the people.

Amongst the members of an aristocratic class the code of morals may be high, but the relations of superiors to inferiors too frequently is unjust and debasing to both.

At all events democracy has come to stay. It may be held as a political axiom that democracies do not go backward. *Progress* must proceed, *not* by reversion of artistocratic government and recovery of its shorn power, but by the intelligence and honesty of the people who have taken and are taking government in their own hands, that all must have equal rights under the same conditions. But, we must remember that *rights before* the law, carry with them corresponding *duties* which are enforced *by* the law. However unequal men may be in ability and possession, as citizens, they are equal in all legal and political *rights* and *duties*. *To* every man his *right, from* every man his *duty,* is the true *moral* principle of good government.

The State is also the *guardian* of *morality.* The family is under the guardianship of the State, not only as to the support of wife and children, and inheritance of property, but also as to purity. Marriage is legalized by the State, that it may be the more secure. The religious sanctions of marriage are recognized by the State, so that there may be every possible safeguard. Causes of divorce are very properly limited by law. The intimate interdependence of State and family is apparent to all. The State is preserved by the founding of new families; and the family is protected by wholesome legislation; which shows the great importance of electing to legislatures men of high ideals of the sacredness of the family. Our law makers should also understand the danger of the home being invaded by the common enemy, and give corresponding protection.

The State also protects *religion* by securing its public observance from interruption, by protecting Sunday from the encroachments of industry. by defense of personal liberty in religious opinion, and in many other ways, on the ground that religion conserves and encourages *morality.*

3. Let us now consider the *Church* as a social institution. It is a means of social reform or recognition. It has been aptly called the institute of humanity. The church is the Kingdom of God, but one of the organs of the Kingdom of God, and through it operates upon human life, both personal and social. The Kingdom comes in all purification of life and progrss of society, in business, culture, art, civilization, in the family, and in the State, which are also, each in its own functions, organs of the Kingdom.

The Church is the organ which most directly promotes that Kingdom, as having to do with the *worship* of *God* and with the *service* of *humanity.* The Church aims at complete and universal regeneration; complete for the individual, universal for all mankind. The entire moral life and character of the individual is cultivated by the Church, since religion includes all aims, motives and conduct. The State controls only certain outward acts in civil and political relations.

Family nurture is confined to nonage, and the members pass from parental authority and care to freedom of personal life and social affiliation. The Church, as the minister of religion, includes the entire moral culture of the individual and the whole period of life.

Personal regeneration and perfection of love involves social regeneration in the organic life of the church and is universal, including all persons of every class, race and color. Congress may forbid the immigration of the *Chinese* and *Japanese.* A state legislature may forbid their ownership of land, but there would be universal consternation if by act of Congress churches should be forbidden to receive a Chinese or a Japanese to membership. In the Southern States slaves were members of the churches to which their masters belonged.

The early church, founded by our Lord and organized by the Apostles was universal, it included Jews and Gentiles, women and men, slaves and masters. The Church, more than commerce, binds the nation together. The Christian church is the best ally, as it was the precursor, the true democracy. The Church is not English, or American, or Greek or Roman. It is the Holy Catholic Church. The first words of the creed expresses belief in God the Father Almighty, whose children we are. The Fatherhood of God implies the brotherhood of Man. Besides this principal of universal brotherhood differences of Protestant and Roman Catholic polity and liturgy diminish into insignificance. The one may exalt the organization above the individuals, giving the society authority over the person. The other may subordinate the organization to the individual, exalting private judgment. The one may regard salvation as flowing to the person only through the Church. The other may regard the Church as the result of personal faith in the *Lord Jesus Christ.* The one may lean too heavily on the organization. The other may encourage excessive individualism. Each may need to be corrected by the other. But in either case, the Church is the society of universal brotherhood, the institute of humanity.

The Church is under the law of service according to the needs of men on one hand and ability on the other. The question then, Who is my neighbor? The answer is given, not by locality, nor by affinity of Class, Nation or culture, but by *sympathy.*

A neighbor is one, wherever he is, and whoever he is, who needs what I can give, or can give what I need. The *family* is under the law of service by an impulse of nature, within a limited circle. The *State* stands chiefly for the protection of rights on the basis of *justice.* The *Church* stands for the discharge of duties on the basis of love. The Church is under the law of service in freedom and intelligence, according to the need of men. In scope it is wider than the family and the State combined.

So the *family,* the *State* and the *Church,* as we have tried to show, are required, in their best endeavor, to establish and enforce by *love,* by *justice* and by natural law the moral welfare of Society. The interdependence of *family, Church* and *State* is suggested in the old war-cry, when men were battling in defence of their country: "For our Altars and our firesides."

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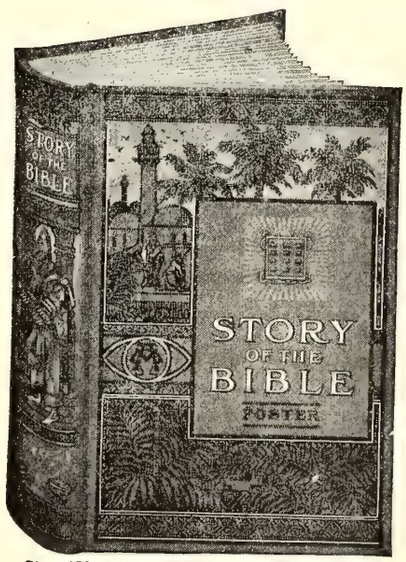

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CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

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SUNDAY SCHOOL LESSON FOR JUNE 15.

Subject.—"Jacob Before Pharaoh." Genesis 47:1-12.

Time.—A few weeks after the events of Lesson 10, B. C. 1707 (Ussher).

Place.—Egypt.

Persons.—Joseph, his father and brothers, Pharaoh.

Golden Text.—To them that love God all things work together for good.—Rom. 8:28.

Leading Thought.—Love God and let him order our lives.

The purpose of this lesson, as one in the series of the life of Joseph, is to show how, through Joseph, Jacob and his clan reached, were welcomed, and settled in Egypt.

To-day we conclude the series of eight lessons on the life of Joseph.

The beauty and strength of his character strongly suggest the one only perfect character.

It is a commentary on human progress when we can turn back four thousand years and find a character that, to us of this latest, most advanced century, is practically above any adverse criticism.

It seems to be a part of God's plan that every age has some men, so noble, so true, so imaging the divine, so perfectly manifesting God's idea of a man, as to be examples to all ages.

Lesson Contrasts.

In our last lesson Joseph was sending for his father; in this lesson he is welcoming him to Egypt. In that lesson he declared his love for his brothers and father; in this lesson he manifests that love in every way that true love suggests. In that lesson the governor of Egypt, apart from all beholders, privately expressed his affection for his kinsmen; in this lesson the governor of Egypt publicly honors the same uncouth shepherds, showing them as much courtesy as if they were ambassadors from a foreign land. In that lesson Goshen was offered to Israelites for a habitation; in this lesson this fertile part of Egypt is accepted by them, and their herds and families take possession. Up to this point of the story Jacob and his sons had known of Egypt's monarch only by hearsay; in this lesson they are brought into his very presence, and the monarch shows his true kingliness in his deference to the aged, godly Jacob.

Talk Topics.

No Honest Business a Cause for Shame.
Being Square and Open in all Dealings.
Israelites only *Sojourners* in Egypt.
Life a Pilgrimage.
Years Lost that are Spent in Evil.
Jesus not Ashamed to be called our Brother.
The Courtesy Due Members of the Family Circle.
Honoring Parents.
Doing Deference to the Aged.
The Importnce of Israel's Coming to Egypt.
The Death and Burial of Jacob.
The Death and Delayed Burial of Joseph.
—Cook.

OUR WORK MOVES FORWARD.

Following are some facts taken from the report of Mr. Hines, editorial and field secretary, to the Burlington convention:

From the information I have at hand I can report since the organization of the Young People's convention the organization of the following classes, societies and departments:

Teacher training classes, 32; Organized classes, 103; Cradle rolls, 23; Home departments, 19; Chritian Endeavor societies, 52.

Organizations in the last two years:

Teacher training classes 3; Organized classes, 45; Cradle rolls, 5; Home departments, 4; Christian Endeavor societies, 11. a

The following comparative figures are of interest:

	No. 1910	No. 1912
Sunday schools	168	182
Officers & Teachers	1500	1611
Money raised	$6,512	$8,825
S. S. Enrollment	14122	16430
Church membership	20445	20850

From 1910 to 1912 the church membership of the Southern Christian convention increased only 405, or 2 per cent. In the same period the Sunday school enrollment jumped from 14,122 to 16,430—a gain of 2,308, or 16 per cent. At the same time the contributions to Sunday school purposes increased 26 per cent.

I do not believe it is a vain thing for this convention to claim some of the credit for this showing.

EXECUTIVE COMMITTEE MEETS.

Tuesday afternoon and evening of last week the executive committee of the Sunday School and Christian Endeavor General Convention held sessions at Elon College. Present were: President W. T. Walters, Secretary A. W. Andes, Treasurer J. O. Cox, Rev. H. E. Rountree and Field Secretary Charles A. Hines.

The committee reelected Mr. Hines editorial and field secretary upon the same terms as he had served for two years. He was instructed to emphasize class organization and better systematized Sunday schools for the next two months.

It was decided to ask every Sunday school in the Southern Christian church to give the collection on the first Sunday in September to the work of the convention. All local conventions will be asked for a contribution of one cent for Sunday school and Christian Endeavor enrolment.

The committee instructed Treasurer Cox to investigate the matter of getting out a Sunday school and Christian Endeavor Handbook, which will contain minutes of all Sunday School and Christian Endeavor conventions in the Southern Christian church, together with other valuable information. This will probably be published as soon as the minutes can be obtained of the conventions.

NOTES ON C. E. TOPIC FOR JUNE 22.

"Mission Work at Home and Abroad. VI. Missionary Tours. Acts 15:36-41; 16:1-5.

As all other meetings, this should be planned for in advance. Let the prayer meeting committee meet with the leader two weeks before the meeting. Take the information contained in the *Christian Endeavor World* and give it out to the members. Let the questions also be handed to the better informed members.

Let members tell of instances of telling work that missionaries have done, striking plans that have been used. The religious papers and books are full of such things. Do not let the meeting lag. When those who will speak spontaneously have finished, either call upon others or close the meeting.

Let the prayers be for missionaries and especially for the missionary enterprises of our church. Let someone tell of the little foreign work we are doing, and tell the reason for our not having made more progress.

Missionary Items.

The missionary goes where the crowd is, much as the strolling preachers in our own country—to market places, the principal street corner, the front of the public building and like places.

The magic lantern has been found useful in missionary work. The modern moving pictures may yet be used in the salvation of heathen people.

The traveling preacher carries many tracts in the native language, stating simply the message of the Christian religion.

Sometimes a Bible left in a community will mean the organization of a church. "From small acorns grow mighty oaks." From a little act, great conequences flow.

Many churches have no visit from the missionary but once a year. The church is started, a native helper is left in charge, and the preacher comes around to solemnize marriages and administer ordinances.

Railroads and other progressive modes of travel are making the work of the missionary of more value. It does not make his work easier; it makes it possible for him to accomplish more.

Daily Readings.

M.—Jonah's Trip .....Jonah 1:1-3;2:1-4
T.—Home-mission Tour. .....Mark 1:16-31
W.—Regions Beyond. .....Acts 15:44-52
T.—An Incident. .....Acts 16:16-28
F.—A Great Record. .....2. Cor. 11:23-33
S.—Missionary Visits. .....Acts 8:14-25
Sunday, June 22.—The Topic.

PREDESTINATION

J. J. SUMMERBELL

N. Summerbell left among his papers one reading somewhat as follows:—

Predestination is the monarch doctrine of fate. In opposition to free will, it has characterized not only the dogmas of various Christian sects, but has been an icy bulwark of Mohammedan faith. Of old it entered largely into pagan philosophy; later it came into Christian learning.

Predestination in the Bible is simply certain providences of exceptions to the operation of natural causes, whereby God in his mercy guides human destiny in Christian salvation.

Too many, however, have forced into the doctrine the etymological meaning of the word *predestinate*: *pre,* prior, or before, and *destine,* to appoint, to determine. They give the doctrine the cold rigidity of the composition of the word. But in the New Testament the word refers to the guiding hand of God to ways of safety and mercy; and is no more rigid and unfeeling than the tender mother's hand as she gides her little child among the flowers and away from the thorns.

Many mistake predestination for unchangeable iron fate; thus grafting into the golden vine of gospel grace the philosophy of the stoic of ancient Greece or later Mohammedanism. Thus the doctrine becomes one of gloomy doom; or of a fixed end for the good or evil. The human being becomes a *man of destiny.* So Plato taught. So Napoleon spoke of himself. So thousands think; that their fate is fixed, for glory or despair.

Contrary to this, the gospel predestination only signifies God's previously revealed desire; the course of safety in which, in his love, he desires us all to sail over the sea of life into heaven's blessed port of endless peace.

Mark well, and remember, that in the Bible no man is predestined to death, or to be lost, irrespective of the action of his own will developed in his conduct. None are predestined to a life of sin. The words like *foreordained,* or *foreknow,* or *elect,* are all for the good. No demon lost is predestined, or sinful man is predestined to perish. And the good are predestined, not to become worse, but better. Witness the reading:—

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will" (Eph. 1:3-5).

There, you see, some are predestined to the adoption of sons; that is, those not sons, are predestined to become sons. Gospel predestination is never to evil, but always to good.

Turn to another passage unjustly used to lay a load of fate on the human heart:

"For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29-30).

Here those who are foreordained, or predestined, are destined for good. Men are never doomed to evil, by the will of God.

In this passage in Romans, who were they whom God foreknew, who were also predestined? Was it not his people? The first verse of the 11th chapter reads,

"I say then, Did God cast off his people? God forbid."

The whole doctrine of predestination, as given by Paul, has reference to the old Hebrews, God's people, and signifies that they were to become Christians as a race, as a church; and all the good, who accepted Christ, fulfilled their destiny; that is, they were conformed to the image of God's Son, who predestinated them to the adoption of sons.

And the word *predestination* in the Bible is never applied to any other people, nor to any other purpose. Of the 66 books of the Bible, it is found in only two: Romans and Ephesians; and in only two chapters of those books; and in only two or three verses of those chapters. It applied only to one people, the Jews; and for only one purpose for them: to be Christians.

"Predestinate" is never applied to the Gentiles.

Now read in full, Eph. 1:3-14:—

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation, - - - in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory."

In this long sentence of Paul, the Hebrews, the Jews, are the *we,* the *us;* and the Gentiles are *ye.* Read it again with that thought in mind.

But predestination is not fate. Only a part of those Hebrews predestinated to the adoption of sons, ever became sons. Possibly, probably, the bulk of the people rebelled, and died aliens.

For no one is forced by predestination; that is, the predestination of God. Men violate the predestination of God, the same as the law of Sinai.

When in Romans, 9th chapter, Paul speaks of Jacob and Esau, recalling the prophecy, "The elder shall serve the younger," a prophecy fulfilled, he immediately quoted "Jacob have I loved, but Esau I hated." And many a reader supposes that the "love" and "hate" passage accompanied the prediction just quoted by Paul. But it did not. It was a historical statement written by Malachi 1800 years after Jacob and Esau were born, not referring primarily to Jacob and Esau personally, but picturing God's condemnation of their descendants on account of their wickedness, and his love of the Israelites. But even in this connection the emphasis is on the special choosing of the people of Israel to become sons of God; although they were still allowed their freedom.

And when Paul speaks of Pharaoh and the hardening of his heart, we easily see that God hardens the sinner's heart only because he has chosen to sin. God is just; for even while Paul is picturing the foreordaining by God, and "showing his wrath" against the "vessels" made "unto dishonor," he pictures him as having "endured with much long suffering" their conduct.

And why should any one protest against the work of the infiite Potter? If he chooses some of the human clay to become his sons, what right have Egyptians to complain of fate? God simply keeps *his* freedom, and chooses the material for his sons that is not defiled by sinful opposition. Has not the farmer the right to choose his seed? If men choose to be wolves, the infinite Shepherd having given them a chance to be lambs, is it not necessary for him to ordain that the wolves be expelled from the sheepfold, and do it before they destroy the lambs?

* * * * * *

But let us look at the subject from another standpoint. Let us read words of Peter:—

"Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied" (1 Peter 1:1-2).

Does not this passage teach that those people were elect according to the foreknowledge of God? And if they were elect according to the foreknowledge of God, how can it have ever been possible for them to be lost? Is not this fatalism?

Here we aproach the common difficulty of the human mind, when reasoning on foreordination and predestination. We involuntarily feel that God's knowledge of an event makes that event to be sure; that because God foreknows it, it must be that way; that God's knowledge of it, his foreknowledge of it, therefore, causes it to occur; therefore, that foreknowledge is foreordination in the sense of fate.

This fallacy must be thoroughly disproved, or we must accept heathen predestination and old fashioned Calvinism, notwithstanding all the teaching of the Bible that God is our Father, not willing that any of us should perish.

The key to the fallacy is found in the words *knowledge* and *foreknowledge.*

But foreknowledge is no greater a knowledge (as to certainty) than mere knowledge. That is, God's knowledge at one date is no more sure, or certain than at another date. God's knowledge of an event is no more certain after an event than before it; no more certain before it than after it. In this, God is different from man. God's memory is no more reliable than his foreknowledge; and his foresight is no more exact than his recollection. God's foreknowledge, knowledge, and subsequent knowledge (memory) are all one; that is, knowledge, perfect knowledge.

Now no one would for a moment say that my present knowledge that in the past I was secretary of the American Christian Convention and organized its general activities caused me to be such secretary, or caused me to organize such work. Every one reasons that my present knowledge of my past work is the effect of that work. My present knowledge does not cause the past event, although my present knowledge of it is perfect. That is, my knowledge of the event is the effect of the event, not the cause of it.

So God's rcollection of a past event is not the cause of that event, but the effect of that event. But his foreknowledge is no more powerful, no more reliable, no more certain, no more exact, than his memory. And as his memory of an event is not the cause of the event, so his foreknowledge of it is not the cause of it.

Illustrate in another way:—

I see this paper before me. I know, I positively know, it is here. But my seeing it here is not the cause of its being here; but its being here is the cause of my seeing it here.

God's knowledge, all of it, is present knowledge: for he inhabiteth eternity. He is the "I am that I am." With God eternity is an ever present *now.* God does not grow old. In the time of Daniel he was the "Ancient of Days," as certainly as at the present time. With him, there is no yesterday, no tomorrow. He sees the end from the beginning and He sees the beginning from the end; always present at both. He neither looks backward, nor forward. He is in the past, in the present, and in the future, as we call such things. To him a thousand years are as one day, and one day as a thousand years. He is infinite.

Then he sees things of what to me are future, as if they were present. Then, as my seeing this paper is not the cause of its being here, but its being here is the cause of my seeing it, so God's seeing the event is not the cause of its occurrence, but its occurrence is the cause of his seeing it. With him it is now before him.

Then we reach the conclusion, that God's foreknowledge is not in any sense the cause of our conduct or fate; and whether we are free depends on other reasoning than anything based on the knowledge of that we do.

Let us now turn to the Bible, that opens to us visions of a genuine freedom, brighter and broader than any other lens. The Bible removes from our eyes the bandages of materialism, strikes from our activities the handcuffs of heathenism, and lifts from our hearts the oppressive weight of fatalism. For if the Bible be not true, there is no freedom: our appetites and passions, our conduct, and our fate, are all only the effect of physical causes; that is, matter: and we are only passive clay in the power of other clay. There is no infinite Potter to choose clay, nor sensitive clay to

refuse.

Contrary to this sophistry that degrades humanity to the barren importance of minute atoms or unchoosing avalanches, let us sensibly yield to that instinct within us that, twenty times a day makes us feel that we are choosing our path in which we walk; that we select the fruit that we eat; and that we speak the words we will, or refrain, as we choose. Surrendering to that instinct, we will also discover within us the reasonable action of related powers, when conscience sometimes makes us miserable because we feel that we have chosen the wrong thing to do, or say. There could be no reproaches of conscience, if we did not naturally realize that we had freedom of choice. For when man has no freedom of choice his conscience does not reproach him; and he firmly demands that other men do not reproach him: sternly saying, I could not help myself.

That is, conscience itself, and its reproachings, prove that man is a free moral agent.

If this is so, and if the Bible is the book of God, it follows that it will reveal him as desiring us to pursue some polity in life, although allowing us our freedom. Let us see if the Bible so pictures God's government.

In Jer. 7:31 we read the following words of God concerning his disobedient Israelites:—

"And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my heart."

If God had foreordained this action, it certainly must have come into his heart. The Jews evidently were free, as far as God was concerned, except that he had commanded them.

And the spirit of the subject is set forth in the three famous verses, Is. 1:18-20:—

"Come now, let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it."

This warning of God makes the subject plain. He reasons with us, evidently because we are free to choose our course. He commands us, in order to induce us to escape. But he leaves us the power to disobey. He foreordains that choice against him will lead to our destruction. He is determined to preserve his own sovereignty; even though he is determined that we be free.

To set aside the natural meaning of such fatherly statements as "Come now, let us reason together," because of some abstruse reasoning of our own on the subject of the foreknowledge of God, is really an unkindness to our heavenly Father, making him to appear as pretending to give us free choice, although he does not. It is disrespectful to God.

When he says (Jer. 27:13; Ez. 18:31; 33:11) repeatedly, "Why will ye die?" the plain meaning is that it is not God's "will" for us to die; which is logically the same as for God to disclaim the doctrine that he foreordained that we should die.

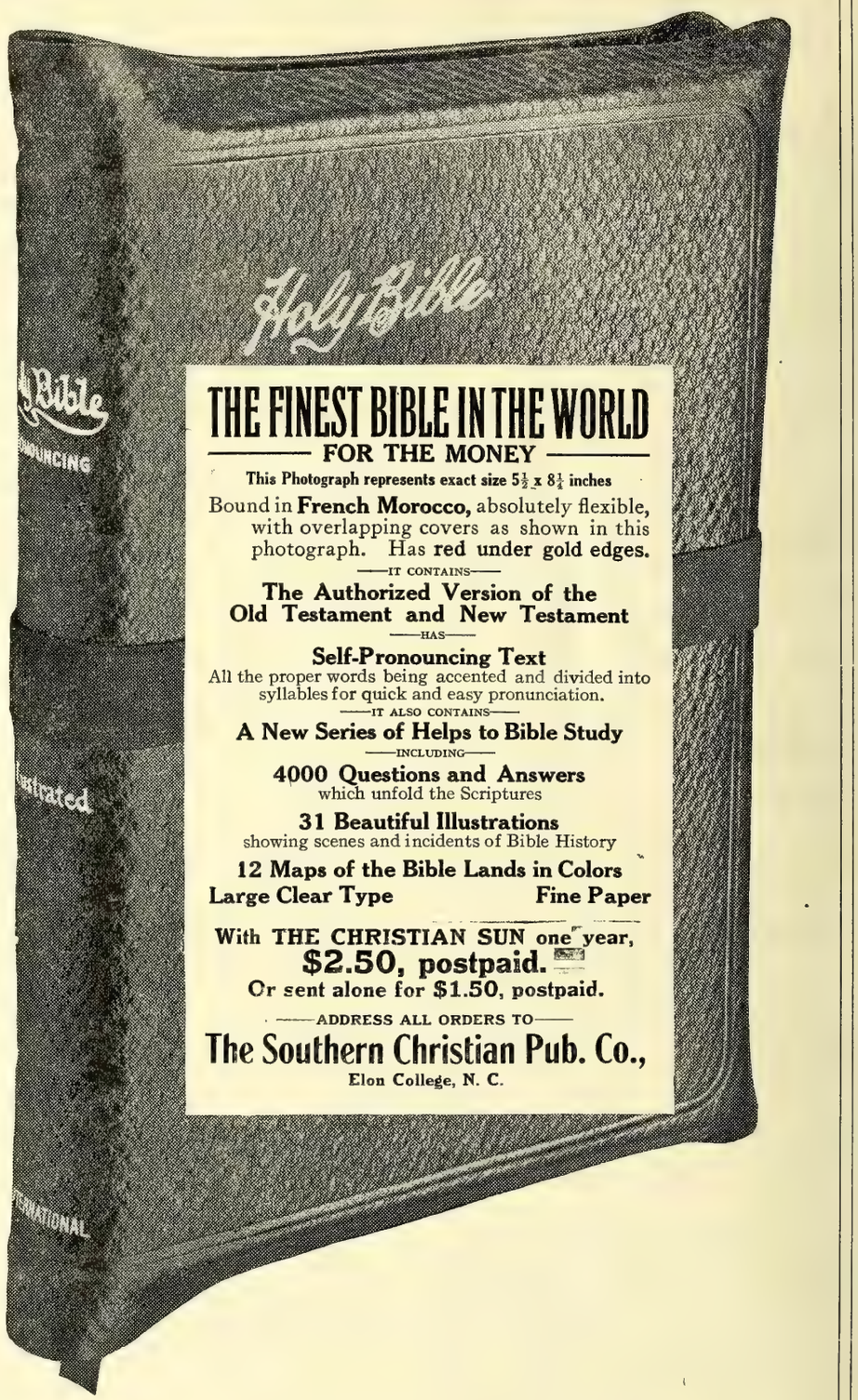
This pleading of God with us reminds us of the exclamation of Christ over Jerusalem:—

"How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not" (Luke 13:34).

"Ye *would* not"! Their will was against God's will. "Ye would not"! This proves that they were free.

Finally, foreknowledge, or present knowledge, or later knowledge, does not fix destiny any more than not to know.

It is the destiny that fixes the knowledge; not the knowledge that fixes the destiny.



FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

On May 27 two Italian aviators, Deroy and Cevasco, flew in a monoplane from Milan to Rome—410 miles—in six hours and seven minutes.

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

NO "BAD FAITH" SAY RAILROAD PRESIDENTS

History of Negotiations With Legislative Commission

MATERIAL REDUCTIONS IN RATES WERE OFFERED

Could Not Accept Proposition of Legislative Commission, But Suggest That Question Be Submitted to Interstate Commerce Commission, and Agree Not to Appeal From Its Decision.

Hon W. C. Dowd, May 27th, 1913.
Chairman, Charlotte, N. C.

Dear Sir:

We observe in the public press that, at a recent meeting of certain business men at Raleigh, you as Chairman of a committee introduced a set of resolutions, the first preamble of which is as follows:

> "Whereas, The representatives of the railroads operating i n North Carolina, in meeting assembled, on April 29, repudiated and failed to carry out their promises made to the governor and the special freight rate commission at the meeting held on February 26, to correct the present excessive and discriminatory freight rates,"

Inasmuch as your name, in your representative capacity as Chairman, has thus become associated with the preamble and resolutions in question, we trust we may be permitted to explain to you, and through you to the important interests your committee represents, that, in our judgment, when the facts are fully appreciated, no charge or bad faith can be justly made against us.

At the outset, we must express our profound regret that the impression should prevail in the minds of any one, and especially in the minds of yourself and others associated with you, that the carriers have been guilty of any lack of good faith in their dealings with the representatives of North Carolina in regard to tne important questions which have been involved in the recent negotiations with the Legislative Freight Rate Commission.

We have endeavored to live, and we believe we have lived, fully up to both the letter and the spirit of our proposition made on the 26th of February.

The proposition made, on that date, by the railroads and accepted by the Commission was as follows:

"1. The carriers, now engaging therein, will withdraw from business from the West to Virginia City points through North Carolina. This will be done, not because they consider the carrying of such business at present tariff rates as economically unsound, but in deference to the sentiment of the North Carolina public on the subject. It will be done in good faith, but as a matter of current business management with the understanding, however, that if any of them should hereafter resume such business, the State of North Carolina is to lose none of its rights as at present existing of such as it may hereafter have, in respect to such rate structure.

"2. That the carriers will, for the purpose of these negotiations, recognize the principle of making a lower proportional rate from Virginia City points to North Carolina points, than the rate now existing and will endeavor to work out with this Commission what would be such reasonable reduction, this commission or its representatives to sit with the representatives of the carriers in the effort to arrive at what is reasonable and proper in the premises; with the understanding, however, that, although actuated by the disposition to make sacrifices to fairly meet the views entertained in North Carolina that freight rates from the West to North Carolina points are unjustly dicriminatory as compared with rates from the West to Virginia City points, the carriers are confronted with the difficulty that a voluntary reduction in these rates will, under the law as administered by the Interstate Commerce Commission, doubtless be used to measure the rates into other territory and to bring about a reduction of these last mentioned rates. Because of the smaller density of traffic in the South as compared with the Trunk Line and adjacent territory, it is impossible for the carriers to make or stand such general reduction in rates. The view of the North Carolina public can, without incurring the serious consequences mentioned as to rates into other territory, only be met under an order of the Interstate Commerce Commission directing certain reductions to North Carolina points and holding that such reductions will not affect the rates into other territory. Any agreement reached is, therefore, to be carried out by an application by the North Carolina authorities to the Interstate Commerce Commission for such an order, and the carriers will co-operate in an effort to secure such reductions as may be agreed upon between the North Carolina Commission and the carriers, provided such order of the Interstate Commerce Commission will protect them from reductions because of such reductions to North Carolina territory, in their rates to other territory; and provided, further, that if the action of the Interstate Commerce Commission shall not be in accordance with such agreement, the State of North Carolina shall not be precluded from such other action in respect thereto as it may be advised. If the Commission and the carriers fail to agree upon what would be reasonable in the premises, the North Carolina authorities may in their discretion submit the question to the Interstate Commerce Commission and the carriers pledge themselves to facilitate and expedite the hearing and determination thereof in every reasonable manner, but the State is not hereby precluded from using any other remedy or taking any other action as it may be advised.

"3. If there are any other questions with reference to the rate situation which either the said Commission or the carriers may desire to have considered, such question may be taken up and considered with a view of adjusting them by agreement between said Commission and the carriers, and if not adjusted, then the position of neither party to be prejudiced by such consideration or by anything herein contained. Any other questions not presented and agreed upon are left unprejudiced hereby.

"4. Inasmuch as this is an effort made in the earnest desire on the part of the carriers to meet the sentiment of North Carolina and to remove causes of controversy in that State, the above suggestion is made with the understanding that if, for any reason, it is not acceptable to the North Carolina authorities, or a final adjustment is not reached thereunder, nothing herein contained is to be used to the prejudice of the carriers in any proceeding that may be instituted against them, or any of them, in respect to freight rates as regards North Carolina territory."

In presenting this proposition, the spokesman for the railroads, as will appear from the stenographic report on file with the North Carolina Corporation commission, made the following statement:

> "Your Excellency, it seems to us that the only principle on which we can maintain lower rates in North Carolina than we can in other states to the South is the fact that North Carolina is the most nearly contiguous territory to Virginia, which has these abnormally low rates, and that, therefore, the effect of that proximity may be reflected into North Carolina, whereas it could not be reflected further off."

It is difficult, of course, as there are no specifications, to appreciate exactly in what respect it is thought the railroads have not in entire good faith lived up to this accepted proposition. In the absence of such specifications, we can only examine what the proposition essentially was and compare it with the action of the railroads pursuant to it.

It will be observed that the proposition consists of four paragraphs, the fourth of which shows that the three preceeding paragraphs, although dealing with different features of the proposition, all constitute a single basis of adjustment and it was ex-

pressly stated that, "if a final adjustment is not reached thereunder, nothing herein contained is to be used to the prejudice of the carriers."

Let us examine then what the proposition actually contained.

First: It provided that the carriers now engaged therin would withdraw from business from the West to Virginia City points through North Carolina.

There has never been any subsequent discussion of this paragraph, for the reason that it is fully understood that the carriers stand ready to withdraw from this business as soon as an adjustment is reached in respect to the other points, which constitute the points really at issue.

Second: It provided that the carriers would, for the purpose of these negotiations, recognize the principle of making a lower proportional rate from Virginia City points to North Carolina points than the rates now existing, and would endeavor to work out with the Commission such reasonable reductions, the Commission or its representatives to sit with the representatives of the carriers in the effort to arrive at what would be reasonable and proper in the premises. The proposition thereupon went on to carefully explain that "although actuated by the disposition to make sacrifices to fairly meet the views entertained in North Carolina that freight rates from the West to North Carolina are unjustly discriminatory as compared with rates from the West to Virginia City points," the carriers could make no such adjustment as would extend reductions into territory other than North Carolina and to explain the reason for it, and, to ensure this, there was an express provision that any basis agreed upon should be carried by the North Carolina authorities to the Interstate Commerce Commission and should become effective only if that Commission would enter an order which would protect the carriers from reductions into other territory because of such reductions to North Carolina points.

Third: It provided that the Legislative Commission or the carriers might bring up any other points that either thought proper for discussion and action.

Reverting now to the second paragraph of the above proposition, it will, we think, be readily appreciated, from reading the text of that paragraph, especially in view of the statement made by the spokesman of the carriers, that the only way that the second paragraph could be carried into effect would be through the means of reflecting into North Carolina points the influence of the abnormally low rates which exist to Virginia Cities (for which these carriers are not responsilbe and which they cannot control), and that any basis of agreement reached under that paragraph and covering the points thereby provided for, must be such as would not involve a reduction of rates into other states. This limitation and condition was, by the express terms of the proposition, put upon the negotations. It was considered essential by the carriers and its propriety was expressly agreed to by the representatives of the State. Negotations were thereupon entered into under the limitation that anything agreed upon in respect to reductions of rates must be of such a character that it should not have the effect of reducing the rates of the carriers into territory other than North Carolina and that that conclusion should be approved and endorsed by an express order of the Interstate Commerce Commission protecting the carriers from any such reduction into other territory.

It follows from this that any reduction of rates that might be agreed upon, coming as a consequence of the influence of the abnormally low rates to Virginia City points, must be greatest to North Carolina points in closest proximity to Virginia City points, and would gradually lessen and finally disappear as the distance from Virginia City points increased. Otherwise, we would create such a situation that points in North Carolina near the South Carolina border, or the Tennessee border, would have such low rates that the influence of such low rates would necessarily extend across the borders into other states, and the Interstate Commerce Commission could make no such protecting order as was in contemplation and expressly provided for. This, we submit, must be universally conceded.

Fully appreciating, therefore, the problem before them, and seeking in the most earnest and sincere way to find a solution, the chief freight traffic officers of these railroads were instructed by their chief executives, to consider and report a basis of adjustment that would reflect, to the utmost practicable extent, the influence of the Virginia City situation into North Carolina and at the same time would preserve the essential condition of the proposition that it should not operate beyond the limits of North Carolina territory.

Pursuant to these instructions and after a thorough investigation of the rate situation applicable to North Carolina these representatives of the railroads with the full authority of the chief executive officers, suggested certain material reductions in the rates complained of to North Carolina points, which we then believed, and still believe, are in accord with both the letter and the spirit of the basic proposition. We believed that the proposition then made embraced all the reductions which could be made without opening the doors to such radical reductions of rates throughout the Southeastern territory as would reduce the rates into other territory than North Carolina and thus threaten the very existence of these properties.

We thought it best and, in fact, necessary, for the chief traffic officers of the roads to take up with the Legislative Commission the discussion of rates, rather than that the chief executives should do so, for it was a subject in respect to which these traffic officers alone could enter into an intelligent discussion of all the essential details. In fact, it will be seen from the very language of the proposition that it was in contemplation that the Commission itself need not meet the representatives of the railroads, for it might desire its representatives to be experts in rates and to sit with the representatives of the carriers—and likewise it was provided that the representatives of the carriers—without designating them and thus giving the carriers like opportunity to be represented by their traffic experts—were to sit with the representatives of the Commission, or the Commission itself, in the effort to arrive at what would be reasonably proper under the circumstances.

The reductions proposed were applicable to all points in North Carolina within the range of the principle of reflecting into North Carolina alone the influence of the low rate basis to the Virginia City Points. The reduction was greatest at the points nearest the Virginia Cities; it was less at this distance increased, and it disappeared practically altogether before it reached the State southern and western border lines. As heretofore explained, we could not hope that the Interstate Commerce Commission would approve reductions on any other principle or would be able, under any other conditions, to enter an order protecting the carriers from a reduction of their rates into other territory because of these reductions to North Carolina points.

We did not approach the Legislative Commission with the idea of assuming a trading position. We thought it due to the importance of the occasion and to the dignity of the representatives of the State, that we should come forward at first with the best proposition which we believed we could offer. While we regarded the proposition we submitted as the best and most substantial which we thought could be worked out, we were still always in the attitude of readiness to have our authorized representatives sit down with the representatives of the State, and discuss, in all its features, any suggestion that might be advanced, and were ready to consider with an open mind anything that might be brought to our attention in that connection.

We are, however, of the opinion that our offer was most substantial and that the extent and scope of the reductions contemplated by it have not yet been fully realized, and that the benefits to be derived from putting it into effect have been almost entirely overlooked.

Our proposition was the result of a patient and conscientious investigation. It was submitted to the Legislative Commission on April 19th and declined by the commission the same day. A counter proposition was made that afternoon by the Commission; and, after fully considering this counter proposition for a period of ten days, we were convinced that the rates suggested would result in reductions of revenue so serious as to impair the usefulness of these carriers and that it would be impossible to put them into effect without causing a general reduction throughout the southeast.

As the proposition of February 26th provided that any reductions agreed upon were to be of a character not to affect rates outside of North Carolina, and as it was never contemplated that the railroads were to make sacrifices which would destroy their usefulness and their ability to perform their public service, we believed that the counter proposition submitted by the Legislative Commission, while in good faith intended to be, was not in compliance with the express provision of the basic proposition of February 26th. We gave our reasons for not accepting this proposition of the Legislative Commission in the answer submitted to the conference at Raleigh on April 29th, which was given in writing, and, while we do not consider it appropriate to enter here into a discussion of the merits of the rate situation, that answer, which deals with it, is subject to the inspection of any person interested in its contents.

In the afternoon of April 29th the Legislative Commission submitted a rejoinder to the effect that our answer was not satisfactory, and offered certain modifications of its counter proposition, thus, as it seems to us, indicating that they themselves realized that their first proposition could not be sustained and did not meet the requirements of the basic proposiion which imposed limits upon the scope of the negotiations. We found, however, that the obstacles, which we considered insurmountable in the original counter proposition, still remained. The Commission was respectfully advised of the reasons why we found it impossible to adopt this second suggestion. We believed then, and we believe now, that these reasons were cogent and compelling, but the Commission thought otherwise and, greatly to our regret, the conference was, at the Commission's instance, declared at an end.

The termination of the conference has raised an issue between the Legislative Commission and the railroads. That issue is this: "What, under the terms of the proposition, and under a recognition of the principle of making a lower proportional rate from Virginia Cities points to North Carolina points than the rates now existing, would be a fair and reasonable reduction?"

We concede that the Legislative Commission, in advocating a readjustment of rates upon the basis which it has adopted, is acting in the best of faith and is actuated by patriotic motives. With equal sincerityand with full confidence in the justice of our position, we contend that the reduction proposed by the Legislative Commission is too great and is beyond what was contemplated by the agreement of February 26th. In fact, we are convinced that the suggestion of the Legislative Commission will be found in direct conflict with the provision of that agreement which requires that any reduction of rates agreed upon should be confined to North Carolina territory and should not extend into other States, and that an order of the Interstate Commerce Commission should be obtained protecting the carriers against any reduction into other States because of this reduction to North Carolina points. Nothing would give us greater satisfaction than to arrive at an amicable agreement with the Commission and bring about a settlement of the rate controversy upon a basis which we would be in a position to accept.

In fact, as soon as it was made to us, we welcomed the suggestion that, although the conference between the Legislative Commission and ourselves had been declared at an end by that Commission, the North Carolina Corporation Commission, through its chairman, Mr. Travis, should take up with the traffic representatives of the railroads a further consideration of these controverted points, and see whether, in a patriotic and earnest effort on both sides, some amicable and reasonable adjustment might not be suggested and might not be reached. We are glad to say that these negotiations are continuing and we shall hope that such a conclusion may be reached by the representatives of the State of North Carolina, on the one side, and the representatives of these carriers, on the other, as will bring about an acceptable and a final adjustment of this much controverted question.

If our hopes and the hopes of the people of North Carolina be disappointed in respect to this, we will then be confronted by the question of what is the proper course to be pursued in respect to this matter.

Conceding the sincerity and patriotism and the desire to do justice on the part of the Legislative Commission and on the part of the representatives of North Carolina, but respectfully and firmly insisting that we are actuated by the same high motives, what is the proper thing for us to do? On the one hand is it proper for the carriers to insist on an arbitrary adherence to their own conclusions in respect to this matter and to refuse to have it determined by any independent and disinterested authority? On the other hand, is it proper for the representatives of the State to insist arbitrarily upon their view and exercise their power for the purpose of coercing an acceptance? Must not both of these questions be answered in the negative? Is it not, on the contrary, the proper, wise, and patriotic thing to submit this difference, conscientiously entertained on both sides, to the adjudication of the only tribunal provided by law for the settlement of just such controversies?

It is not the function of the State, or within its lawful authority, to control interstate rates, and the power of the railroads in respect to them is expressly made subject to the control and authority of the Interstate Commerce Commission. It is universally admitted that the regulation of interstate rates is a function of the national government alone. That government has provided instrumentalities for the special purpose and a tribunal for the adjudication of all disputes relating to interstate rates. It has provided a Commission which to a very high degree possesses the confidence of the American people and its doors are open and its procedure simple. The determination of a case can be expedited and a conclusion reached at an early day. We are obliged by the proposition of February 26th to expedite a hearing before that Commission in every practicable way and we stand ready to promptly and fully comply with that duty. It will be seen from the language of the proposition, where it is provided that "if the Commission and the carriers fail to agree upon what would be reasonable in the premises, the North Carolina authorities may in their discretion submit the question to the Interstate Commerce Commission, and the carriers pledge themselves to facilitate and expedite the hearing and the determination thereof in every reasonable manner" (although the State is not precluded from using any other remedy or takiny any other action), it is expressly contemplated that an appeal to the Interstate Commerce Commission may be made. Not only was this in the contemplation of the Proposition as made, but the joint resolution of the North Carolina Legislature at its last session, in relation to this very matter, contained these two paragraphs:

> "THIRD: That pending the enactment into law by Congress of the principles above declared for, it should, in the opinion of the General assembly of North Carolina, be the policy of the State, to press before the Interstate Commerce Commission objections to the injustice of allowing any discrimination against North Carolina points, in favor of other points outside of the State to which hauls are longer than to the North Carolina points, and which longer hauls include the hauls to such North Carolina points.
>
> "FOURTH: That, in addition to the powers conferred on the North Carolina Corporation Commission to institute and prosecute cases before the Interstate Commerce Commission for relief to the people of North Carolina from discriminatory and excessive charges by common carriers, power is conferred upon the Governor to institute and prosecute such cases, either independent of or in conjunction with the North Carolina Corporation Commission, in his name on behalf of the people of the State, or in the name of any combined association or body of citizens, or in the name of the North Carolina Corporation Commission, and for such purpose the sum of not exceeding five thousand dollars a year is appropriated out of any money in the state treasury, not otherwise appropriated, to be paid on the order of the Governor."

Thus it will be seen that the Legislature of North Carolina expressly declared its policy to be that this matter of dispute should be carried by the State to the Interstate Commerce Commission and the Governor was empowered to institute and prosecute such proceedings, either independently or in conjunction with the North Carolina Commission, or in his own name in behalf of the people of the State, or in the name of others that are mentioned, and an appropriation of Five Thousand Dollars a year was expressly made to bear the expense of this procedure.

Under these circumstances of the provisions of the proposition in question and of the declared policy of the State, made by a solemn resolution of its General Assembly, we submit that that course ought to be followed. The railroads have no purpose to enter upon a course of contention or of litigation. As above stated, they are prepared to expedite a hearing before the Interstate Commerce Commission by every means in their power, and when a conclusion is reached they are prepared to adopt it, whatever it may be, without questioning it in any court whatever, and retain it in operation, without controversy, during the full time the order of the Interstate Commerce Commission is in force.

We are profoundly impressed with the idea that an amicable settlement of this controversy is necessary for the welfare of all concerned. We hope for a definite and permanent settlement, and we appreciate that no settlement can be permanent unless fair and just both to the people of the State and the railroads. The railroads are among the largest employers of labor in the State; they pay the highest scale of wages; they contribute as much as any other class of citizens to the welfare of the State; while their employes contribute in no small measure to the State's prosperity and are effective in every patriotic service.

The principle of regulation has the unqualified approval of the American people. The power of regulation as to interstate commerce must of necessity be, as it has expressly been, vested in the federal government and in it alone. This principle carries with it certain restrictions as well as immense advantages, when viewed from the standpoint of any one State, as well as from the standpoint of all the states. The advantages immeasurably outweigh the disadvantages. In this connection it cannot be forgotten that North Carolina was one of the first of the States to advocate National, instead of State, control of interstate commerce. As far back as 1781, before the adoption of the Constitution, we find the representatives of North Carolina in the Continental Congress offering a suggestion to the States that the power to control interstate commerce be surrendered to the national government, instead of being reserved, as was then the case, by each State. Later, when the Constitutional Convention was framing our organic law, the representatives of North Carolina again favored, and were instrumental in securing, the adoption of the commerce clause as it now stands, which vested in the federal government exclusive right of control of interstate commerce.

In suggesting that this controversy, relating solely to interstate rates, be submitted to the Interstate Commerce Commission for settlement, we are not asking that any subject be withlrawn from any tribunal, lagislative or judicial, of North Carolina, of which those tribunals have lawful or rightful jurisdiction. We are asking only what North Carolina has always insisted upon, that the regulation of interstate commerce shall, in this condition of difficulty, as well as in every other, be regulated by the power which all the States have placed exclusively in the hands of the federal government.

In view of this attitude of submission to law and in view of the facts herein stated in respect to what they have attempted to do to meet the just expectations of the state regarding these rates, we respectfully and earnestly submit that no charge of bad faith, or of lawlessness, or of arbitrary conduct, or of a desire to dictate the conditions under which the commerce of North Carolina shall be conducted, can justly be laid at the doors of these carriers.

In conclusion, may we not express the earnest hope that, notwithstanding the termination of negotiations with the Legislative Commission, had at its instance, there may yet be found by the Corporation Commission, in the conference now being held with its chairman, Mr. Travis, and the representatives of the traffic department of these carriers, a basis for a friendly adjustment of all differences?

May we not express the further hope, that, if they should fail to find the means of arriving at an amicable adjustment, recourse will be loyally had by both parties to the only tribunal having jurisdiction under the laws of North Carolina as well as of the United States, and that these differences be submitted to its final adjudication?

Mindful of the fact that the State and the railroads must live together, that their interest and welfare are inseparable, and that the welfare and prosperity of both can be promoted only by a policy of good will and conciliation, is it not the duty of both sides of this unfortunate controversy to go to the one impartial tribunal, established by law for that purpose, which has the jurisdiction and the power to finally adjudicate and adjust the differences between us, to establish the rates which shall prevail, and to determine what is the fair and reasonable solution of our difficult problem?

Respectfully,

Southern Railway Company
By W. W. Finley, President.

Atlantic Coast Line R. R. Co.
By T. M. Emerson, President.

Seaboard Air Line Railway
By W. J. Harahan, President.

Norfolk & Western Railway Co.
By L. E. Johnson, President.

Carolina, Clinchfield & Ohio Ry.
By Mark W. Potter, President.

Norfolk-Southern Railroad Co.
By Chas. H. Hix, President.

Carolina & Northwestern Ry.
By W. A. Barber, President.

The adoption of the constitution and the election of a president of the Chinese republic have been indefinitely deferred, owing to a deadlock among the parties in parliament.

CUSTOMS CHANGE

Dear Brethren:

I remember that when I was a boy, the preachers would visit our home and talk about the interests of the church, and about the first thing a new preacher would do would be to examine the church roll and see how many had died and how many were excluded and who needed visiting, and so on. It is not so now; but about the first thing when the preacher arrives at the church ground, some good brother will meet him and say, "Bro. Preacher, I want you to make us a good Farmer's Union speech this afternoon." "Good! "Let's hurry in the house and get through with our little preaching services." "Say, Brother Preacher, go out and take dinner with me. We have a sick brother in the community, and we will go and see him." "I would like to go and see him, but I want to be at the Union this afternoon." It's true he is not a loyal member to his church, but what might it have meant to visit such and read a portion of God's Word and pray with and for him, and visit the sick!

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." God in heaven will not prosper us until we reverence the church more, the only institution that the Lord established while here. May the Lord help us to live better lives and do more for the advancement of His kingdom in the future than we have in the past.

A. R. KIRBY.

Roanoke, Ala., R. F. D. 4.

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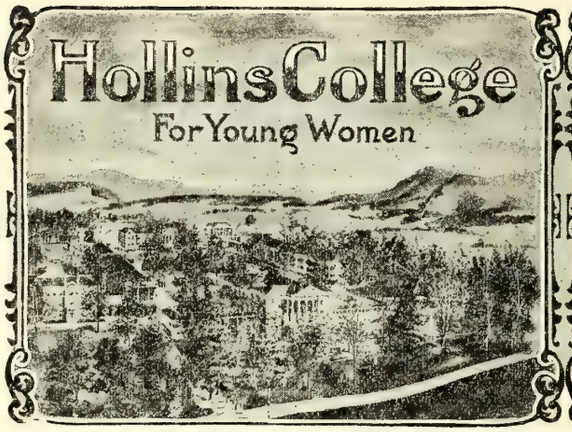

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To go to this quiet little village is merely to visit the Oak Ridge Institute, for this popular school is the one big, dominant feature and the pride of Oak Ridge. And indeed, it is justly so. We doubt if there is another preparatory school for boys in the entire South with handsomer grounds, more magnificent buildings, or better equipped in any way, or better known than Oak Ridge Institute.

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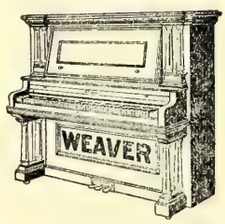

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		$1,659.66

A "Friend" of the institution said a few days ago that if we would send our wagon to his place he would give us some cabbage. We did; and, he made us glad. We received about two hundred pounds; and four hundred potato plants. Thank you.

These good rains are making us feel glad. Our garden is looking fine and the corn is almost knee high. We also have a very fine prospect for a grain crop.

During the commencement many friends have visited us and it was our great pleasure to have them. We want them to come again.

I am wondering what has become of the "Cousins." We have a letter from one of the "faithful" this week; read it, and see if it will not make you homesick. I want to get into a position that will make the corner interesting and helpful; and, am constantly trying to find that happy medium. I suggested sometime ago that I would not answer any more letters as I had decided, may be, there would be more interest in the stories I could write or find, than the few words in reply to the letters. I have been doing all I could with the stories and I see the letters have almost entirely quit. I asked the question if some one would not write to me and secure Mite Boxes—would like to have two, or more in each school. To have one for each class, might be a good idea. And, they are not intended to interfere with any other plans, such as the Monthly Offering and the Birthday Bank but to assist. This would be a good idea, I think, for the schools, and would make the monthly offering easier.

I have the bill for the boxes and am expecting them any day; will be glad to hear from a number of the cousins next week.

E. M. CARTER, Supt.

QUESTION BOX.

Below I give a few questions which may be of interest and shall be glad if you, when writing to the Corner would answer as many of them as you can.

1. How did the Lord Jesus ascertain the will of God concerning himself from day to day?
2. What is the devil called in Mark?
3. What does "living by every word of God signify"?
4. What is the meaning of the word, Christ?
5. What were the publicans?

Stem, N. C., May 20, 1913.

Dear Uncle Emory:

Daddy has been at Goldsboro for a week, where he has been attending the bedside of a very sick brother of his; but he returned this morning. I was mighty glad to see him too! I hardly knew when to stop kissing him. He would have gone to the Young Peoples' Convention had his brother not been so low.

Here's my dime for May. Many good wishes for all.

R. P. CRUMPLER, JR.

I know you were glad to see your father and, I hope his brother is better. It seemed like "old times" to see him at commencement this week. The next time he comes to Elon you must come with him and see the Orphanage.

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefitting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.

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CLUB SAVED THIS MEMBER $150.

The management of the Christian Sun Piano Club has just received a letter from one of its members who joined about six months ago and who selected the Self-player Piano. He describes the Player as "The Prince of Home Entertainers" and continues as follows:—"After investigating two other makes during a recent visit to New York, I concluded that I saved one hundred and fifty dollars by buying from you."

This letter is a fair sample of the daily correspondence of the Club. Practically every mail brings similar expressions from those who have received their instruments and are delighted with the quality, price, terms and privileges afforded by the Club.

Every subscriber is cordially invited to write for a copy of the Club's illustrated catalogue which pictures and describes the Pianos and Player-Pianos and explains the big saving in price which results from Club membership. Address the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

The Northern Baptists in convention at Detroit adopted a platform outlining the denomination's attitude to modern social problems, including labor, home, family, and social service.

OLD LADY'S SAGE ADVICE.

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

A week's campaign in Dayton, O., to raise $2,000,000 to make the city safe against floods, ended on May 25 with the funds secured. The National Cash Register gave half a million dollars.

FOR HOME OWNERS.

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J. O. ATKINSON, ... EDITOR

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No. 66 ..... 12:05 p. m.

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OBEYING GOD

There is no greater personal duty than that of obeying God. It means everything to a person. There is great breadth and depth to it. It pertains to all the relations of life in this world. It has much to do with one's morals. He who obeys God in all respects, will be moral in all respects. One cannot obey God, and at the same time willingly do wrong to his fellowmen. Such obedience leads one to deal justly with all people. Abraham was noted for his steadfast obedience to God. Parallel with this was his doing right in all of his relations with other people. Rev. W. F. Crafts says: "Nowhere is the faith of Abraham, that obeying God can bring no evil consequences, more needed than in business and politics. Many business men, in moments of confidence, frankly confess that while right is right in theory, it will not work in buying and selling. They think that if a man sticks to the truth, while his competitors keep on lying, the lie will beat the truth. Against this worst form of unbelief we hurl the resistless shot, 'Right wrongs no man.'" He further says: "We must obey God by doing right, and trust him to take care of consequences." No truer words were ever said. They ought to ring in the ears of every person in the civilized world. The professor of religion who thinks that he can be dishonest in business, and at the same time can really prosper, is a fool, even though he may fancy that he is very sharp and successful. Such a man may go to church on the Sabbath, and appear to worship God; but he is not, in reality, worshiping God. God accepts no kind of sacrifice from one who practices fraud upon his fellows. Nor is one obeying God, in any religious way, if he have not the love of truth so strongly that he will speak it at any cost. Obeying God is to obey the rule of doing right, whatever may be the temptation to do otherwise. Let no one think that, by uniting with a Christian church, he is obeying God sufficiently to escape condemnation if he should sometimes tell falsehoods, and sometimes cheat others. Obeying God fully brings full blessings.

C. H. WETHERBE.

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In speaking of the Self-player furnished by the Club, Rev. Len G. Broughton, D. D., formerly of Atlanta, now of London, says:—"All who have heard it are in an agreement that it is one of the very best combinations that has ever been put on the market. Persons desiring such an instrument will certainly do well to examine yours, and if they will only give it a trial I feel sure they will try no further."

Write for your copy of the Club's catlogue and see how easy we have made it for you to own a first class piano or player piano. Addrss the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., JUNE 18, 1913 NO. 25

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Gentle Voice.

"A soft answer turneth away wrath; but grievous words stir up anger" said Solomon (Prov. 15:1). Acting, we presume, upon this wisdom news comes that the boys and girls of Bayonne N, Y., have organized "The Gentle Voice Society" for the purpose of discouraging harsh language. There is nothing as useless, and nothing that stings and bites and burns, like harsh language. The person using it could get his or her ends achieved to much better effect with the gentle voice, and those who are the victims of it carry a heavy heart for hours after the sound of the harsh voice has been hushed. Start in your home a Gentle Voice Society; and a happier, as well as a far better, day will dawn there.

Is Right Ready?

It has been a long time, as the years go, since the French philosopher, Joubert, wrote, "Force and Right are the governors of this world; Force till Right is ready." One would believe, from current reports of the costly armament of nations, that Right is not yet ready to rule this world. Every week, almost every day, we read of some nation's adding larger ships to its navy, more expensive equipment to its army, or more and better trained soldiers to its fighting force. Who knows that Right is not ready? When and where has Right been given a chance to prove whether it was ready or not? We rely upon Force. We have faith only in Force. We spend our millions in preparing Force. Is it not time we were thinking less of Force and more of Right?

Future Reward.

No individual worth while gets his reward immediately. The future has to reveal the worth of a person, place, or thing. And until that future comes the real value is unknown. A copy of Benjamin Franklin's essay, "A Dissertation on Liberty and Necessity," sold in London on June 5 for $5,025. The man who bought it was the grandson of the man who once bought the same pamphlet for 50 cents and tried in vain to sell it to the British Museum for $5.00. In two generations the future has enhanced this product of a pen more than five thousand per cent. What John and Peter and Paul did eighteen centuries ago is worth a thousand fold more today than it was when performed. The future reveals the worth of man or event; and no proper judgment can be pronounced upon a man and his work until he has been gone a hundred years. Will the work we do today stand the trial and test of the future?

A Popular Ruler.

On June 5th, Emperor William of Germany celebrated the twenty-fifth anniversary of his accession to the throne. All Germany delighted to do him honor. A jubilee fund was raised amounting to $12,000,000, all of which the Emperor intends shall be used for benevolent purposes. Germany was never so powerful as it is today, and it is doubtful if any Emperor upon its throne was ever so popular or held in such high esteem. Emperor William is known the world over as a Christian prince, a close observer of the holy Sabbath, devoted to religious service and worship, and a man who from youth has made it a practice to read his Bible every day. "When the righteous are in authority, the people rejoice; but when the wicked rule, the people mourn." Proverb 29:2.

Longing For The Nation.

As was announced in these columns recently, the Anti-Saloon League of America was now planning a campaign for nation-wide prohibition. The slogan of the League is, clear our nation of the Saloon and its evils. This campaign may seem to some premature and without hope as to results. Yet the League has recently issued a map which shows facts that will, we believe, prove a surprise to many. Of the 2,973,890 square miles of territory in the United States the saloon is now forbidden in 2,132,746 square miles. There are thirty-two States combined whose number of saloons is less than the number in Chicago. Out of a total population of 91,000,000 more than 46,000,000—more than one half the people in the United States—live in no license territory. Or even better than this: Out of 2,856 counties—our political units—in the United States, over 1,700, considerably more than one-half, have abolished the saloon. In nine States with an aggregate population of 15,000,000 there is State-wide prohibition. It is within reason to say that at least one half, if not more than one half, of all the people in the United States want the saloon abolished, and the League proposes to afford the opportunity of giving the majority its will.

Business Is Business.

Of course it is. One wonders what it would be if it were not business. It is either that, or a cloak for crookedness and cruelty. "I would certainly love to accommodate you, and would do so, but business is business." It takes a Solomon to sling out slugs of wisdom like that! It is every man's business to observe and to keep the golden rule. It is every man's business to remember the Sabbath day to keep it holy. It is every man's business to give a tenth of all his earnings to advance the kingdom of God in this world. It is every man's business to seek first the kingdom of God and His righteousness. It is every man's business to be honest, sincere, upright, without cavil or question in all dealings between man and man. It is every man's business to be loyal to the State, obedient to God, true to himself, and family, and faithful in all things. Business is business. And no man on this earth properly looks after his own business unless he also looks after the business of the King first and foremost. Your business man who looks after his own business only is not a business man. He is just a blur, a blot, and a blunder that is soon to be wiped out—and then be charitably forgotten forever.

Watched.

A woman in making a plea for a divorce from her husband the other day said, "I became suspicious of his faithfulness to me, and then I employed detectives to cover his movements by day and watch him by night; and I found my most dreaded suspicions more than justified." Our God is a jealous God, and He will allow us to put nothing between us and Him. His all-seeing eye watches us by day and by night, more closely than any detective ever watched a suspect. David rightly said (Psa. 139:1, 2, 3, 5,) O Lord * * * thou knowest my downsitting and mine uprising, * * * * and art acquainted with all my ways. * * * Thou hast beset me behind and before." God's eye is upon the sparrow, and surely He watches us. We may escape others, Him we cannot escape. He watches not to entrap, but to help us, to set us free. The shrewd man, knowing he is watched by the detective may cover his tracks, and obscure his deeds. Not so of any mortal being in the sight of God. His all-seeing eye watches us everywhere. 'If I ascend up into heaven, or if I descend into hell," God's eye is upon me. There is no north and south far enough, and no depth of darkness deep enough to remove us from the watchful eye of God. Yes, God watches us, and there is no escape from Him.

Grace.

There are, strange as it may seem to some, hundreds of families, the heads of which are church members, who do not say "grace" before partaking of their meals morning, noon or night. It would seem if every householder, whether member of any church or not, would feel under constraint to at least thank God for daily food. Is it not gross ingratitude not to do this little act? God is the giver of every good gift, of every morsel of bread, of every savory viand. He gives not once, nor twice, nor thrice: His gifts are continued, perpetual, unceasing. Is it not as little as one can do to reverently bow the head before Him before the daily food is taken and humbly repeat from the heart some such words as these: "Our heavenly Father, we do thank Thee for this meal we are about to receive. Grant it as a blessing to everyone at this table we ask for Jesus sake. Amen"? Any one can easily have in mind words, as sincere and as simple as those. It is but common gratitude to express some such desire. Or words like these, "We thank Thee, O God, for this food before us, for the nourishment of our bodies. May we be as faithful in serving Thee as Thou art in providing our daily bread, we ask for Jesus sake. Amen." Father, mother, you owe it to your God, your children, yourselves, your home, to have "grace" at mealtime.

EDITORIAL

MISSIONS AND MEN.

We of the Christian churches might as well come to it, for we must, or we perish. We must give the people a chance at missions. So far we have not done so. We of the Southern Christian Convention are only playing at missions, and that very indifferently . There are none amongst us who care. We are not burdened for the cause of missions, neither Home nor Foreign.

We meet in annual conference. An apportionment committee sits in cool judgment upon a page or two of figures, wondering how much they can get placed upon the churches, without any kick coming from some obdurate and protesting delegate. Then at the close of the year, or at some Sunday during the year, the pastors make a pull, and conference apportionments are "all in."

In this process we may be teaching a few to give; but are we teaching the many what they are giving for? The educational feature has not gone far enough. Teaching and training people to give is only half the battle, and hardly that. The other half consists in teaching them to realize what their giving is for, so that they may have a joy in giving.

It is safe to say that a large per cent. of our congregations do not hear a sermon, or even a talk on missions, home or foreign, once a year.

The burden of missions is not upon us. We are callous and indifferent. We are asleep and there is no one to awaken us. To our thinking there is no need today, in our Southern Convention, as great and as urgent, as that of a man burdened and burning with the theme of missions to go in and out amongst us, telling us of our missionary needs, urging upon us our missionary duties, bringing before us our missionary burdens, responsibilities and obligations.

People are never stirred unless there is an individual to stir them. Behind every movement that ever was there was first of all a person burdened and bending with the weight of the task to be accomplished.

There is now the finest opportunity open to us for mission work we have ever had. Our good women are making a start. A few anxious hearts have become aroused. If there were now amongst us a person who could go from church to church and tell and talk the matter over and organize the work it would not be long before there would be a Woman's Missionary Society in every church.

Brethren and beloved we must have a person or persons who will get under this missionary burden, and feel the press and weight of it. Then some what will be accomplished. Every man, woman and child who knows any thing of the situation is, or should be, heartily ashamed of the little we are doing for missions, and the cold indifference with which we treat the mission subject.

The livest topic in the public mind, the greatest problem that challenges the thoughts of men today, is that of missions. But we of the Christian church are asleep and indifferent to the topic and the challenge. We need to read more about missions, teach and think more of missions, preach and pray more for missions, and then give more to missions. When we do this we will see an awakening amongst us such as we have not witnessed in a quarter of a century.

"WHAT LEXINGTON MASS. DOES."

Under the above far off caption The Charlotte *Observer* recently carried an editorial that ought to bear fruit, but it will not. We of the South do not care for our history, for that is what the editorial in equestion has reference to, and it will take something mightier than newspaper editorials, mighty and strong as these may be, to awaken us, and make us care.

Lexington, Mass., as our esteemed points out, has a population of 5,000; yet that town raised readily $30,000.00 with which to purchase Buchman Tavern, where the Minute Men convened; and the town has recently spent $7,000.00 on a handsome volume about itself in connection with a celebration soon to be held, and not a rich man in the town. "We cannot imagine any Southern Lexington doing such things, though it were the starting point of creation and teemed with millionaires," concluded The *Observer*.

The indictment is shamefully true. We of the South are about as indifferent to our heritage of history as the Prodigal Son was to the substance his father divided unto him. We simply waste it in riotous living.

If our patriotism did not challenge and engage us, it would really seem that our love for gain would. But neither does. Put this down: Besides keeping the patriotic spirit alive, and having that Tavern and that volume to enhance their pride, count upon it that the people of Lekington, Mass., will get back every dollar of their money, and a tremendous interest besides.

Just going outside the field of observation one moment, the county of Warwick, in which is situated Stratford-on-Avon, Shakespeare's home in England, is a very fertile county we are told, and produces an abundance of grain, wheat in particular. Statisticians tell us that tourists to the home of the great poet are a source of greater revenue to both town and county than all the grain grown in the entire county, year after year.

The statistics are not at hand, not at our hand at any rate, but we are led to believe that tourists to Lexington and Concord, in Mass., leave more revenue in those towns than all the farm products of the counties in which they are situated amount to annually. About the only reason why Lexington is a town, and Concord is a town, today is because through these years the people there have prized their history and their tradition as worth conserving, and the outside world has made them well-to-do and famous. And these two towns have school-houses and imposing stone buildings for libraries and art galleries that would make those in our larger Southern cities ashamed of themselves. And more than that, these libraries and galleries are thronged from day to day by boys and girls who have the leisure, the taste and the disposition, to linger and study and lounge and learn there. Conserving their history has done the work; the outside world, tourists, travelers, pilgrims, have poured out their treasures there for the enrichment of these patriotic men and women.

It is a low basis, we know full well, upon which to view it, but we do not know a source of greater waste, financially, in all our Southern country, than that which goes on because we do not and will not conserve our history, and the places of historic worth and interest.

There is a commercial worth of sentiment. Patriotism pays. Large motives, and magnanimity of spirit always pay. Our South has abundant historical resources, but they are undeveloped, and so bring no revenue and no patriotic pride.

SUNDAY SCHOOL HAND-BOOK.

There is a movement on foot, already too long delayed, to get out this year a Sunday School Convention Hand-book. This publication is to sustain the same relationship to our Sunday School Conventions that our Annual sustains to our Conferences and Southern Christian Convention. In this hand-book are to be gathered the data and the proceedings of the Sunday-School and Young People's Conventions of our various Southern Conferences, which are to meet this summer. There are two reasons for this. First, the Sunday school statistics should come out of the Annual, should never have been there, in fact, as the Annual deals with church statistics and Conference proceedings, and this has grown so bulky and expensive that the Sunday school statistics will have to be eliminated by necessity. Secondly, our Sunday school statistics, and the proceedings of our Sunday School Conventions are, under the present regime, practically useless. Some of the Conventions get out their minutes, others do not, and so none are valuable for practical use, or personal and public benefit.

The proposition is for our Sunday School Conventions to spend for the hnad-book about what they have been spending on their local Convention minutes, but receive in return copies of the entire book, instead of proceedings of a single Convention. This measure can be carried out if the several Conventions will appropriate for the purpose of publishing their minutes the following:—

Virginia Valley Central Convention	$15.00
Eastern Virginia Convention	30.00
Eastern North Carolina Convention	20.00
Western North Carolina Convention	20.00
North Carolina and Virginia Convention	20.00
Alabama Convention	15.00
Georgia and Alabama Convention	15.00

If the proceedings are not too bulky, it is estimated that we can get out something like 2,000 copies of the Hand-Book for this amount and the same will be distributed *pro rata* among the Sunday schools and Sunday school officials of the several Conventions. Let someone advocate this measure in each Convention and see that at least the amount named is appropriated, for the Hand-Book would be incomplete if a single Convention is left out.

If further information is desired touching this matter, write to Rev. J. O. Cox, Durham, N. C., who was appointed at the General Convention at Burlington to finance the matter, and to make an earnest endeavor to get all the Conventions to unite in bringing out a Sunday School Hand-book, or Sunday School Annual.

—We have a supply of the new Christian Hymnaries on hand. The price is 75 cents per copy by mail, or 50 cents per copy in quantities, express not paid. We supplied Holland Christian church, Holland, Va., with fifty copies last week.

—We regret to learn that Rev. J. Lee Johnson declines the call to our Raleigh church. This will leave Raleigh, Main St., Berkley, Va., High Point and Asheboro, all important points without pastors after June 30. The church needs and demands earnest, consecrated, able ministers as it never has before.

—Real Estate at Elon College advances in value with great rapidity. Lots that could have been purchased readily here a few years ago for $100.00 now sell at five times that much, and are hard to find. Mr. Mart Cook recently sold his home and place just west of the College for $4,000.00; Mr. Heater, his place for $2,500.00. And both could be sold today, we presume, at an advance over that. There is not a vacant house in the village, and there are several applicants for dwellings.

NOTES AND PERSONALS.

—Rev. W. D. Harward, Newport, News, Va., writes under date of June 14th: "I am calling the attention of my people to THE CHRISTIAN SUN and mean to give them a chance to subscribe. I hope to send you a nice list of new subscribers."

—Rev. C. C. Peel is in Eastern Virginia traveling in behalf of THE CHRISTIAN SUN. We certainly trust the ministers and brethren generally will aid Brother Peel in his good work, as THE SUN, in order to maintain its present high standard, must of necessity largely increase its subscription list. The list can be increased all right, if friends of THE SUN will manifest some interest in its behalf. Thank you, dear friends. Don't forget THE SUN.

—We have received from President D. B. Atkinson an invitation to the commencement and graduating exercises at Jireh Christian College, Jireh, Wyoming, June 15th to 18th. The invitation and program indicate that this youthful institution is growing in strength and in numbers.

—We were just wondering why all of our friends, who wish anything in the printing line, neat and up-to-date, would not do like our distinguished friend and good brother, Capt. J. A. Turrentine, who, as Commander of a Camp of United Confederate Veterans, needing some printed cards for the coming encampment, drove over to our Publishing House and, while his work was being done according to his taste, gave us a delightful hour of agreeable and happy conversation! This is loyalty and a fellowship of the sort that makes business pleasant and life worth living. May hundreds of others imitate this good example. The work in our job printing department is artistic, prompt, and the price reasonable. Tell your friends about it.

—Bon voyage, a happy stay, and a successful return to Dr. W. C. Wicker, who left this week for a European trip! He will attend, as a delegate from the American Christian Convention, and also a representative from this State, the World's Sunday School Convention at Zurich, Switzerland. We wish the genial Doctor all happiness and rest that a faithful year's service deserves. He has promised to write often to THE SUN on his journey.

—Rev. J. W. Wellons, D. D., June 12th, writes: "I have been a reader of "THE CHRISTIAN SUN for sixty-nine years, its entire existence. I was personally acquainted with its first editor, Rev. D. W. Kerr, and every editor since, and was an assistant in editing it for two years. Its growth has been gradual from a monthly magazine to a weekly, of which we are all proud. It will compete favorably with any of the church papers I read. Every friend or member of The Christian Church ought to subscribe for it and read it. Its present large form and plain print are certainly gratifying. THE SUN'S subscription list ought to double now that there is such improvement in the paper in every particular."

—Rev. J. S. Carden, pastor, reports a very pleasnat and profitable day at Pleasant Ridge, Guilford county, last Sunday. It was Children's Day with a splendid program well carried out, a large congregation, and an inspiring occasion. Next Sunday, June 22, will be Children's Day at New Hill, Bro. Carden being pastor there also. Bro. Carden reports his work in good condition. He will hold revivals at all his churches, beginning at Hank's Chapel, Chatham Co., 1st Sunday in August.

—THE SUN'S editor has received the following invitation, for which he expresses thanks and hereby gives notice of his acceptance: "Mr. and Mrs. David Samuel Farmer request the honor of your presence at the marriage of their daughter, Macie Virginia, to Mr. Alonzo Cleveland Hall on Tuesday, June 24th, 1913, at high noon, at Pleasant Grove Christian Church, News Ferry, Va."

—We are glad of it, genuinely and truly glad. Crowson of The Burlington *News* is homesick. He ought to be. He had no business hob-nobling around Washington for a government job, when he was making so good a paper as *The News*. Crowson is an editor, and he might as well settle down to that. Listen at his longings as printed in his Washington letter to *The News* last week:

> We enjoy the beautiful city with all of its places of interest but we sure do long to be back in Old North Carolina with the widow and the babies, even if the buildings are not so tall and grand, and even if the streets are rough and rugged, and not so well kept and beautifll. In fact, we had rather sit on our front porch and see an old wagon go jolting by and say "Hello Bill," to the driver and see him grin back a welcome salute than to sit and see the $5,000 automobiles, the gilt harness and handsome broughams go by.
>
> "Kissed by sunshine, lulled by breezes,
> Lies my own my native land,"
>
> are words that are dear to us today. In other words, we are homesick.

—Mrs. H. Y. Rush, West Milton, Ohio, whose late lamented husband so often enriched SUN columns with his sweet spirited pen, writes June 10, "Enclosed $1.50 for THE SUN to come to our home another year, as it has been a very welcome visitor so many years. My dear departed husband and I always thought THE SUN a sweet spirited paper, hence we both prized it very much."

—We learn from *The Herald of Gospel Liberty* that Rev. J. W. Bolton who was formerly pastor of our Greensboro First church died at his home in Middletown, Indiana, May 31. Bro. Bolton was an able preacher, and a consecrated Christian worker. We learn of his death with sorrow. He leaves to mourn their loss a wife, three sons and one daughter. Dr. J. P. Barrett, Dayton, Ohio, conducted the funeral, the interment being in the Middletown cemetery.

—We are in receipt of the following invitation, for which we express thanks and send our very best wishes to the good friends: Mr. and Mrs. John D. Kernodle request the honor of your presence at the marriage of their daughter, June Ray, to Mr. John Jay Henderson on Wednesday morning, the 25th of June, 1913, at ten o'clock, The Christian Church, Graham, N. C.

—Rev. A. B. Kendall, D. D., pastor of our Burlington church, has accepted the invitation of the Program Committee to preach the Convention Sermon at the approaching Young People's Convention of the North Carolina and Virginia Conference. The sermon will be Tuesday night July 15th. Those who attend may expect something good. The meeting place of the Convention is Haw River, N. C., the program to appear next week.

—Here is the kind of letter The Christian Publishing Company, in its job department, is getting and which it greatly appreciates, too, "Southern Christian Publishing Company, Elon College, N. C., Dear Sirs: I have received the card folder I ordered for the church work here and am very much pleased with the workmanship. I believe our publishing house is able to do any sort of work pleasing to any taste, and your prices seem to me below those of the best printers. Yours very truly, H. E. Rountree, Greensboro. N. C." Just try us brethren and friends when you want printing of any sort done, and see what takes place. All we ask is a trial order. We pay parcels post and deliver your printing to you.

A FEW REMARKS.

—The *Youth's Companion* gives the following advice which many will read, but few will heed: "Do not be angry with the fellow who climbs the ladder of success just ahead of you. The ladder was there before either of you saw it."

—Columbia College, Rutgers College, and the Reformed Church in America receive bequests estimated at $1,000,000 each by the will of Mrs. Mary B. Pell, of New York.

—Richard L. Metcalfe, of Lincoln, Neb., editor of Secretary of State Bryan's paper, *The Commoner*, was selected on June 3, by President Wilson to be civil governor of the Canal Zone.

—A Boston paper carries this news item: "One day last month two men were put on trial in a New York City court, charged with having committed an assault with a club on a tailor who refused to go on strike with his fellows. When his case was called, the prosecuting lawyer moved the discharge of one of the two prisoners on the ground that there was no evidence against him. As soon as he was discharged, he was placed on the stand, and testified that the other prisoner could not have committed the assault, because he himself had committed it. The other man accordingly went free, and so did the guilty one, for the Constitution of the United States does not permit any one to be tried twice for the same offense." Such procedure brings the law into contempt and not infrequently leads to violence.

—One thousand rifles with bayonets consigned from Germany to Belfast, Ireland, as "electrical fittings" were seized by the government on June 3. The arms were meant for Ulster Orangemen who are preparing to resist home rule. Another consignment of five hundred rifles addressed to Baron Farnham, an Irish peer, was seized on June 6, at Dublin.

—The world's altitude record for an aeroplane carrying a pilot and a passenger was broken at Buc, France, on June 3, when Edmond Perreyon and a passenger reached a height of 16,368 feet, or more than three miles.

—The officials charged with enforcing the statute at Washington have ruled that meat and meat products in interstate or foreign commerce, which have hitherto been exempted from the provisions of the Pure Food Law, may be seized if misbranded or adulterated. This means that manufactures of meat foods will at once be required to comply strictly with the Food and Drugs Act, as well as the Meat Inspection Law. Thus a long step forward in the matter of preventing adulterated foods, for when Uncle Sam takes a hand in such matters, he does not easily let up.

—Rev. Dr. Charles A. Briggs, a few years ago tried for heresy in the Presbyterian church, because of his too liberal theological views, and for forty years Professor of Theology in Union Theological Seminary, N. Y., died June 8.

—" A good farm is the land on which a good farmer lives," says the *Youth's Companion*. And, it may be added, a good store is one in which a good merchant lives, and a good school is one in which a good teacher lives. All of which is saying that there is nothing good without a good person behind it.

FROM OUR CONTRIBUTORS

THE SONG OF THE BOB-O-LINK.

Have you ever heard the ringing,
In the dewy month of May,
Of the bob-o-link's sweet singing,
In some meadow far away?
'Till your heart stopped still to listen,
To the music's joyous strain;
On your cheeks the tear-drops glisten
From sheer joy, at the refrain;
And you revel in the singing
Music dropping from his throat,
'Till your heart-bells all are ringing,
In accord with every note:
And all the earth seems brighter,
There is not a grief or care;
And every burden lighter,
That your wearied soul must bear?
And the world with all its sadness,
Seems to slowly drift away,
As you drink in joy and gladness,
With the balmy breath of May?

So you bridge life's years of struggle,
On the bob-o-link's sweet strain,
To the golden years of childhood;
And you are a boy again.
And you wander back in childhood,
O'er its golden, sunlit ways,
Through the mossy dells and wildwood,
As you did in other days.
See the sunlight on the river,
And the shadows on the grass,
'Till your heart-strings throb and quiver
From the memories as they pass.
Now the song grows louder, sweeter,
'Till those intervening years
Seem like words of wondrous metre
Written to the tune of tears.
And like some mighty Master,
The bob-o-link does play
Upon life's sweetest feelings,
In the dewy month of May.

Across the wakening meadows
Lilts the soul-enchanting song;
And all life's mists and shadows,
By its sweeps are borne along;
And your spirit borne, uplifted,
With a great, glad hope elate,
On the music's surge is drifted,
Up to heaven's golden gate.
Adown the budding passes
Steals the fragrant breath of spring,
Bending low the wayside grasses,
Like the sweep of angel's wing.
And the rainbowed walls and towers,
Of the heavenly home divine;
In the many-tinted flowers,
On your raptured soul doth shine.
And heaven seems to loiter,
By each daisy broidered way,
When the bob-o-link is singing,
In the merry month of May.

A. B. KENDALL.

Burlington, N. C.

A NEW DAY DAWNS FOR ELON.

The account of the Commencement which, last week, I was privileged to write for THE SUN, grew to such length that our genial editor had to amputate it. The amputation act began toward the close which contained an account of the doings of the Board of Trustees, and the Alumni Association. To compensate for that necessary abbreviation, the editor graciously permits me, this time, to write about the new day that has dawned for Elon.

This new day had its birth on the afternoon of June the 3rd. The Alumni Association was in annual session in the new building, which besides the fine new gymnasium for men, contains the College vault, chemical laboratory, physical laboratory, and forty-seven dormitory rooms, by unanimous consent regarded as the best building the College has, considering its cost. This building has just been thoroughly inspected by the Alumni, who were present. They were loud in their praises of it. At this psychological moment, Rev. W. T. Walters, Winchester, Va., introducted the following resolution, which was unanimously adopted:

"Whereas, the Alumni Association has not done anything of a permanent character for our Alma Mater, beyond providing the Alumni Scholarship for the Junior Class:

"And whereas, we feel that the Association, containing as it does more than two hundred members, is now in position to undertake a permanent work at the College:

"And whereas, we feel that at this time the College needs that funds be provided to pay for the New Gymnasium and North Dormitory;

"And whereas, the Alumni of other institutions no more loyal nor able than we are, have undertaken and are undertaking large things for their respective colleges:

"Therefore, be it resolved that the Alumni Association in regular business session commit itself to the task of raising money to pay for this building and its equipment, provided it meet the approval of the Board of Trustees, and suggest to them that it be known as The Alumni Building.

"In order to make this resolution effective, we recommend the appointment of a committee of three, who shall, acting with a like committee appointed by the Board of Trustees, appoint one member of each class to take active steps that each member of his class shall contribute to this purpose, and that this joint committee shall have power to make arrangements to carry out the interest of this resolution, and be a permanent committee till the money is raised.

"We further recommend that the Association use in the subscribing of this fund the blanks published for the Alumni Association Fund instituted by the class of 1913, and that the money they have raised under this head be used for the purpose of paying for this building.

"We also call upon those who spent two or three years here in study, but did not graduate, feeling that they too are loyal to their Alma Mater and anxious to help her at this time, because thoroughly imbued with her spirit, and request them to help us in the raising of this fund for this noble purpose."

The passage of this resolution, in the spirit in which it was conceived and adopted, marks nothing more nor less than the dawn of a new day for the College. It means that the Alumni have confidence in the institution's future and that they are willing to sacrifice to help it to its deserved sphere of greater usefulness and influence. The Alumni know the College in a personal way and their actions guarantee to the public their faith in it. This generous decision on their part to help Alma Mater in this handsome fashion should have the practical effect of encouraging others of means to contribute to its further needs, and it will have that effect. A new day has dawned and the Alumni Association has seen the sun of its glory, and it is a day that shall know no night. Our hearts are grateful for this gracious deed, and words fail us to give expression to the gratitude that wells up within us. Our best appreciation will be in better service and this we shall endeavor by our Master's help to render. Elon is grateful in the sunlight of this glorious new day. W. A. HARPER.

We are born for higher destinies than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer.

PALM STREET REVIVAL.

Beginning on Thursday evening, June 6, revival services at Palm Street Christian church, Greensboro, N. C., continued with increasing interest throughout the meeting until the close, Sunday evening June 15. Rev. J. V. Knight, who assisted the pastor from the beginning, has done the preaching, and his sermons have been plain, practical, and forceful. During the meeting the pastor explained to the congregation and the new converts, that the Christian church is broad in spirit, liberal in practice, and fraternal in fellowship, allowing individual interpretation of the Scriptures on all disputed doctrines and admitting into its membership people the most diverse in thought on minor doctrines and forms of religion, requiring them only to show by testimony and practice the evidences of Christian character. In a word that the Christian church is as broad as Christ and admits to its fellowship any whom Christ saves, without requiring them to be baptized by any set and exclusive form or mode, but allows them to exercise the right of private judgment and the liberty of conscience on such doctrines, on which good people in other churches differ. The Christian church is not controlled by the dogmatism of any organization, bishop, or priest; but refers its members to the Scriptures of the Old and New Testament as the final court of appeal and allows individual interpretation, individual faith, and individual practice on the questions that divide other denominations.

After this explanation of the broad fellowship and liberal spirit of the Christian church thirty people united with the church. Some of these were heads of substantial families, living in the community and owning their homes and some who have just been converted to the Christian faith. The meetings have been well attended by the members of churches of different denominations, who have taken an active part in the work. Our own people have been very active in testimony, personal work, and service in the meeting, and as a result about forty professions have been made. The work at this church has been vigorous and active not only during the meeting, but the church is awake to its duty and responsibility throughout the year. As a result of the activity of the church, 219 members of the Sunday-school were present last Sunday at Sunday-school, and at the last report of the cradle roll of this Sunday school, there were 75 members in this department. There are active Baracca and Philathea classes that bring things to pass in this school and the church is reaping the benefits of this work.

W. C. WICKER, Pastor.

June 16, 1913.

NOTICE!

To My Fellow Workers in the Western North Carolina Conference.

Dear Friends: The time is drawing near when we hope to meet you at the Young People's Convention of the Western N. C. Conference. The date of that meeting is July 25-27, and the place is in St. John's church, Randleman, N. C. We are going to have a great convention, and you can't afford to miss it. The one great purpose of this Convention is to create a deeper interest in Sunday school and Christian Endeavor work among our people in the conference, and to interest especially our young people. God has given us our boys and girls, and expects us to train them up to do service for Him, and there is no better place to learn how to do this than at our Young People's Convention at Randleman July 25-27. We want to urge that each pas-

tor and Sunday school superintendent see that their school is represented in this convention. When the name of your Sunday school is called, please be there to answer. We also want to urge that the president of each organized class see that his or her class is represented in the Randleman convention. Each organization is entitled to one delegate for every 25 members. Any organization, however small, shall have one delegate. Begin now and plan to be at the convention. Each organization is expected to contribute two cents per member to the support of the convention, and one cent per member for the support of the General Young People's Convention which makes a total of three cents per member. Collect this amount, if possible, and send it to the convention with your report. Blanks will be sent to each school, and we urge that the secretary make a correct report and see that it reaches the convention, and the secretary of the convention, Prof. R. C. Cox, will see that it is placed in the minutes of the Young People's Convention.

I trust that you have had a great and good year, in your Sunday school work, and that you will meet me at the Randleman Convention, with a good report.

Watch for the program in THE CHRISTIAN SUN. We hope to have it out in a short time.

All together, fellow workers, for a great Convention. J. F. MORGAN, Pres.

NOTICE!

Dear Brethern of the Alabama Christian Conference:

Please take notice: Our Missionary Association meets with the church at Antioch on Saturday before 5th Sunday in this month. Antioch church is making all necessary arrangements to entertain the meeting. We desire a good attendance, and a good meeting. Will you come? There will be conveyance at Roanoke, Ala., to meet those who come by rail, Saturday morning. Both trains will be met. Train going west arrives at Roanoke at 6:05 A. M. Train going east at 8:30 A. M. Please take notice brethren, and govern yourselves accordingly.

Yours in the interest of the church,

G. D. HUNT, Pastor.

Wadley, Ala., R. F. D.

BETHEL.

We held our second business meeting Saturday before the 1st Sunday in May and communion service on Sunday. The congregation was very large on Sunday. The church is in a good condition. Since the 1st Sunday in May, Bethel has lost one of her deacons, Bro. J. E. Herndon, a loyal member. We will protract our meeting the 1st week in August, beginning the 1st Sunday.

Mt. Zion held her memorial services the 4th Sunday in May. There were two services on Sunday. In the morning I preached the funeral of Bro. Allen Hays, who died last December. Age 46 years. He professed faith in Christ some weeks before he died, and died trusting in Jesus. He was a good neighbor and citizen. He will be missed. He leaves three uncles and one aunt.

Bro. Currie Walker and several friends from Graham, N. C., were present and gave us some excellent music. The congregation was the largest I have seen at Mt. Zion. We will have our meeting at Mt. Zion the fourth Sunday and week following in July. The church is working harmoniously.

THOS. W. STROUD.

Chapel Hill, N. C.

NANSEMOND NOTES.

The people of this county had a great treat last week, when the Secretary of State, Hon. W. J. Bryan, delivered an address at Driver. A great crowd heard him with pleasure and profit. The spirit of the Gospel was in his message. He emphasized the importance of spiritual training. It means much for a man of his stamp to stand so close to the President of the United States. Political defeat will not obscure a man whose life and message have such high purposes. There never was a time, in the history of our country, when so many men stood for the higher moral life, in spite of the materialistic spirit of our age. Advanced thinkers are coming back to the teachings of Christ.

But I am trying to write a fewe notes, of local interest, about my church work. My pastorate is made up of five churches, located in Nansemond county. The work is moving very nicely, although there is room for much improvement. Since my last letter,

Berea, Nansemond.

has added other improvements to the church building. The Ladies' Union has reecently purchased new chairs for the choir, and last week a new organ was installed. These improvements were made possible by the splendid work of the ladies in raising nearly $200.00 during the past month. The ladies of this church are always planning some helpful work for the Master's cause. On account of the rain last Sunday, the time set for raising Conference apportionments was deferred until next fourth Sunday. Envelopes have been distributed, and it is expected that the full amount of Mission money, $210.00, will be raised the fourth Sunday in June. The protracted meeting will be conducted in this church, beginning the econd Sunday in August. Rev. C. H. Rowland, D. D., will assist the pastor.

Liberty Spring

This church had a Mission Day the First Sunday in April. The full amount of Conference apportionments for this church is $120.00. An offering was made, and in ten minutes $124.70 was raised in cash and pledges. This was done willingly and the people rejoiced.

On Thursday before the Third Sunday in May Memorial Day was observed. Rev. W. W. Staley, D. D., delivered an address which was appropriate and well received. A large congregation was present. The cemetery was well cared for, and the graves were decorated with many beautiful flowers. The cemetery will be enclosed by an iron fence at an early date.

On the first Sunday in June, Children's Day was observed at 8 o'clock p. m. A splendid program was prepared and well executed. The large congregation enjoyed the exercises. We hope to have a similar service next year.

A supply of Bibles was recently purchased for use in the services. These will meet a long-felt need, especially in the prayer-meeting services.

Oakland.

Memorial Day was observed third Sunday in May. The graves decorated, and a special service was conducted at the regular preaching hour. These services are interesting and helpful. A large congregation worshipped with reverence and spiritual uplift.

The third Sunday in July will be observed as Mission Day, at which time the Conference apportionments will be raised. A protracted meeting will be conducted, beginning the third Sunday in August. Rev. C. H. Rowland, D. D., will assist in this meeting.

Hobson.

We are glad to announce that the church debt was recently paid in full. This church has worked faithfully. A splendid building has been erected and is now paid for. The membership is small in number but large in faith and energy. We wish to thank all who have helped to bring this little church to its present efficiency.

Mt. Zion.

A protracted meeting will be conducted in this church, week after the second Sunday in July. Rev. H. H. Butler, a former pastor, will assist in the meeting. We are praying for a great meeting. I. W. JOHNSON.

Suffolk, Va., June 12, 1913.

CHAPEL HILL.

A few weeks ago, I sent personal letters to the secretaries of all the churches in the Eastern Va. Christian Conference, except those I had visited, in the interest of the Chapel Hill Church asking for a free-will offering. I am glad to say, Damascus, Spring Hill, Liberty Spring, Berea, Nansemond, Newport News, Lambert's Point and Mt. Carmel have responded nicely, for which we return thanks and good wishes. Will not the other churches of the conference fall in line and help us complete our house of worship, so we can have preaching and hold Sunday school? I expect to send letters soon to all the churches to which I have not sent, hoping they will take a free-will offering for Chapel Hill.

The first Sunday and Saturday before, Bro. Lee Johnson and I exchanged appointments, he going to Oak Level and I to Catawba Springs. I found a hearty welcome, and an attentive congregation. The music was good, and the Sunday school was interesting. This church always responds to every good work; and it has shown much interest in the Chapel Hill work, for which we return thanks. Oh! If I could only visit all the churches we would soon have money enough to finish the house; but I haven't the time to do this. Why not send us an offering any way? You will, if you can; you can, if you will. May God bless you all.

It was a great pleasure to meet at Catawba Springs many old and true friends to whom I had preached in former years. But I missed many faces that I used to see. They have gone to the spirit land.

W. G. CLEMENTS.

Morrisville, N. C.

ELON COLLEGE NOTES.

Another commencement has passed. Another volume of history has been made by the College, and in this volume lie marks of devotion, sacrifice and service on both the part of friends and those who have taught. Not only with these, but with the students a hard year's work has been wrought out well and wisely.

The Alumni and all students of the College showed a sincere appreciation and a great spirit of loyalty last week when they undertook to raise money to pay for the new gymnasium. From this time this building will be known as the Alumni Building. It is the handsomest building on the campus and we are not surprised at the pride Elon's sons and daughters have in it. We look upon this structure now as the property of those who are making Elon great by having spent ample time under her leadership.

Friends from all sections were at commencement. A regular home-coming it was and we regret we cannot make mention of all the goodly number. But they were here and we shall expect them again.

(Continued on Page 7.)

FROM OUR CORRESPONDENTS

NORFOLK LETTER.

Some time ago I promised to say something through THE SUN with regard to the strategic importance of the Christian Church of strongly establishing and intrenching herself in the cities and great centres of population throughout the land if she would minister, as she may, to the increasing need of the times. I can but surmise the interest with which these observations may be received, although I trust that they may be not without a certain degree of relevancy to those among us who are making something of a study of these needs, with the end in view of satisfying them.

"As goes the city, so goes the nation" someone has said, and I suppose he is right. Our great, modern cities, with their vast influences, intellectual, social, financial and industrial, being, as they are, the very nerve-centres of our Twentieth Century civilization, could not do otherwise than constitute the factors which determine the bent and trend of our national life and character.

As a matter of fact, however, this is nothing new. It has always been so. Memphis dominated Egypt, Athens was more than Greece, Rome was greater than Italy, Paris today dominates France setting the pace for provincial immorality and corruption, and the time is here when New York, Chicago, Philadelphia and San Francisco will do the same for us, aided in lesser degree by their smaller sisters. It is no idle statement that here, in these crowded and festering centres the church must strike, if indeed she shall strike at all, the decisive blow which will determine what part she is to play for the betterment of the nation, and here she will find her battlefield and meet, whether as victor or otherwise, her Waterloo.

It seems to me that our church could not fix upon a policy which, if executed, would do more to guarantee her future sphere and usefulness than to begin to concentrate her forces wisely and well in the cities, looking, not now so much to the establishment of many small, struggling congregations, as the building up and development of one or two strong and commanding institutions, here and there whose equipment would be such as to command, in every way the recognition and respect of the older and larger bodies, as well as that of the general public. This would secure for us a prestige which nothing else could possibly do, as human nature looks at such matters today.

The other denominations everywhere know this, and are taking advantage of it, and, if done in the proper spirit, there would seem to be nothing wrong about the matter. Here, for instance, in Park Place, one of the most promising residence sections of the city, and a highly strategic point, both the Baptist and Methodist congregations are by way of putting up splendid plants whose cost and equipment will involve an outlay of forty or fifty thousand dollars, and these buildings when completed will almost overshadow our own little five or six thousand dollar church. Of course, I am aware that many will decry the matter and meet me with the objection that it ought not to be so but these buildings will, of themselves, make a very powerful appeal to the church going public generally, and attract many who will not attend smaller, or less imposing places of worship. If we even hold our own in Park Place, to say nothing of moving forward, it will eventually be necessary for us to meet this competition in some way or other. How or when we are going to do it I do not know, but it must be done somehow in the not too-distant future.

Now, both the great denominations mentioned have the advantage of us, not only in a much larger local membership upon which they may rely for support but, having gotten all the financial aid from these possible, there still remains their great state and general Boards of Home Missions and Church Extension from which several thousand dollars additional can be gotten either in loans or donations. We have practically nothing of this sort to draw from, I believe, and so must therefore develop, largely from raw, and as yet unsympathetic material, the backing which we shall need. I do not think, however, that our people have anything else whatever in mind but that such a building as that which the situation requires must eventually somehow come.

Again, the fact may as well be confessed frankly that men insufficiently equipped and of mediocre ability and attainment have small chance of winning a place of recognition or influence for their respective denominations in the great cities today. I do not say that such men may not be perfectly good and sincere, and consecrated to their work, but, in the midst of the feverish activity, the intellectual unrest, and acute skepticism of modern times, they can hardly make their voices heard after any convincing or forceful manner such as to bring their churches to the front in the thought and mind of the public. Many more virile characteristics besides goodness are necessary to the minister in the modern city, if he would succeed as he ought.

He must not fear to be intensely aggressive in the right way, nor should he be too deferential to cut and dried methods which are to be adopted only after having the due sanction of the federated pastor's Association. This Association is a fine thing, no doubt, but it isn't so benevolently disposed as to take anyone upon its shoulders and carry him forward one whit further than the average. If he goes forward further he must, after a way, go alone, and all the others have the opportunity if they can. Which, after all, is but just and fair.

One difficulty confronting many ministers is the fact that, upon coming to the city, having been largely reared in the country, they are utter strangers to the complex and involved conditions found there. Having been used to comparatively simple environments, they fail to comprehend the many-sided life of the city, and hence, but imprefectly adapt themselves to its needs and requirements. Thus, they are hardly able to sympathize with much which calls loudly for such sympathy. Having no practical working acquaintance with its problems, by contact at first hand they, in seeking to deal with these problems, often become mere theorists, and are led to espouse measures which, to the city man, born and bred, are purely visionary and win, instead of his support, his amusement, to say the least. The temptation is, therefor, to get discouraged and relax, with the conviction that no good can be done.

I would say that those who are charged, therefore, with the training and preparation of young men for the ministry in the Christian church, having in mind the peculiar call of the cities for men in the pulpits of the church, might serve it vastly by directing their attention to the necessity for a sort of training which is not generally gotten in our colleges and seminaries. The modern minister, in the city especially, needs to be no less a man of the other world. He should possess a thoroughly cosmopolitan culture, if possible, which can be acquired only by a generous contact with as many classes of society as possible. The academic pose which he may carry out from his college or seminary will, unfortunately, appeal to but few of the people with whom he may be brought in contact. The modern city knows little and cares less for poetry, scholarship, the Odes of Horace, the metre of Euripides or the sonnets of Shakespeare. Its ideals are those that pertain to the sensual and superficial and its speech is that of the counting-house and market-place. Its campus is not a place for reflection and deliberation upon lofty themes, but is rather a battlefield, where men and women are going down in bloody defeat and struggle every day. Let the city minister remember these things, and adapt his ministry thereto.

HENRY SPENCER BOOTH.

SUFFOLK LETTER.

A wire message came to me in Dover, Delaware, Sunday, May 25, in these sad words: "Florence Harvey is dying." Thomas F. Cheatham.

There was no train out of Dover, going South, till 1:18 A. M. Monday. I reached Suffolk at 11:00 A. M. Monday, to find my only granddaughter was dead. Leaving Suffolk at 10:50 P. M., Monday, I reached Roxboro at 9:30 A. M., Tuesday, one hour and a half before the funeral service. My wife and daughters had reached Roxboro before me, but after Florence died, she had been embalmed and looked as if she were asleep. The room was full of flowers, but the dead babe was the sweetest of them all; for she was the fading flower of our hearts. Millions have passed through similar experience before us; but this was *our first dead.* We had buried parents and other relatives; but this the first of "*our* offspring."

The service was conducted from the Methodist church by Rev. Dr. R. S. Beamon of Durham. Rev. J. O. Atkinson had been called but could not come. A quartet, led by Mrs. Z. V. Gwynn, with Miss Julia Cole at the organ, rendered "Asleep in Jesus," "Go Bury Thy Sorrow," "Safe in the Arms of Jesus," and "Beyond the Smiling and the Weeping" with sweet effect and Dr. Beamon's prayer seemed inspired.

From the church to the cemetery, through the rain and a downpour at the grave, Heaven seemed to weep with them that wept. When the little mound was finished the flowers hid the new grave. Mrs. Governor Kitchen put the last touches of flower arrangement upon the darling's grave. Flowers had come from Franklinton, Louisburg, Suffolk, Burlington, and Oberlin, Ohio, till forty one pieces made a garden of sweet odors. Near by was a new baby grave with only a few flowers upon it; but no doubt that mother's heart felt all the pangs of grief that seemed to break the heart of Bessie; so far apart is the world in outward condition and so near together in real heart experience. At the head of the grave stood a floral harp the gift of Miss Florence Harvey who had recently buried her mother, and for whom Florence Harvey Cheatham was named; and at the foot a beautiful design bearing the names of Mrs. J. M. Butler and Mrs. O. S. Smith and "Cradle Roll;" and these pieces suggested the "angels in white" at the head and the foot of the tomb of Jesus when the women came to His grave.

That was a solemn night when we tried to bend the knee in prayer with broken hearts,

But "Jesus binds up broken hearts and comforts all that mourn," and He will sustain *us* in *our* sorrow. Florence was not two years old, being born September 16th 1911 and left us May 25th, 1913; but ages cannot remove memories that must last into eternity and sweeten heaven's joy.

A little child is not much to the average man, but to Jesus and the family heart it speaks of the Kingdom of God.

This letter is not written for Mr. and Mrs. Cheatham alone and Wm. Staley whose loss is great, but for all families that have little graves and great caverns in their hearts.

W. W. STALEY.

WINCHESTER LETTER.

The writer had the privilege of attending the commencement exercises at Elon College. It was the best commencement in the history of the institution. The exercises were of high order and more degrees and certificates were conferred than on any previous occasion. It was good to tread the familiar paths again and clasp the hands of friends and classmates. But that which does the old student the most good, as he visits his *Alma Mater,* is to see the great progress Elon College is making in better equipment and increased enrollment. The new gymnasium, with its large number of student rooms, is a splendid addition to the equipment.

Three forces are daily binding the people of the Christian church to Elon College. They are: (1) Its sacrifices and contributions. Every movement to raise funds for the college, with the exception perhaps of the amount sent up from the churches through the annual conferences, has meant sacrifice on the part of many contributors but with those contributions have gone a part of the love of the life and the prayer of the heart that the enterprise might be a success, and thus many people love Elon and are interested in Elon College because out of their hard earnings, they have been permitted to give something towards its maintenance and upbuilding. (2) The noble self sacrificing men who are at its head. The sterling worth, the strong character, the consecrated life, and the high type of manhood and womanhood of those who have stood by the institution in their labors of love and sacrifice, notwithstanding the fact that wider fields with larger remunerations, have almost constantly been open to them, have won the admiration and esteem of the church and have formed another tie to bind our hearts to our beloved college. (3) That it trains the heart while training the head and no parent or community can fail to admire the college when the boy or girl comes home not only filled with an ambition to be and do but with an ambition to be good and do good. The College gives to the church three special benefits, which I have not time to enlarge upon, viz: (1) A broader recogintion. (2) A better educated and equipped ministry. (3) A better qualified and more efficient laity.

To those who like the writer are more or less isolated from the college and the leading men in our church work, it is a feast of good things to revisit our *Alma Mater* and we turn away from its halls filled with new and deeper impulses and higher aspirations to go out and do more and better work for God and our fellow men.

W. T. WALTERS.

ELON COLLEGE NOTES.

The Board of Trustees was well satisfied with the President's report for the year. Progress was evident in every department, which shows that the friends of the institution have stood by its administration and contributed to its interest.

The Sunday school for the summer was organized last Sunday with the following officers: C. B. Riddle, Supt., D. F., Parsons, Asst. Supt., Miss Alene Patton, Secretary, Miss Annie Watson, Asst. Secty., Mrs. J. R. McNally, pianist, W. T. Noah, Treas.

Dr. W. C. Wicker of the College Faculty left Tuesday for Dayton, Ohio, to attend the Sunday school Board meeting of the American Christian Convention, of which he is chairman. From Dayton Dr. Wicker will go to New York whence he will sail for France, and then to Zurich, Switzerland, where he will attend the World's Sunday school convention, of which he is a duly accredited member from North Carolina. After this Convention, Dr. Wicker will visit Germany, and will arrive on his return voyage in New York August 11th. Here is wishing for him a safe, pleasant, and profitable trip.

Prof. W. P. Lawrence received word on Friday of last week from the President of Defiance College, Defiance, Ohio, that that institution had conferred upon him the honorary degree of Doctor of Literature. It will be remembered that Dr. Lawrence lectured in Defiance College two summers ago, and this recognition comes for his valuable services rendered there, and in all other places where his services have been secured. Dr. Lawrence will wear his degree with dignity and becoming modesty.

Mr. A. L. Lincoln of the class of '10 who was for four years Private Secretary of the President, but who is at present a student in the John Hopkin's Medical University, Baltimore, Md., is spending his vacation here, and rendering service at his old post of duty, helping in the campaign for new students.

Plans have been drawn for the building for the Ladies' Hall, and the structure will be ready for use by the opening day. The Hall furnished board, light, heat, matron's services, and miscellaneous living expenses last year for $70.70 for the term of ten months.

The Directors of the Elon Banking and Trust Company met in business session Monday morning and elected Mr. W. L. Smith Cashier to succeed Mr. H. D. Lambeth who is expecting to lick stamps for Uncle Sam at this place shortly.

Dr. J. U. Newman, Dean of the College, will leave shortly for Northfield to spend his summer vacation. Dr. Newman is an earnest and faithful worker in the College and deserves this much needed rest.

C. B. R.

PROGRAM.

Third Quarterly Meeting of The Ministerial Council.
July 8, 1913; Elon College, N. C.

9:30 A. M. Council Convenes; Devotional Services conducted by the President, Rev. J. W. Holt.

Theme—Evangelism.

Preparation for the Revival (a) on the part of the church (b) on the part of the minister, Discussion opened by Rev. L. I Cox.

How Can the Prayer and Praise Service be made most affective? Discussion led by Rev. J. F. Morgan.

The Holy Spirit in the Revival, Dr. J. U. Newman.

Is there need for the old time Revival in the churches of today? General discussion led by Rev. P. T. Klapp.

What New Methods Should be introduced? Dr. J. O. Atkinson.

Who should conduct the Revival? the pastor, assisted by brother pastors, or Evangelist? Rev. H. E. Rountree.

Duty of the pastor and church to the converts, Dr. A. B. Kendall.

—Convicted of cannibalism and the offering of human sacrifices, forty members of a secret organization called the "Leopard Society" were hanged recently in Sierra Leone, a British colony on the west coast of Africa.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

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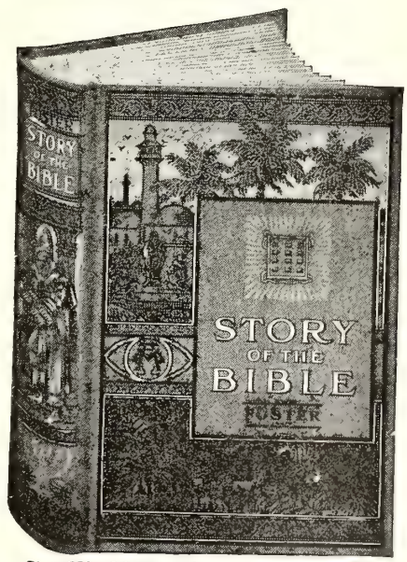
ADAPTED TO ALL AGES, BUT ESPECIALLY TO THE YOUNG

By CHARLES FOSTER



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Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

THE BLINDING EFFECT OF SIN.

Temperance Lesson for Sunday School on June 22.

Scripture.—Amos 6:1-8.
Time.—Between B. C. 765 and 750 (Hastings).
Place.—Amos was a native of Tekoa, about five miles south of Bethlehem. He prophesied in Israel, the northern kingdom.
Persons.—Amos, all Israelites, especially those of the northern kingdom.
Golden Text.—Seek good, and not evil, that ye may live.—Amos 5:14.
Leading Thought.—Depart from evil and do good.

Amos was a farmer, living in Tekoa, six miles south of Bethel. His specialties were sheep and sycamore-trees—trees that bore a small, figlike fruit. He lived about B. C. 793, in the reigns of Uzziah, king of Judah, and Jereboam 11., king of Israel. Jereboam was a powerful king, but his kingdom was full of horrible iniquities. Against these Amos dared to preach openly, on his business trips to Bethel, one of the centres of idolatry and one of the king's homes. He was brought in danger of his life by his heroism, and was a splendid model for the Christian citizen of to-day.

Those "at ease in Zion" (v. 1) were the careless inhabitants of Jerusalem, the capital of the southern kingdom. Those that were "secure in the mountain of Samaria" were the confident ill-doers of the hill city of Samaria, the capital of the northern kingdom. These nations were both very powerful at the time, and yet Amos prophesied woe to their "notable men" (revised version, v. 1), to whom all "the house of Israel" looked for guidance.

Calneh, probably in Babylonia; Hamath, in Syria; Gath in Philistia— all were rich and mighty cities, but God had made Jerusalem and Samaria their equals if not their superiors. And how were they repaying the divine kindness? They were putting far away, in their heedlss thoughts, the evil day of reckoning. They were bringing near, setting up in their very midst, the seat of violence—the benches of unjust and violent judges. They were living in wanton luxury; ivory beds to sleep on; couches to lie on while eating; dainty food—lambs and calves; idle songs, pricked out with tinkling music; wine, drunk not by the cup but by the big bowlful; anointings after baths with costly unguents instead of cheap olive-oil; most of all, they did not care about the swiftly approaching ruin of the northern kingdom, called "Joseph" because its chief tribes, Ephraim and Mannasseh, were descended from him.

And the punishment? Judah should go into captivity to Assyria, but the northern kingdom, as first in wickedness, shall go first into exile, all their merrymaking come to a doleful end. God swears it by His holy name, for He hates "the excellency of Jacob"—that is, these idle dissipations in which the degenerate children of Jacob find their only excellency.

NOTES ON C. E. TOPIC FOR JUNE 29.

Subject: "Our Nation's Glories and Perils." (A Flag Meeting.) Exod 19:1-8.

During this week comes our annual Fourth of July Celebration. It is well at this time to think something of our nation—both of its glories and perils, hence our topic.

For this meeting get a large American flag and fasten it against the wall in front of the society. Divide the society into two groups. The first group will talk upon the glories and the second upon the perils. By no means let the meeting assume the form of a debate.

The *Christian Endeavor World* outlines some very attractive and interesting short talks on glories and perils. The leader may divide these among the members.

There are many sources of information for talks upon this topic. Any one who knows something of the history of the Republic or read the daily papers can find some thought upon our glories or our perils. No one person should talk over two minutes in this meeting.

THE PURPOSE OF THIS PAGE.

This page is primarily for news from the Christian Endeavor societies, organized and teacher training classes, Home department and Cradle rolls of our Southern Church. We want a correspondent for this page in every one of our nearly two hundred churches.

We want something from these correspondents every month. Every class reporter and corresponding secretary is also expected to contribute to the newspapers for the class or society.

What are our officers doing? Somebody is not doing his duty in every class and society in the church.

Address such matter to Chas. A. Hines, Greensboro, N. C.

TWO HUNDRED IS THE GOAL.

This the Number of New Organized Cllasses Wanted by June 1, 1914.

The field secretary reported slightly over 100 organized classes at the Burlington Convention for our Southern church. We want to triple this number in the next year. It will not be an easy task, but it is possible with united work. There are approximately 700 classes in our Convention composed of people over 14 years of age. Every one of these classes ought to be an organized class.

To the end that this aim may be reached, the field secretary, (Charles A. Hines, Greensboro, N. C.) wants to get in touch with superintendents who will cooperate with him in this work. If you are one, write him. If you are a member of a class that is inefficient, unorganized or poorly organized write to Mr. Hines and he will help you organize, or assist you in getting a poorly organized class into working shape.

Many have the idea that the organized class is for the city church, nothing is farther from the truth. The country church, is the ideal place for an organized class. There are fewer organized bodies in the country and men and women will give the class work a more undivided attention.

Officers and teachers in the school should set about organizing every class in the school whose members are 14 years of age and over. If offcers won't do it; a few enterprising members should organize their class, and if this cannot be done successfully, withdraw from the class, organize a new one and set to work to build up the new organization. There is an abundance of good literature upon organized classes. Write to the field secretary and he will furnish you with it or give you a list and the place from which it can be secured.

POINTS FROM ELOQUENT PENS.

1. A nation's character is the sum of its splendid deeds; they constitute one common patrimony, the nation's inheritance.—Henry Clay.

2. Let our object be our country, our whole country, and nothing but our country.—Daniel Webster.

3. Of the whole sum of human life no small part is that which consists of a man's relations to his country, and his feelings concerning it. —Gladstone.

4. I only regret that I have but one life to lose for my country.—Nathan Hale.

NOTICE!

Notice is hereby given of a proposed change in the constitution of the Eastern Va. Christian Sunday School Convention, reducing the representatives from each Sunday school to two delegates per school.

STANLEY C. HARRELL, Secretary.

NOTICE! NOTICE!

The Young People's Convention of the Western North Carolina Christian Conference will hold its annual meeting with the Randleman Christian church July 25-27, 1913.

The Sunday school at this church has extended to the convention a cordial invitation to meet there, which invitation the executive committee has gladly accepted; and we feel sure that with Randleman as our meeting place we can have one of the best conventions ever held in the Western Conference. That the convention may be a success I want to ask that every pastor and also every Sunday school superintendent begin now to make plans and have every school within the bounds of the conference represented. A large delegation is one of the very necessary things that go to make a convntion a succss. Brethren, please see that yiur school is represented in the Randleman Convention.

Yours in the work,
J. F. MORGAN, President.

"In the twenty-seventh Psalm the man of God prayed: 'Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.' In making that prayer he expressed the gratitude of a responsive soul, the trust that held fast the promise of grace, and the touch of power that makes every acquisition and achievement possible to the child of God."

"He walks as in the presence of God that converses with Him in frequent prayer and frequent communion; that runs to Him in all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for his sins; that asks remedy and support for his weakness; that fears Him as a Judge, reverences Him as a Lord, and obeys Him as a Father."—Jeremy Taylor.

The infinite Father does not stand by us to be catechized and explain himself to our vain minds. He is here for our trust; and if we will but lean on him, our chafing heart shall sleep the sweet sleep of recovery. We must not carry the habits and exactions of vision into the hours of its loss; if we do but take his hand, he will lead us as the blind by a way that we know not, and we cannot go astray while he abides.—James Hartineau.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President.
Mrs. W. H. Carroll, Burlington, N. C., Secretary.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Miss Bettie Stephenson, Boone, N. C., Superintendent Young People's Societies and Cradle Roll.
Mrs. H. W. Elder, Richland, Ga.

PROCEEDINGS OF THE WOMAN'S MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION.

The Woman's Mission Board of the Southern Christian Convention met in the Y. M. C. A. Hall at Elon College, May 26, 8 P. M., with the following members present: Mrs. C. H. Rowland, Franklin, Va., Mrs. L. F. Johnson, Raleigh, N. C., Mrs. W. T. Walters, Winchester, Va., Mrs. W. H. Carroll, Burlington, N. C., Miss Bettie Stephenson, Boone, N. C.

The meeting was openend by devotional exercises conducted by the President, Mrs. Rowland. The first item to claim the attention of the Board was the consideration of a proposed constitution for a Woman's Missionary Convention for the Southern Christian Convention. The following was adopted:—

Constitution of the Woman's Southern Missionary Convention.

Article I. *Name.* This organization shall be known as the Woman's Missionary Convention, of the Southern Christian Convention, and shall be auxiliary to that body.

ArticleII. *Object.* The object shall be to promote the cause of missions within the bounds of the Convention, and to assist the woman's missionary work in the several conferences of the Convention.

Article III. *Membership.* This convention shall be made up of representatives from various woman's missionary conferences elected on the basis of one representative for every 25 members, or fractional part thereof, provided that where there is no missionary conference, the conference Woman's Missionary Board shall appoint representatives on the same basis, the president of the Woman's Missionary Conference and all members of Conference Boards shall be members ex-officio.

Article IV. *Officers.* The officers of this convention shall be a president, vice-president, secretary, corresponding secretary, treasurer, superintendent of literature and mite boxes, and superintendent of young people's societies and superintendent of cradle roll. They shall be elected biennially, and hold office until their successors are elected.

Article V. *Meetings.* Meetings shall be held in conjunction with the meetings of the Southern Christian Convention, and reports to that body shall be made through the president of this Convention.

Article VI. *Funds.* All funds raised by this Convntion for missions, unless otherwise specified by the donor, shall be divided equally between home and foreign missions, after deducting necessary expenses.

Article VII. *Executive Board.* The officers of this Convention shall constitute the executive board, who shall have power to act for the Convention between sessions. The executive board shall meet annually as per adjournment or on call of the President.

Article VIII. *Duties of Officers.* The duties of the president, the vice-president, the secretary, and the corresponding secretary shall be such as usually devolve upon such officers. The treasurer shall receive all moneys raised by this Convention or otherwise for the woman's mission work of the Convention, and shall keep a correct account of same. The treasurer shall pay over to the treasurer of the Southern Christian Convention Feb. 1, May 1, Aug. 1, and Nov. 1 of each year, such mission funds as may be in her hands, first deducting current expenses.

The superintendent of literature and mite boxes shall have charge of that branch of the work of this Convention; disseminate missionary literature and seek to organize mission study classes. She shall receive quarterly reports of auxiliary mite box and literature superintendents. She shall make a report at the regular meeting of this Convention.

The superintendent of Young People's Department shall seek to enlist the interest of pastors and churches in appointing superintendents of and organizing Young People's Societies, and shall receive the reports of the Conference Young People's superintendents.

Duties of Cradle Roll Superintendent shall be to have charge of the Cradle Roll work, secure the appointment of Cradle Roll Superintendents in Conferences, receive their quartrely reports and develop wherever possible Cradle Roll Work.

Article IX. This constitution may be amended by a two thirds vote of the members present at any regular meeting.

Board adjourned.

May 27, 1913—Woman's Mission Board met as per adjournment, Mrs. Rowland in the chair.

The Board recommended that the funds for Foreign Missions raised by the Willing Workers, Young People and Christian Endeavors be used for the Santa Isabel work, and that the funds raised by the Cradle Rolls be used for the Orphanage. Moved and carried Mrs. Rowland continue as editor of the Woman's Department, to work with the co-operation of the whole Board.

Dr. Denison was introduced and presented the matter of affiliation with the Woman's Board of American Christian Convention, "Why we believe in the affiliation of the two Bords."

Adjourned to meet at noon hour.

Woman's Mission Board of Southern Christian Convention met Tuesday afternoon. Moved and carried that all funds regular or special, be sent J. A. Mills, Treasurer of the Southern Christian Convntion for the coming year, with proper instructions from our Treasurer for disbursement. Moved and carried that a committee of two be appointed to arrange a constitution for Conference Conventions.

Moved that the name of Willing Workers be adopted for all children's societies in the Southern Christian Convention.

The Board recommends that any society desiring to do special work contribute to the Weston Memorial.

The following books were recommended for Mission Study Classes: "Western Women in Eastern Lands," "Decisive Hour of Missions," "Under Marching Orders," "Aliens or Americans," "China's New Day," "Sunrise in the Sunrise Kingdom," "Missionary Stories," by Mrs. Burnett.

Board adjourned to meet 9 o'clock Wednesday morning, May 27.

WOMAN'S MISSIONARY MASS MEETING.

First mass meeting of the women of the Southern Christian Convention met at Elon College, May 29.

The address of welcome was given by Mrs. W. A. Harper.

Response by Mrs. W. H. Carroll. These exercises were followed by address by Dr. J. O. Atkinson, "The Challenge of Missions."

Reports were given by several women present.

Mrs. J. P. Barrett, of Dayton, O., delivered a very stirring message to the women, which address appeared in THE CHRISTIAN SUN of June 4.

A circle of prayer was then held for missions.

Adjournment for dinner.

Luncheon served by the ladies of Elon in the College Gymnasium.

AFTERNOON SESSION, MAY 27.

Used hymn No. 66, "One more day's work for Jesus."

Enrollment of delegates: Third Church, Norfolk, Mrs. Hattie F. Savage, Mrs. J. W. Manning, Suffolk, Miss Bessie Norfleet, Y. P. S. C. E. Miss Mamie Holland, Rosemont, Mrs. B. F. Gibson, Memorial Christian Temple, Norfolk, Mrs. Denison, Mrs. L. W. Stagg, Wakefield, Va., Mrs. L. B. Faison, Mrs. J. J. Lincoln, Franklin, Va., Mrs. Chas. Rowland, Mrs. Sallie Holland, Mrs. J. W. Gay, Wake Chapel, N. C., Miss Bertha Cotten, Mrs. Cook, Raleigh, N. C., Mrs. L. F. Johnson, Liberty, N. C., Miss Pearle Hatch, Damascus, N. C., Miss Esther Poythress, Big Oak, N. C., Miss Blennie Blewer, Shady Grove, N. C., Miss Mollie Allen, Burlington, N. C., Mrs. D. E. Sellars, Mrs. Ada Teague, Willing Workers, Miss Martha Page, Pleasant Grove, Va., Mrs. M. F. Cook, Willing Workers, Miss Mary Thompson, Ingram, Va., Miss Hester Kent, New Hope Church, Miss Bettie Stephenson, Elon Church, Mrs. Patton, Mrs. Harper, Mrs. Lawrence, First Church, Greensboro, N. C., Mrs. Robt. Williams, Mrs. L. M. Clymer, Durham, N. C., Mrs. Sue Jones, Berea, E. Va., Miss Jessie Brinkley, Winchester, Va., Miss Augusta Richards, Con. Board, Mrs. J. K. Ruebush, Linville, Va., Miss Dick Rhodes, Barrett's Miss Viola Rollings.

Moved and carried to make reports of churches and delegates of convention.

Report of Corresponding Secretary, Mrs. Harper, was offered and adopted.

Report of Treasurer, Mrs. W. T. Walters, adopted.

Report of Superintendent of Cradle Roll & Young People's work, by Miss Bettie Stephenson, Boone, N. C., read and adopted.

"Why a Missionary Cradle Roll," discussed by Miss Stephenson and others.

The Possibilities of the Young People's Department, by Miss Margaret Brickhouse, Norfolk, Va., read by Mrs. Rowland.

What a Missionary Society will do for your Church, by Mrs. W. H. Denison, of Norfolk, Va.

By common consent the latter part of Wednesday's program was taken up.

Mrs. M. F. Cook gave a very interesting paper on Mission Study Classes.

Week of Prayer and Christmas Offering, by Mrs. C. H. Rowland.

Mrs. J. W. Harrell being absent, Mrs. W. H. Denison gave a very instructive and helpful talk on "Specials."

Round Table conducted by Mrs. C. H. Rowland.

Adjourned to meet at 8:00 P. M.

8:00 P. M. Met as per adjournment.

Hymn 33. Prayer by Rev. T. E. White.

Trio by Misses Barnes, Pitt & Clements.

Address by Rev. W. H. Denison, Norfolk,

Va., "Do not say there are yet four months and then cometh the harvest."

Prayer by Rev. D. A. Keys.

Trio by Misses Barnes, Pitt & Clements.

Finished up program of afternoon, Round Table.

Roll of ministers attending Convention: J. O. Atkinson, Elon College, W. C. Wicker, Warren H. Denison, Norfolk, Virginia., D. A. Keys, South Norfolk, Va., T. E. White Ramseur, N. C., W. T. Walters, Winchester, Va., C. E. Newman, Henderson, N. C., C. C. Peel, L. I. Cox, J. U. Newman, J. W. Wellons, J. V. Knight, A. T. Banks, P. T. Klapp, Elon College, N. C., A. W. Andes, Harrisonburg, Va.

A hurried meeting of the Convention was held on the morning of May 30, presided over by Mrs. Rowland. The proposed constitution framed by the Woman's Board was discussed and after adopting the clause providing for a basis of representation and deciding to meet in Convention next Spring in conjunction with the Southern Christian Convention, the mass meeting adjourned to attend the Young People's General Convention in session at Burlington.

MRS. C. H. ROWLAND, Chm.
MRS. W. H. CARROLL, Secty.

AN APPEAL TO OUR PASTORS.

The presence of so many of our pastors at the recent Woman's Missionary Mass Meeting indicates that some of our ministers are interested and willing to help in the work which we as women of the Southern Christian Convention are undertaking in organized missionary endeavor. I am well aware that many who are just as interested were hindered from attending by financial and other reasons. My appeal is to both classes, the interested and the uninterested.

We are launching a great work; great because it has for its aim and purpose the salvation of human souls, the greatest work of man, because it makes him co-worker with God. It is a difficult task for us in all its mechanical bearings, but the "love of Christ constraineth us" and we do it cheerfully for His dear sake. We believe, however, that *whatever* work is undertaken for His cause should be done in the very safest way if organized, done on the most economical basis of action. Now, the appeal that I am making is for the assistance of the pastors in awakening general missionary sentiment and enthusiasm, which is certainly the first requisite in the success of any organized missionary movement.

The matter of personal work by our women in the organization of local societies has been greatly stressed, and so far as the machinery is concerned, much of this is necessary, but think how her expenditure of energy can be saved and the work facilitated by a little *activity* on the part of the *pastor* in the form of a few missionary sermons and an earnest talk occasionally on this line, to say nothing of the conversational influence on his part when doing his pastoral visiting.

I know there is the time worn excuse of his busy life, but if the pastor is busy how about his *wife* and the wives of his parishioners!

Think for a moment, with her house work and sewing and the care of her children, what being out of her home two or three afternoons a week, or even one afternoon for several weeks, means to her! Yes, our work is begun and *will* continue, even at this price, but the question has already been asked, and it is a legitimate one, will it pay? Yes, even at this cost it will pay *if* that consecrated wife and mother doing such personal work, can do it and at the same time so wisely manage as to preserve the good order and happiness of her home and her health at the same time, but, personally, I am convinced that if *any* organized woman's work comes at the cost of overstrained nerves and the demoralization of home life it is *too high* a price, for it to be sustained on a paying basis. I *know* that I am by no means alone in this opinion. But, as I said, our work *is* begun, and we believe so far, is paying and it will continue, the call has come in the form of an opportunity and is being, and will be, met, but my *plea* is that in the beginning, in the very conception of our plans our pastors may so see their duty and opportunity in relation to this work which si *identically* the same as their own in its aim and purpose, that our cooperation may be such as to make for the very wisest and best investment of time and energy in attaining the end in view; the salvation of our fellow beings.

I am convinced that few, even of those who are interested, have seen the matter from the standpoint of this article. Will you not conscientiously consider the matter and bravely follow your convictions of duty in regard to the organized womans missionary work? We believe you will.

Yours earnestly,
BETTIE STEPHENSON.

Boone, N. C.

ADDRESS OF WELCOME TO THE WOMAN'S HOME AND FOREIGN MISSIONARY RALLY.

BY MRS. W. A. HARPER.

The first Christian missionary was a woman—*the* woman who talked with Christ at the well and then led many men of her city to know Him. We know also that women were the last to leave the Cross and the first to visit the tomb of the Master. Further than these Biblical instances, specialists in religious investigation tell us that women are naturally more religious than men—their religion being positive while man's is often negative. And the historians of the religious realm inform us that no great movement in the Church has ever gained a solid basis till it has been championed by the women of the Church.

These facts make the duty, the privilege I should rather call it, of welcoming you to our midst at this, the first Women's Missionary Rally of the Christian Church, South, a real pleasure to me. I am glad that our women are feeling the burden of the missionary obligation and I am glad that they are met together in our midst to discuss that obligation and devise plans to meet it.

I am fully pursuaded that from now on our missionary work will take on newness of life—not only in the Women's Organizations and those auxiliary thereto, but among the men of the Church as well. We shall be informed as to missions ourselves. We shall study the needs. We shall devise plans to raise money and equip missionaries to meet those needs. And our work will be a joy, as all real Christian work is to the true Christian. This body of women, met here for these noble purposes, shall mark an era in our development, and so we are glad to welcome you.

And not the least cause for gladness on our part to have you with us is the fact that we here at Elon are what you and your friends have made us. A few years ago, some twenty-four to be exact, this College campus was just an ordinary thicket and these magnificent buildings just ordinary clay buried where it had been for centuries. Today we welcome those who have made this place possible with all its glorious work and with all its outlook on the future. You are certainly welcome to your own and twice welcome to our hearts. We trust your stay with us, brief as it is to be, will bring that joy to you which the thought of having you has brought us, and that the glorious cause you represent shall take on new zeal and life from this hour forth. You are welcome cordially to your own Elon.

WOMAN'S MISSIONARY CONVENTION.

Response to Address of Welcome.

BY MRS. W. H. CARROLL, BURLINGTON, N. C.

Madam President and Ladies of The Convention:—

We have just listened to the very cordial address of welcome delivered by our corresponding secretary, Mrs. Harper. We desire to say in behalf of these dear women who have gathered here this morning, in this the first public missionary meeting of the women of our Southern Christian Convention, that we are all delighted to be here—this is the time and occasion our hearts have longed for, when the women of the Christian Church, South, should meet together to devise ways and means for the promotion of home and foreign missions. We deem it a great and glorious privilege to meet in these historic halls—the fountain head of learning in our Southern Christian Convention—and to mingle with kindred spirits engaged in the same great cause. As we come together this morning, we come praying the Father's blessing and for the presence of the Holy Spirit, with out which our meeting together will be in vain. There is a great work for us to do. A wide field in which to work, the laborers, are few, but the reward is sure and great—"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

While we rejoice in woman's record in the past in spreading and proclaiming the blessed teachings of our Saviour, and of holding together His Church and in promoting His cause, we must not therewith be content. Let us not only rejoice in their glorious achievements, but let us emulate their example. Let us go forward and add new laurels to our Master's cause. Let us co-operate with united zeal and a consecrated purpose, resting assured that victory will also crown our efforts.

Let us remember that the Church is the appointed instrument of God in the evangelization of the world, and woman has ever been and still is, the heart of the Church, as she is the conscience of the race. She is the numerical majority of the Church, and her influence is greater today than at any other period of the world's history.

We fully understand the cause of our coming together, and we thank our Sister Harper again for her precious words of welcome, and are sure that we will enjoy this occasion, and look back upon it with pleasure as our work shall continue to prosper.

—Governor Craig has announced that he will call an extra session of the legislature to adjust the freight rate controversy, but has not as yet named the date when the session will convene.

—During April and May more than 200,000 immigrants came into our country through Ellis Island. All of these immigrants, who would accept them, were given a copy of the Bible in their own language.

—The Italians have been building a Palace of Justice in Rome. Now the Italian chamber is investigating charges of $8,000,000 graft in connection therewith. This would seem to make it the Palace of Injustice.

THE RIGHT SPIRIT WITHIN.

One cannot help feeling as he looks at working men that this more than anything else is what makes the difference between them—the presence or absence in their lives of some distinct superior purpose for their work, to which it is all dedicated. It may be the comfort of a family, it may be a good cause, the support of education, the fostering of the great work of the Church; whatever it is, so it be greater than the work itself, so the work is turned from an end into a means, it lightens the pressure of the work most wonderfully, it relieves the continual burden. Two dig across the field side by side, but one is always longing for the end where he can lie down and rest. The other rejoices in every stroke of his spade as if it were one more stone laid in the home that he is trying to build, in the cause which he decides to strengthen. And there is no work so lofty in itself that it does not need something higher than itself to be done for, something to lift its heavy pressure from the sore and weary backs of men. Even the work of the Lord Jesus, that work in which his soul delighted, the work of telling men of God and saving the world of sin—I think no one can read the gospels and not see that he was not always lifting the heavy pressure of that work by reminding himself that he was doing it for his Father. It is not very touching? He rests, beyond his own pleasure in his work, upon the consciousness that it is his Father's pleasure too. "I have finished the work that thou gavest me to do." That was the perfect satisfaction with which the Savior, as it were, folded his hands from his long task and went to hang upon the Cross.

That was the casting down, as it were, of his crown before his Father's throne.—*Phillips Brooks.*

IMPORTANT NOTICE.

The Sunday school and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference will convene with the Haw River Christian Church, Tuesday, July 15th, 11 A. M. An excellent program is being prepared and will be published in these columns next week. In the meantime, let every Sunday school, Christian Endeavor, and Organized Class within the bounds of the Convention arrange to be represented. The pastors and superintendents should come without fail. If every pastor, superintendent and teacher would only attend, what a great and profitable time we would have. Come and gain help and receive help.

J. O. Cox, President.

—The post office safe at Kernersville, N. C., was blown open by yeggmen last Sunday A. M., supposedly about 2 o'clock and $1,263 in stamps and $50 in money was obtained. The robbers made good their escape. Though there is little or no clue to reveal the guilty in this case, yet they will ultimately be hunted down and lodged behind prison bars. The way of the transgressor may seem easy for a season, but the lure of sin is relentless and "be sure your sin will find you out." (Numb. 32:23).

—A lady who was always punctual at church gave as her reason that "It is no part of my religion to disturb the religion of others." She had considered, better than many do, the importance of being on time at any church service.

—The North Carolina Medical Society has now 1,100 members. It held its annual Convention at Morehead City this week and about seventy-five additional physicians were granted license to practice in this State.

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

—Twenty-four governments have thus far accepted the invitation to participate in the Panama-Pacific Exposition in San Francisco in 1915.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. Lambeth, Elon College, N. C.

—Rev. A. B. Kendall, D. D., Burlington, appears in The Sun this week in a new role—that of poet. And if his production, The Song of The Bob-O-Link hasn't the true poetic ring and spirit then we don't know.

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

Officers of the Orphanage.
E. M. Carter, Supt., Elon College, N. C.
J. O. Atkinson Chairman Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College.

Amount brought forward	$1,666.66
DUES	
J. Newman Denton	.10
S. E. Denton, Jr.	.10
Joseph Rabb Denton	.10
MONTHLY S. S. OFFERING.	
Ingram	2.00
Beulah, Ala.	.67
Berea, Norfolk,	2.00
Tracie Liskey, Sec.	1.06
Mt. Zion, Ala.	1.20
1st Ch. Greensboro	2.19
Wadley, Ala.	1.22
Lebanon	1.00
Apple's Chapel	.50
Howard's Chapel	.35
Antioch (R)	1.00
G. E. Clem, Supt.	.57
New Lebanon	.77
SPECIAL	
Mrs Annie Reece	1.00
Mrs. Mann	1.00
Tyler Boling, work	1.00
C. A. Weldon	1.00
	18.83
	$1,685.49

Dear Children and Friends:

Are you pleased with the report for this week? I have not found, within the last twelve months, a report as short as this one. This week's receipts will pay for two days' expenses. That throws us in debt for the supplies for five days. How long, at that rate, will it take to get so far in debt that we can't ever pay out?

I know this is a season of the year when there is but little money given. It is really looked upon as being a time of drought, in money matters.

But for this week, last year, the receipts were $70.16. A considerable fall-off. If I can get an average of that much each week, I will pay my bills and hold my head up; but I can't do it as it has been for the last month or so. I am constantly trying to plan some way to reach the folks and cause them to take care of this enterprise of the church; but I am aware that what will reach one will drive a dozen away. Is that true in this work? It seems like it. So I try to speak of things as they are to present them to the thinking Christian. In this I am trying to supply the needs of those who have sustained the greatest loss to be mentioned. The orphan has lost not only the parent: mother and father or either as the case may be, but the home is broken up. No institution can supply these in the truest sense of the term, but we can, with love and the proper training, prepare the child for usefulness in life. Are you doing what you can for this work, to help the helpless?

We are under many obligations to our friends who are supporting children in the Home. As to the cost, that will not amount to so much. In the report to the Board of Trustees it was shown that the cost of each child, per day, is 16 cents or $4.80 a month. I wish we might have a number of schools and societies to write us about this.

We prefer, however, that this be done by sending moneys; if clothing, only such articles as may be advised by superintendent or matron.

Yours in the interest of the institution,

E. M. CARTER, Supt.

McRae, Ga., May 30, 1913.

Dear Uncle Emory:

We are a little late but we have had a good time at Commencement. School is out and brother is at home all day with us. We are well. Love to all the cousins. Tell more of them to write to the corner. Enclosed find our dime for May.

Fondly,
J. NEWMAN DENON.
S. E. DENTON, JR.
JOE RABB DENTON.

I am glad to hear from the Denton boys again. It seems that most all of the cousins have gone into winter quarters; I would like for them to come out again and make the corner full of interest. Hope you will have a pleasant vacation.

THE PRAYER LIFE.

There is an under current of feeling among Christian people, that finds occasional expression, to the effect that we are sadly deficient in our prayer life. This is not the case because the people plan to have it so, but because they do not plan and purpose to have it other wise. Good people allow business activities to crowd out the prayer hour, not realizing as Martin Luther said that "prayer is the better half of service." I am sure that we would have better and more satisfactory reports to make, if the prayer life was more prominent. Our work suffers on the account of it. Men are selected for positions of trust and great responsibility, without first having a season of waiting upon God, in prayer, or His direction. There is a fitness that comes alone from above. God's ways are higher than our ways. It is a great thing to live with Him, and to keep "prayed up." We wonder what a different state of things there would be, if all Christians would do this.

But there are some things that we could well count on. Empty pews would be filled at our church services. The mid-week prayer meeting would be looked forward to with delight, and no trivial excuse would keep the worshipper away. The problem, that is now so difficult, of securing competent and consecrated Sunday school teachers, would then find solution. There would be a spirit of evangelism, instead of a spurt of occasional revival effort. People who are timid and "mum" in a prayer meeting, but who can talk all day about the things of the world, and shout themselves hoarse at a baseball game, would be able to testify for Jesus. If there was more real prayer there would be fewer empty treasuries. But after all it is easier to pay than it is to pray. It is prayer that brings things to pass, for it is the reaching up of the soul, to take part with God, in the things He ordains to accomplish through us. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31. Our work, in many instances needs to be put upon a different basis, and rid of some questionable methods. Looking to this, more attention to the prayer life, is evidently a step in the right direction.

I said to a minister this morning, "that was a good sermon you gave us last night." He said to me, in effect, that he felt that he was not at his best, and seemed to feel that the reason for it was, "I was so busy yesterday, that I did not take the time to pray as much as I ought." Many others, doubtless, have had a similar experience. As our good editor, some time ago, spoke of himself, in reference to the mission question, that he was "waking up," so there are others who are waking up some what. And surely it is "high time," and I recall nothing, now, that it is more needful to awaken concerning, than that of the importance, the privilege and the possibility of the prayer

W. D. HARWARD.

PARENTS! CAN HE TROT?

Birth once fixed the station of life in this country, but no such accident does now. Training fixes it. The question of your son's future success will not be "Who was his sire?" but "Can he trot?" To possess the ability to "do" he must have a strong body and a strong mind.

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ELON COLLEGE, N. C.

FINANCIAL STATEMENT OF MISSION TREASURER FOR MAY, 1913.

NOTE. The following action was taken by the Mission Board at its last meeting: "We recommend that the treasurer place monthly before our people through the *Christian Missionary*, the *Herald of Gospel Liberty* and other papers a simple concise statement of our actual financial condition." On account of the flood conditions at Dayton the treasurer was not able to publish such statement for March and April.

Receipts for May.

For Home Missions	$ 260.03
For Foreign Missions	2,827.53
For all other purposes	127.20
	3,214.76
Cash on hand May 1st	1,353.59
	$4,568.35

Disbursements.

For Home Missions	562.42
For Foreign Missions	1,676.21
For all other purposes	745.27
Total disbursements	2,983.90
Cash balance May 31, 1913	1,584.45
	$4,568.35

Liabilities.

Bills payable	6,600.00
Due accounts, as per ledger	2,964.61
	9,564.61
Less cash on hand	1,584.45
	$7,980.16
Salaries and bills due May 31, 1913, approximately	600.39
Total liabilities, approximately	$8,580.55

This is $4,071.43 less than it was at our last published statement, for February, 1913. *This is encouraging,* notwithstanding the fact that February fairly represents the dullest period of our mission treasury and May the best period.

J. G. BISHOP, Mission Treas.

HOW THE CLUB SAVES YOU MONEY.

The fact that the best business men, including bankers, merchants, farmers and professional men are the most enthusiastic members of the Christian Sun Piano Club is pretty conclusive evidence that the Club is founded on a sound business principle and is conducted in a business like way. Every business man knows from his daily experience the big difference between retail prices and wholesale prices. He can therefore appreciate the advantage of clubbing his order with ninety-nine other subscribers in a big factory order for one hundred Pianos and Player-Pianos. The Club finances the deal and gives each member his percentage share of the saving. Each member is responsible only for his own purchase, and the Piano is shipped on receipt of the order. The Club member is thus relieved of the details and responsibilities of forming the Club and yet receives his share of the benefits, which amount to a saving of a hundred dollars or more, according to the style of instrument he selects.

If you are thinking of purchasing a good Piano or Player-Piano you will make no mistake to follow the lead of other good business men and join the Club. Write for catalogque and thirty-two page booklet containing letters from Club members. Address, Ludden & Bates Christian Sun Piano Club, Dept., Atlanta, Ga.

Advt.

A MORNING TOOTH TALK.

The following is a very good letter on teeth:

"Good morning, Mr. I. C. Busyman. My name is Tooth—C. A. Tooth, of the North Carolina Tooth Company. My object in seeking this interview is not one of complaining, but merely one of explanation regarding the feeling and condition of certain members of our company who have been working faithfully for you for a number of years.

"It seems that you are such a busy man that you forget entirely to show proper attention to your teeth, those hard working servants and companions of your daily life. They serve you every day, and sometimes half the night, and so far have received nothing but neglect.

"Now, you are a reasonable man, and so I am sure you will realize the importance of showing some attention to those necessary partners of your activity. Of course, you have thought about it frequently, and I truly believe your inattention is not intentional; nevertheless, it is harmful, and so I warn you unless you get busy soon and show your teeth some decent attention your neglect will prove both costly and painful.

"Yes, I knew you would admit the justice of my remarks, and I certainly am pleased to have you say you will give these hard working members proper daily attention. They will be able to serve you much better, and, briefly, you will find it to your interest in every way. You certainly know they are wonderful little workers, and can do wonders for you, but when it comes to helping themselves they are helpless. Keep your word and do the needful, and I am sure you will find them ever true and grateful.

"Good morning, sir."

W. P. E.

Is there anything which feels more comfortable at the breakfast hour than a well washed face?

A well washed mouth and teeth.

Is there anything more impolite than to pick the teeth after meals?

Yes, to leave them unpicked or uncleaned.

Is it a good idea to thoroughly clean the nails at least once a week?

Yes, but it is a much better idea to put in some time with a soft stick, powder, and mirror in polishing every part of every tooth until it is clean. Dirty nails are a disgrace—but what of dirty teeth and gums?—*N. C. State Board of Health.*

THE PROOF OF THE PUDDING.

An old adage says that the proof of the pudding is in the eating, and truer words were never written. For a year or more we have been telling the readers of the Christian Sun about the big saving in price and the many features of the Christian Sun Piano Club. We have been offering them the tempting pudding and they have eaten it, yes,, in large numbers.

But the test is in the eating! What do the Club members say about the Club? How do they like it, now, that they have bitten into it and have learned by experience instead of hear say? In order that every intending piano buyer may know what the Club members have to say about it, we have printed their letters in a book which we will gladly send free to anyone on request. No two letters are alike. Each tells its own story in its own words, but all agree that the Club is a grand success from the standpoint of the piano buyer.

Write for a copy of the wonderful book, written by people whom you know either personally or by reputation. It tells how others have saved a hundred dollars or more on their pianos, how they like the easy terms, how they prefer the superb Ludden & Batse isntruments to any they have ever heard, how they appreciate the courteous treatment that they have received at the hands of the man-agreement, and hundreds of other nice things that they say about the Club.

If you have not already received your catalogue be sure to tell us to send you a catalogue in addition to the Club Members' Book. Address the management, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

Advt.

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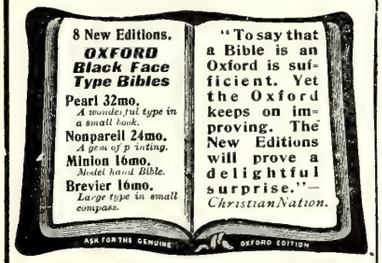

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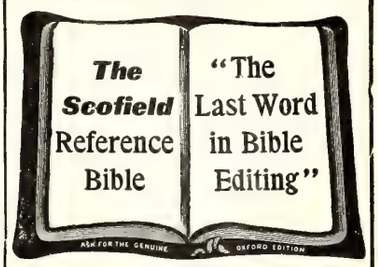

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NEW PROVIDENCE.

The work at New Providence is moving along nicely. We have a splendid Sunday school with four organized classes. The interest is good, and seems to be on the increase. These splendid people are putting forth an earnest effort to bring New Providence to life again and God is blessing their efforts. Within the last few weeks we have put a new roof on and papered and painted the inside of the church. These improvements add very much to the appearance of the building. We expect to paint the church on the outside at an early date. The improvements on the church cost something over $350.00, and we are so thankful that we have paid for same. We hope to soon have the money in hand to do the outside painting. As pastor of the church I am so grateful for the good work that has been done by the members of the same. I have not found a more loyal people anywhere than these. In behalf of the church I want to express our heartfelt thanks for the many friends of New Providence who are not members, for every donation, and assistance which they have given us. God will reward each of you dear friends.

On the first Sunday in June we held our annual Memorial Services. This being the first time this writer had been privileged to be present at this meeting, for him, at least, it was a pleasant service. The church and congregation seemed to enjoy the day, too. We feel that there were impressions made that will be helpful for many days.

On the first Sunday night we begun our revival meetings, which were continued until the night of the eleventh. The Lord was with us and gave us a splendid meeting. There were twenty-seven professions, and so far eight have united with the church, and others are expected to join later, as it was rainy on the last night of the meeting, and some who had intended to join did not get out. We give God the glory for these great blessings. The pastor was assisted in these services by his relative, Bro. W. T. Lewis, who rendered valuable service in song, and personal work. We were glad to have him with us, and shall be glad for him to come to New Providence again.

We were also glad to have present with us a part of the time, a number of the pastors of the other churches of Graham.

Our organist, Miss Annie Williams, was happy in performing her duty during the meeting. She was in her place at every service, and this means so much in a revival meeting, as well as in any other religious service.

On next fourth Sunday at 4:00 o'clock at Haw River we will administer the ordinance of baptism, and on that day the regular preaching service will be at night, rather than at 3:30 P. M.

I expect to report the work of my other churches after I hold each revival.

Yours in the work,

J. F. MORGAN, Pastor.

JOY AND ZEAL.

Wise people who give us advice do well to emphasize the importance of the little things, the importance of the commonplace. What we need is so firm a faith, so deep a consecration, so much earnestness that nothing which needs to be done by us shall seem to us trivial or commonplace. We need sanctified imagination to help us to be zealous in good work, and there must be reason back of it. List for yourself the reasons you have for zeal in the Christian life. It will help you to be zealous. If we are going to get joy out of life as well as make life better for the rest of the world, we have got to be enthusiastic about it. Christian zeal means joy.—*Selected.*

The Psalmist says, that when he considers only the heavens, he cries, "What is man, that Thou art mindful of him?" So do all of us; it is a very bad thing to keep the eye exclusively on masses of matter. Whenever you are oppressed, he says, by the glory of the heavens, you ought to remember that there is a "glory above the heavens." Whenever you feel dwarfed by the strength of nature, remember that there is a strength which, though ascribed to the babe, is higher than nature. What is that strength? It is the thing called meekness—the thing that stills the avenger in the breast. We uncover our heads in wonder before the stilling of a natural storm. But the stilling of a soul-storm is more wonderful far.—*George Matheson.*

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SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

Rates in same proportion from all other points.

For detailed information, schedules, Pullman accommodations, etc., ask your agent or communicate with.

J. O. JONES,
Traveling Passenger Agent,
Raleigh, N. C.

WHY TEDDY'S CLOTHES DO NOT FIT.

"Mamma, it seems as if my clothes never fit me! Tom, Dick, and Walter wear the neatest little gray suits, and they fit so nicely that they always seem to be new. Mine is all wrinkled, and mine was bought after they had their new suits. This coat isn't fit to be seen."

"It does look bad. Those wrinkles across the side of your coat come from putting your hands in your pockets, and that habit has spoiled the shape of your trousers, too. The suit is certainly out of shape. What do you do with it at night?"

"Oh, just drop it anywhere."

"Do you hang it up on the coat-hangers in your closet?"

"Oh, it's such a bother to do that!"

"Yes, but while you feel it a 'bother,' you will wear badly fitting clothes. I want my boy to be a gentleman within and without. Don't be careless, Teddy, with your clothes, your thoughts, or your actions."—*Picture Lesson Paper.*

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind. The different degrees of consciousness are really what make the different degrees of greatness in men—*Phillips Brooks.*

Perfect love does not talk about its share; when you really love, you never feel that you can do enough.

The only way to be free from fear is to keep God's law; the only way to avoid the brambles is to walk in the beaten path.—*George T. Dowling.*

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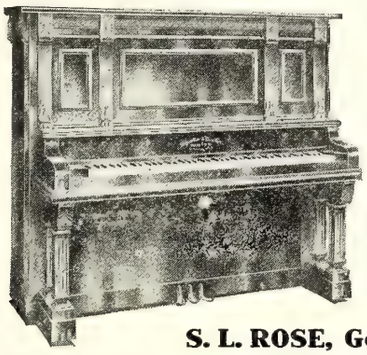

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I may look funny to you, but I don't feel funny. In fact, I was never more serious and miserable in my life. The hen house is a perfect hell. The lady hen next door to me died on her nest three days before hatching, actually eaten alive by lice and mites which you made no effort to get rid of. I stuck to my nest and hatched fourteen chicks, but it would have been better had they never been born, as the lice and mites got them all in less than three weeks.

(SIX MONTHS LATER)

Every other chicken on your place has either died or "runned" away, and I'm going too—YOU BET!

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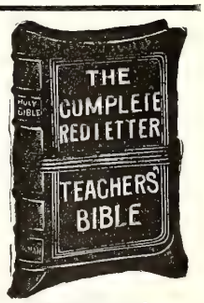

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T. C. AMICK,
J. J. LAMBETH,
Directors.

Subscribed and sworn to before me, this 4th day of June, 1913.
L. I. COX, Notary Public.
My Commission expires April 22, 1915.

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MARRIAGES

Rothgeb-Modesitt.

Leaksville Christian Church was the scene of a pretty wedding April the 29th when Miss Lena Virginia Modesitt became the bride of Mr. Ray Grove Rothgeb. The attendants were Mr. Earnest Hamrick and Miss Blanche Lionberger. The wedding march was played by Miss Iva Rothgeb, sister of the groom. Mr. and Mrs. Rothgeb are members of Leaksville Church, and are active in Sunday school and church work. The large audience present and the many valuable presents received are evidence of the esteem in which they are held. This writer joins their many friends in wishing the young couple many happy years of married life.

R. L. WILLIAMSON.

DEATHS

Guynn.

Mrs. Mary Adel Roach Guynn, widow of the late Claude L. Guynn, passed away at her home in Norfolk, Va., May 22, 1913 after long months of patient suffering. She was just past fifty years of age, having been born March 3, 1863. She leaves five children: Mrs. Lela Anderson, Mrs. Bessie Epes, Miss Ethel, and Claudius and Melvin.

She married Mr. Guynn February 2, 1881, the birthday of the Christian Endeavor Movement and she has ever since been an ardent Christian Endeavorer. Her departure from us was on the second anniversary of her husband's death.

Her mother, Mrs. Bartlett Curling, survives her as well as two grand children and four sisters and two brothers.

Mr. and Mrs. Guynn were active workers and devout Christians in the Memorial Christian Temple. They attended the International Missionary Conference of the Christian church at Piqua, Ohio, in 1901. They brought up in their family in the nurture and admonition of the Lord and all five of them are active workers in the church of their parents and will strive to fill faithfully the places made vacant so recently.

Sister Guynn was a noble woman, faithful, patient, kind, a true Christian. She blew no trumpets from the house top but served her Master with all the loyalty of her trustful and obedient life. We rejoice in her gain, and mourn our loss as a family and church and friend.

The funeral services were held at the church of which she has been a member so many years, and toward the setting of the sun on May 23, 1913 we laid her form to rest and covered her grave with flowers of love. The services were conducted by her pastor, the writer.

WARREN H. DENISON.
June 16, 1913.

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., [illegible] 25, 1913 NO. 26

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Thankful.

All have many things daily to be thankful for. It is impossible to count our blessings "one by one." They are too many. How little do we think of the blessings of health till sickness comes, of fortune till misfortune arrives, of friendship till ill-will is stirred up. The blessings of every day life are unbreakable and without number. How sweet and noble is the spirit of Paul in his expression, II Thes. 1:3 "We are bound to thank God always, brethren."

Ashamed of the Gospel.

It is strange that any one who knows what the gospel has achieved should be ashamed of it. It is the power of God unto salvation. It has done more to advance man, liberate woman, and make the world prosperous and happy than any other force or factor known. Other religions take away the liberty of the many, elevate the few to positions of power and tyranny, keep the masses in ignorance and engender all manner of prejudice and superstition. The noblest hearts of the world, the best lives, the most useful men and women are those who with Paul are "not ashamed of the gospel of Christ." The most glorious message ever proclaimed to man was the gospel of the Son of Righteousness. The only reason why any one can be ashamed of it is because one is stupidly ignorant or grossly indifferent as to what the gospel means to man, and has done for the elevation of the race.

The Weather.

An exchange enquires, "How can it be so warm so soon after being so cold"? Because, beloved, the weather was made for man and not man for the weather, and because God made both, in His own wisdom, without consulting either. The weather has never disobeyed God and so is in perfect keeping with His own will. We need not worry, therefore, about that. The weather is good; all weather is, for God controls it divinely, wisely, and well. Man has disobeyed God, and does disobey God, and therefore has a part in his own ordering. Therefore, we do not need to have a care and concern for man "For all have sinned, and come short of the glory of God." (Rom. 3: 23) Be not concerned about the weather. It is ever and always right. But your erring, wandering, disobedient fellowman needs your interest, your sympathy and your service. He serves God most who serves man best.

Tariff and Temperance.

We of this country have come to think that our national prosperity and happiness depend more on our legislation about, and attitude toward, the tariff than about any other measure whatever. And so our national Congress spends more time and talk on the tariff than or any other measure. We deceive ourselves. The biggest single question in this country is our legislation about and attitude toward temperance. In his Select Notes Dr. Peloubet wisely states "Temperance is more than tariff, has far more to do with national prosperity and happiness; yet Congress has spent years, in the aggregate, on the tariff question." If we could regulate judiciously and well the matter of strong drink, narcotics and opiates, all other questions of legislation and state-craft would be easy.

An Object Lesson.

It is the custom of our Navy to name the big battleships for the States, and then allow the state for whom the ship is named supply the silver service to be used by sailors and soldiers manning the ship. Recently when the people of Texas were raising by subscription the money to equip, with a suitable silver service, the huge battleship, Texas, certain school teachers in that State refused to allow children in their schools to either contribute or solicit funds for this purpose. The grounds of objection were feasible and admirable. What use was there, reasoned the teachers, in teaching the children every day the lessons of peace, peace, and then allow them the object lesson of helping to prepare for bloody battle. For the time being the nations seem to have gone stark mad in the matter of spending millions for armament and in preparation for destruction and bloodshed. When the nations shall know more of Christ they will think less of war.

Men and The Sabbath.

Mayor Gaynor of New York spoke at a Presbyterian church June 20 in New York on "The Christian Sabbath," in which address he is quoted as saying: "The boys play baseball on the lots, rich men play golf on the links on Sunday. If we arrest any we should begin with the men, not the boys. What would Jesus do if He found boys playing baseball on the Sabbath? Arrest them? No, He would put His arm about them and tell them to enjoy themselves and He would bless them. You won't get men or boys into the church by driving them to obey a strict Sabbath. Rich men drink in their clubs on Sunday. Why should not poor men drink in the open saloon on Sunday?" The logic of this argument is exactly on a par with that of a wicked person in the community, out of the church who selects the most irreligious man in the church as his standard, and says "I am as good as he is, though he is a church member and I am not. Who has justified the rich man for playing golf on Sunday? Who has made it right for the rich man to drink liquor in club on the Sabbath? There is no Bible authority for either. Nor can Mayor Gaynor find any act or teaching in the life of Jesus to justify him in saying Jesus would put His arm about the boy who plays baseball on the Sabbath and bless him. Mayor Gaynor is more of a politician of the baser sort than he is of a moralist or a teacher of religion of any kind. His logic is as weak as his teaching is puerile and gratuitious.

Christianity and Woman.

It can never be forgotten that one of the greatest sermons our Savior ever preached while here on earth was delivered to one individual, the woman of Samaria. In that sermon, it must be remembered that for the first time He made known who He was, announced His Messiahship. It is no where recorded in Scripture that He ever condemned a woman, or used harsh language in speaking to her or about her. It can be truly said that Christ has done unspeakably much for man, but He has done even more for woman. Take a land like India where the saving power of the gospel has not gone to the relief of woman. In India, writers tell us, that "when a Hindu husband dies his superstitious relatives blame his widow for his death. They shave her head, strip her of her jewels and clothing, garb her only in a coarse white wrapper, and make of her an outcast to be forever spurned by all decent people. She can never marry again, and any man who stoops to marry a widow loses caste himself." In India today there are twenty-six million widows, ranging from six years of age and upward. There are four hundred thousand widows in India under fifteen years of age, doomed to drudgery, disgrace and dreariness the rest of their days. And often the wife is little less fortunate than the widow. India is full of proverbs, even in her sacred literature warning man against woman's wiles and wickedness. Says one Indian proverb, "Woman is the chief gate to hell." Another proverb is "To educate a woman is to put a sharp knife into a monkey's hands." What India's teeming millions of pagan men and suffering women need is the gospel of Jesus the Christ. Where the gospel goes, love and life and light go.

Let us continue to preach Christ and Him crucified. Let those preachers who have an inclination to discuss side issues leave these alone for a while and let all bend every energy toward spiritual development. It is of no great moment or benefit what one's views may be on the millennium or the mysteries of revelation. The salvation of souls is of moment and benefit.

The author of "True Wealth" tells of a friend who once showed Ruskin a costly handkerchief upon which a blot of ink had been made, saying, "It is spoiled, nothing can be done with that." But Ruskin carried the handkerchief away, and, using the blot as a basis, made a fine design in India ink and then returned the handkerchief to the owner more beautiful and more valuable than ever before. Even so, our stained lives may under the master hand of God be fashioned into lives of beauty, and power, and glory.—*Biblical Recorder.*

EDITORIAL

THE MISSION SPIRIT.

Large things become small, hard ones very easy, to any church when the missionary spirit is aroused. Our Norfolk Memorial church is not our strongest church, either in numbers, or in financial rating. But it seems easy for this church to give, beside all conference apportionments, and dozens of other things, a thousand dollars a year, or more, to foreign missions. There is a reason. This church has the missionary spirit. There are a dozen other of our churches that can do this, and more, and not be hurt, but helped by it. No, of course one does not think so now. The tasks looks difficult. And it is difficult, it is big, it seems burdensome; but let the missionary spirit become aroused, and the difficult task becomes not only easy, but no task at all, only a pleasure.

It is doubtful if there are ten churches in all our number in the southern conferences which could not give easily every year one hundred dollars and more to foreign missions, in addition to all conference calls, *if only the missionary spirit* could be aroused among them. The greatest benefactor the Christian church can have, will have for a hundred years, is the man or men who, fired with true missionary zeal, shall go in and out amongst us and awaken the missionary spirit now so dormant and lethargic amongst us. A few more years, and please God, we will look with pity and compassion upon the mere pittance we are now doing for missions. Brethren, by the help of Almighty God we must get in some way the missionary spirit aroused amongst us. Who will awaken and lead us?

SUNDAY SCHOOLS AND THE ORPHANAGE.

Every one of our Sunday schools should give one collection a month to our Orphanage. Bro. Superintendent, Bro. Sunday-school Secretary, have you considered this matter with your school?

In building the Orphanage it was planned that no church assessment should be laid for its support. Its support was to be a matter of free-will offering, and that mostly through the Sunday schools that the children in particular might have a large part in carrying-on. So, no collection even is asked of the churches in this matter, save a Thanksgiving offering once a year. But the main support falls on the Sunday-schools. Some schools, fewer than seventy-five we believe, are giving one collection per month to the Orphanage. If all our schools will do this we will have plenty to go on, and to spare. There seems absolutely no reason why every school should not do this. Schools that have tried it testify that they get as much for self-support by keeping the collections of three Sundays and giving the collection of one Sunday as they did when they kept all. We know of one school in particular whose collections three Sundays in the month are much larger than they were when all four were kept.

Superintendent Carter's letters indicate that funds are needed to feed and clothe the children now in the institution. Expenses must increase as more children must be taken in from time to time. Bro. Carter is doing his best to awaken interest and make "both ends meet." It behooves all our Sunday-schools to help out. Bro. Superintendent, give your school a chance at this matter. Your effort is needed.

"Let God's way be your way."

NOTES AND PERSONALS.

—Sample copies of THE SUN are the silent invitations to secure subscribers.

—The Ladies Aid Society, Pleasant Grove church, News Ferry, Va., sends $5.00 for Dr. and Mrs. Bishop which has been forwarded and for which Dr. Bishop returns heartfelt thanks.

—Rev. H. W. Elder, Richland, Ga., is to assist Rev. L. I. Cox in a series of meetings at Apple's Chapel fourth week in July, and Rev. J. V. Knight first week in August at Berea, (Alamance) and at Shallow Ford second week in August. Bro. Elder is a man of spiritual zeal and power and our North Carolinan brethren are fortunate in securing his assistance.

—Mr. Alonzo Cleveland Hall and Miss Macie Virginia Farmer were happily married at Pleasant Grove Church, Halifax Co., Va., Tuesday, June 24, at high noon and left on an afternoon train for Washington, New York and Boston. It was a beautiful and happy marriage and their scores of friends will join us in congratulations and best wishes.

—Defiance College, Defiance, Ohio, honors iself in taking note of the meritorious attainment and growing scholarship of our Prof. W. P. Lawrence, head of the English department in Elon College. The degree of Doctor of Literature is deserved, and Doctor Lawrence, by his sturdy industry, and painstaking pursuits in his chosen profession, has well merited the honor thus bestowed.

—In transmitting the name and cash for a new subscriber from his congregation Rev. W. D. Harward, Newport News, Va., writes: "I desire to average at least one new subscription per week until THE SUN is shining in every home represented in our church here. If they do not subscribe I am going to give them a very good chance to hear about the importance of it. I am trying to use the sample copies you send me to good advantage."

—The recent visit of several days to Elon College by our beloved friend and dear brother, Rev. J. H. Barney, Clearsville, Pa., was much enjoyed by many friends here. Bro. Barney has been a brave true soldier of the Cross these many years, and his devotion to duty and the church is beautiful and praiseworthy. He loves Elon College for the great work it is doing, and has great hopes for its future and the future of the church to which he has given his life's zeal and energies.

—Rev. Warren H. Denison, D. D., Norfolk, writes recently: "Our first year with the Temple closed with the opening of June. 86 members have been received into the church. $225 on the parsonage has been paid, thus removing all indebtedness against the church and parsonage. $460 has been paid for foreign missions and $360 for missions and benevolences, in the home land; this our first year.

We begin our second year by the church pledging $1,000 for foreign missions alone.

—Sunday-School and Christian Endeavor General Convention: that ought to meet the demands of the brethren and measure up to their tastes. Now, why not the Conventions of all the conferences name themselves accordingly? Sunday-School and Christian Endeavor Convention. This signifies and covers the ground. Of course Organized Classes, and auxiliary Societies are attachments either of the Sunday-school or Christian Endeavor. If we use Sunday school Convention only we give no countenance to Christian Endeavor. The name seems to us as sufficiently inducive and none to exclusive.

—The contribution this week, "The Church at Prayer," by Rev. P. S. Sailer, Lynn, Mass., is very lengthy, but exceedingly readable and thought provoking. Bro. Sailer is anxious for a prayer meeting revival and ably sets forth the reason why such a revival is needed and is kept away. He invites friendly controversy and criticism of his position. His heart is behind what he writes, and his message is certainly worth pondering.

—We do not know why people will send matter for publication without sending along their own name. Nothing is published by a respectable newspaper unless some name is sent in as being responsible. We have an obituary now signed "One Who Loved Him." We have no way on earth of knowing who that One is, so the obituary, in all respects all right, with the exception of no name given as the writer, must go in the waste basket. The name of the writer need not be signed to the contribution, but must ever and always be given to the editor.

—Rev. J. V. Knight who assisted Rev. W. C. Wicker in a recent very successful revival at Palm St., Greensboro, spent one busy day last Sunday, leaving on a night train for a vacation at his home, Lineville, Ala. Bro. Knight preached at Monticello, in Guilford Co. at 11 A. M. Sunday. In the afternoon he baptized about 30 members for the Palm St. church, Greensboro, married a couple at 5:15 P. M., Greensboro, and preached for Dr. Wicker at Palm St. at night. Bro. Knight has spent a busy year as a student in Elon College and pastor of some nearby churches and richly deserves the rest he is now taking with his home people in Alabama. Bro. Knight is to return to N. C. week following 4th Sunday in July to engage in revival services during August. While at home Bro. Knight will assist Rev. H. W. Elder in meetings at Oak Grove and Kite, Ga.

—Among the very deeply interested young women who attended the recent Woman's Missionary Mass Meeting at Elon College was our fine friend and enthusiastic worker for missions, Miss Mamie Holland, of Suffolk, who has an exceedingly interesting Young Girl's Missionary Society and who is successful and happy in her work. The following from the Suffolk correspondence to the Norfolk *Virginian-Pilot* shows some fruit of the Elon College meeting:

> Suffolk, Va., June 17—The Girl's Missionary Society of the Christian church met on Monday night at the church. Miss Mamie Holland, who was a delegate from this society to the Missionary Mass Meeting held at Elon College, North Carolina, in May, gave an interesting account of the meeting. Marmaduke Woodward sang "Like as a Father." Miss Phoebe Artman read an article on missions entitled "Not Interested—Why Not?"
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> The following committees were appointed for the next three months: Program, Miss Virgie Holland, chairman, Misses Inez King, Lillian Hosier. Membership, Miss Martha Jones, chairman; Misses Phoebe Artman, Eloise Crocker. Literature, Miss Mary Andrews, chairman; Misses Maud Norfleet, Marian Cob. Mite Box, Miss Doris Turner, chairman; Misses Etha Richards, Mabel Edwards.

—His brethren and many friends throughout the Church generally greatly sympathize with Rev. J. W. Holt, Burlington, N. C., in the loss of his beloved wife who peacefully fell on sleep Wednesday, June 18th. Hers was a most excellent and noble Christian career, loyal to her church, true to her friends, faithful to her God. Dr. Fleming who conducted the funeral gives an account elsewhere of Sister Holt's life and departure. The following ministers were present at the burial, participating in the services, Rev. P. H. Fleming, D. D., Rev. Dr. Murray, of the Presbyterian church, Graham, Dr. A. B. Kendall, Christian church, Burlington, Revs. J. W. Wel-

lons, D. D., J. F. Morgan, J. V. Knight and J. O. Atkinson, Elon College, N. C. A large company gathered to pay tributes of respect to the deceased. The Burlington church choir had charge of the music. The following furnished beautiful coral designs for which Bro. Holt felt exceedingly grateful, and through us expresses his sincere appreciation: Mr. A. T. Whitsett and Family, Dr. G. W. Whitsett and Wife, Mr. and Mrs. J. C. Holt, Ladies Aid Society of New Providence, Ladies' Aid Society of Union church, Union Ridge, N. C., Ladies' Aid Society of Burlington, N. C., Ladies' Aid Society of Bethlehem church, Altamahaw, N. C., Mrs. A. J. Walker, Miss Ada Denny, Miss Minnie Lutterloh, Miss Martha A. Patterson, Mr. John A. Wood.

A FEW REMARKS.

—An excursion train was derailed near Rochester, N. Y., and fifty persons were injured, many seriously, at 9:30 A. M., Sunday, June 22. "Remember the Sabbath day to keep it holy."

—Seven men were killed in the wreck of a freight train near Clinton, Iowa, Sunday, June 22. "Six days shalt thou labor and do all thy work, and the seventh shalt thou rest," was spoken a long time ago, and in wisdom, but man has not learned the economy and the benefit of it.

—The number of agencies engaging in fighting tuberculosis in the United States is 2,500 as compared with 1,500 two years ago, a gain of 50 per cent. In 1905 there were 19 Anti-Tuberculosis Societies, on May 1, 1913, there were 1228 such Societies. There are now 177 open air schools; but consumption goes on with its quiet, but deadly work, and still remains "the white plague," and the most destructive of all diseases.

—The War Department has been notified that 50,000 veterans of the Blue and the Gray will take part in the reunion at Gettysburg in July. The Government, however, has arranged to take care of only 40,000 and the Secretary advises that he will not be responsible for the keep of the extra 10,000. This is the semi-centennial and is to be the greatest reunion in many particulars since the War.

—President Wilson delivered in person the second message of his administration to the United States Congress in joint session Monday 23rd inst. The message was on currency legislation with which, in conjunction with the tariff, Congress is considering in extraordinary session. President Wilson is smashing precedents and giving little heed to antiquated customs.

—It is left with the State authorities to prosecute offenders of the Webb interstate-liquor shipment law. Under date of June 19 the following was sent out in the dispatches:

Washington, June 19.—The Webb law forbidding interstate shipments of liquor into "dry" States is not a criminal statute and violations of it cannot be prosecuted in United States Courts. Attorney General McReynolds so declared in instructions sent today to every United States Attorney in the country. The law merely prohibits such interstate traffic and contains no penalty for infractions.

"Its purpose," said the Attorney General, "is to permit State laws to operate in respect of intoxicating liquors moving in interestate commerce."

The law simply deprives shippers of any privileges they might claim on the ground of interstate commerce and permits the application of State prohibition laws to interstate commerce in liquors.

Unless our hearts go out to the people we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy we might as well be silent.

OUR CHALLENGE AND TASK.

The ministerial students of the Christian Church are face to face with a challenge, and have before them a task that must be worked out. The accusation has been made against our church that a man of almost any sort of education can secure license to preach. This statement may be so to some extent, but if it be such, the correctness of it is with the past and the future of our denomination will not entertain such, and the man who is sent out by our church in the coming years must be well fitted for his task. I say this because every indication possible points that way and the line of thorough preparation has been drawn and *we* must come to it.

It is with a glad heart that I express myself in respect to this advancement of our denomination and look forward to the day when our Church will be as conservative as any church in respect to the education of its ministry. The minister is acknowledged to be a man of leadership, or at least is looked upon as a man who should lead. But when a man fails to be able to lead, his flock will certainly go in some direction. My view point is, I know, unpopular with many; but if a certain side of a question be unpopular, *that is the side to advocate so as to make it popular; provided* that side be worth while, and certainly it is when it comes to matters so vital as this on which I write.

Our position is that the standard of education and fitness for almost every position continues to advance, and an institution so great and mighty, so important and having such vital prominence as the kingdom of God demands the best that men can achieve and prepare for. Men are learning that the man who cannot do anything except preach cannot do that thing well. The pulpit has made a call for brains as well as body, and the demand must be met, or the Kingdom will suffer. All honor to those who have blazed the way for the Church and may their memories live through all ages and be crowned with heaven's jewels. I know no aged minister in the denomination will take issue with me, for they are the sons of those noble heroes who stood the charge at Gettysburg and suffered the march of Sherman and the devastation of public property and school houses. And too, one with fair judgment will say that I am too progressive, for what I have said and will say is only giving my endorsement to what authorities have done for us as a denomination. The Board of Trustees of Elon College in session two weeks ago passed a rule that no ministerial student could serve more than two churches as pastor while in College. We have advocated something similar to this, tho' with some unpopularity. But the day is not far ahead when we believe our view point will be brought to a clear light, and the way of the minister in the Christian Church found in the same manner as that of other denominations.

Never have we seen the day that such demands are being made for strong men; strong physically and mentally, and with tact and disposition to accomplish things and foster the cause of the Church. Many places all over the country would support a Christian church if we had the proper man to place beside other denominations to build up the cause. Because there are a half dozen churches in a city or town, is no reason why another cannot be built and is no reason why it should not be built. Hundreds of people are found in every town of any great size that are non-church members and need the help of the church. All people will not join the same church and the more churches the more people you will get into the church. So, our field is wide and needs to be cultivated, but that cultivation, like our present-day farming, must be done with the proper training and knowledge.

We have stated in these columns before that just now new life is being received by us as a denomination, and growth is evident. We have too much to do to antagonize other denominations, the time is too short to argue with men who differ with you, the call from the Kingdom is too urgent to waste any time, the demand on us as a people is too much to do the work carelessly and without plan and tact. Let efforts be put forth to help save the world, but let these efforts be made in such a manner as to count for most and do the greatest good in the short time in which human hands are permitted to labor. We trust our position will meet with the approval of all and be sanctioned by THE SUN'S congenial editor.

C. B. RIDDLE.

TWO OMISSIONS FROM ELON COLLEGE COMMENCEMENT.

In the account of Commencement appearing in THE SUN recently by oversight no mention was made of the winner of the Jas. W. Wellons General Scholarship Medal. This medal was established in honor of Dr. J. W. Wellons, his life long friend, by General Julian S. Carr of Durham, North Carolina, and is a medal of great distinction, going to that member of any College Class who makes the highest average grades for the current year. The honor this year went to Miss Nellie Sue Fleming, High Point, N. C., daughter of Dr. and Mrs. P. H. Fleming, whose average grade for the year was above ninety-seven, a remarkably fine record.

Another omission was in reference to the winner of the Alumni Scholarship for the year 1913-1914. This scholarship entitles its holder to a draft for fifty dollars to be used in paying his or her literary tuition in Elon College and is given by the Alumni Association. It is awarded for scholarship during the first two years in College, deportment, and general merit and desert financially. The winner this year was Mr. W. J. Cotten, Dendron, Va.

It is with sincere regret that the writer did not notice these omissions in his reports to the papers, and a pleasure to him to call attention to them in this public manner, and to plead indulgence for the oversight.

W. A. HARPER, President.

"Even in the Slough of Despond there are steps of safety provided—the promises of the King."

"The mystery of the spiritual life is unexplainable. The blessedness and glory of it are matters of personal experience."

"Absolute submission to one whose power and love we can absolutely trust is not servitude, but freedom of the highest kind—freedom from worry and care."

At the end of this valley was another, called the Valley of the Shadow of Death; and Christians must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this alley is a very solitary place.—*Bunyan.*

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start!—*Phillips Brooks.*

FROM OUR CONTRIBUTORS

LIFE'S GREAT RULE.

(The baccalaureate sermon before the graduating class at Elon College Sunday, June 1, 1913 by Rev. Warren H. Denison, D. D., Norfolk, Va.)

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1. Cor. 10:31.

A philosopher, seeking for information in a card catalog, found many of the minor words, but the principle word had been omitted. He was annoyed, and said, "Many are acting out the same occurrence in their own lives,—*leaving out the principle thing.*"

What Is Life's Purpose?

What is the chief end of man? To glorify God and enjoy him forever. This is the principle of my text, which I ask you to consider with me.

There is much beauty and granduer in the sweeping universality of this principle that teaches that all life and every act of life may be consecrated by holy motives to the glory of God.

A characteristic of the great mind and heart of the apostle is that he is ever ascending to great principles and leading us with him. Here he begins with what seems in a homely, practical, almost trivial discussion concerning idol feasts, but again and again he rises to some sublime truth and principle. Can there be any grander precept in itself or any more worthy of acceptance than the truth of this text: "Do all to the glory of God."

What is the glory of God, this principle of human life? (a) It is the bringing into prominence His attributes: spirituality, eternity, wisdom, holiness, justice, goodness, faithfulness, and these attributes are to be incarnated in our lives. (b) It is the working out of His purposes by intelligent and voluntary beings. How can men do aught for God's glory? Surely not by mere invocation of God's name, but by getting in harmony with His purposes, reverencing His laws, recommending His service, uttering His praise.

A child honors its father when it cherishes reverential and proper thoughts concerning him, when thankful for his favors, obeys his laws, endeavors to advance his father's plans and interests, so acts as to cause others to cherish good opinions of his father's character. So we live to our Father's glory when we honor Him in all the relations which He sustains to us; when we keep His laws and accept His favors with thankfulness, and with a deep sense of our dependence, when we pray to him, when we so live as to cause others to cherish elevated opinions of His goodness, mercy, holiness.

Whatever plan or purpose that tends to advance His kingdom, to make Him better known and loved will be to His glory. We glorify God by lives of service and unselfishness.

In this principle the apostle extends the sentiment of a spiritual mind over all duties.

We are not like trees that can grow only in certain soils and climates, not like animals that are found exclusively in one locality; we are not creatures limited to our immediate suroundings. To form a human soul a world and a universe of worlds are needed. Influences acting on us are not counted and tabulated by the intellect of the senses. The sphere of the inner life is forever widening beyond the sphere of sensuous existence. Growth is within, but there is no self-nutrition; all the materials that build up the man come from without, hence it is not by looking at ourselves and at our capacities, but by regarding the world and the universe as furnishing the occasions and supplying the means of development, by the grace of God stored up in all things for our enrichment, that we learn to measure our ability.

It is like this: every lesson in astronomy, botany, geology, geometry; every new truth grasped in study of rock, plant, flower, chemistry, brings you to a new and larger vision of God and places you under greater obligation to honor and praise Him. In a large sense then, *where we are interprets what we are.* In view of this the apostle lays down the principle of the text. Its range is immense. The world is not to be cut up into fragments and the glory of God identified solely with them as such. Then a primary condition of glorifying Him is to see that He is in whatever He has created; is to realize that others are a part of ourselves and we a part of them. Nothing selfish must appear in it. Adopt this principle and it will deliver you from a miserable and debasing self-seeking.

How many do things primarily for the glory of self, and what a degrading and deteriorating inflence does such an aim exercise over the charcater of those adopting it? But *this* principle conduces to the well being of all.

When all men seek their own, society has discord and is threatened with dissolution, but when all seek the Master's honor, this common aim and endeavor tend to sympathy, harmony, and co-operation.

This principle of the text is an aim in life that is just and satisfying to the mind, a right aim and motive, and the only one of which we shall never repent and never feel ashamed. It is an eternal principle, and when we are translated into the presence of God, place and occupation may be changed, but the end and aim of our being remains the same. So I plead that your aim may be to distinguish this vital and enduring element from all that is local and temporary, to extract those divine lessons that bear on the deepest realities of your individual lives. Here then lies one grand condition of all true nobility of character and deed: Every man is great and honorable in proportion as he makes the glory of God the definite and conscious aim of his existence.

In proportion as we recognize the fact that all the springs of our beings are in God, that all the faculties of our nature, all the resources, materials, and relations of our life are from Him, we shall feel that our existence answers its true end; and that life is worth living just so far as it fulfils His purposes.

In all your study of these years I am sure you have learned this lesson: that the inferior creatures show forth His glory by fulfilling the ends for which he has created them, and that their service is rendered by a law and necessity of their being which they have no power to resist. The myriad forms of lower life of earth, air, sea, cannot but obey the instincts of their nature and in that blind instinctive obedience the end of their existence is attained.

But, to man belongs the mysterious, self-regulating power by which it lies with ourselves to determine whether we will respond to this divine appeal or refuse to do so.

These inferior creatures are intended to be the instruments of our higher purpose. We are crowned with glory and honor above them all, that we may interpret their voices and utilize their powers in presenting to God our living tribute of gratitude, love, service. Our daily life in its deeper moral meaning proclaims how far this is really the case with us. As every new day dawns upon us God throws it upon us afresh to decide whether we will use the world as we ought to use it by living to his honor, or will abuse it by following the impulses of our own self-will and serving the ideals of our imagination and carnal appetites.

God calls you to make this great rule of life your life rule. There are many life rules, but this alone is flawless. God must be the Sun of our system, then order and well being will result, and our own interest and that of others will not be prejudiced, but be bettered.

This life aim applies to everything, to all life and every part of life, to small as well as great, secular as well as sacred. It destroys the distinction and makes all things sacred. Nothing then is insignificant; it makes everything interesting and useful. The apostle particularizes the most commonplace and familiar things—eating and drinking. No interest in life is so wide, no relationship so sacred, no occupation so honorable as not to come under this principle, which will give dignity and sweetness to all the functions of human life.

The acceptance of this rule of life involves the acceptance of Christ. Apart from Christ we are the enemies of God. Our lives may be moral, but the rejection of Christ is like mixing poison with food, the result is a poisonous mass. Yes, it involves starting at Calvary, continuing in worship. Christian enterprise and labor, improvement in mental and spiritual health.

From this great apostolic injunction let us get three great truths: (a) The spiritualization of the things of daily life; (b) A correct and better understanding of success and failure; (c) That every life has a divine vocation. First. Sacred places, utensils, days, words, are easy to get and keep, but what we need is a sacred everyday life. We have come to understand that Christianity must be a daily bread and not a Sunday dinner, and that we cannot keep our Christian life separate from our ordinary life. We are not always in the same mood; sometimes sad, sometimes gay, serious, frivolous, but none of these are necessarily irreligious. We are not at all times to think of the deeper problems of life and destiny, nor is it desirable, theological meditation is not the whole of religion.

This principle will involve not going where we cannot take God with us; and we should be able to ask His blessings upon our gayest feast.

Charles Lamb said he felt as much inclined to return thanks when he opened a new book as when he sat down at the table.

Would you see the divine meaning in nature, then we must learn to use both the spiritual and material.

We need greater faith in God, not a God distant in time and space, but who is not very far from us, apart from whom we are literally nothing. We must believe in the immanent God; great enough to hold the earth in its orbit; great enough to teach each little tadpole how to swim; a God who does not keep himself apart from this world which we call bad, but which He called good when He had created it. We want that faith which sees God not only in the miraculous, but in the commonplace; in the rain and snow as much as in the whirlwind and the thunder, which sees every common bush afire with God. Religion is not a means of escape from this wretched world, but it is the perpetual realization of God, the spiritualization of daily life, a way of living better in the world and of making it less wretched.

Second. A truer idea of success and failure. How liable we are to get a false idea of these.

We must attain to a strength and excellence that are going to count in a longer than earthly existence. Here we are God's apprentices practicing some of the lower forms of the arts that are eternal. Present success is secondary. It is this way: The young engineer studying under an older one is trained in various departments of his science, but he does nothing of importance in any. He practices drafting until he becomes somewhat proficient, but draws no plans worth keeping or selling; he estimates here and there, but builds nothing except as his work disappears in the mass of what the master is building, but those half drawings and scraps of estimates, and partly worked problems will prove more to him than any early job of engineering.

You see a great painting and say "that was worth doing." You do not see the hundreds of studies that litter the artist's room or which having no sale value he has thrown away, yet those had more to do with making him a great painter than had the piece that was paid for in the market.

Life's worth is what it works at rather than in what it works out. What pay could the world give Michael Angelo for designing St. Peters, or Leonardo for painting the Last Supper, or Luther for smiting the devils of superstition? Their reward was in the doing and in it they found their deepest joy. The world counted Christ a failure. Remember that seeming success may be only the shuck; life's value is what develops inside.

Third. That there is a divine vocation for every man. Christ said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This is a universal truth and admits of a common application. There is not only work for all, but a divinely appointed task for everybody.

The careful housekeeper's motto—a place for everything and everything in its place is the rule of the universe. In the material world that is a parable of God, nothing is accidental or chaotic, but every atom and world rolls in the deep grooves of a wise design; the curve of the comet's orbit, the position of each grain of sand, the swell of the ocean wave and the glitter of the dewdrop are alike the result of divine wisdom and power.

The opening of a violet, the germination of a seed are as much a part of the plan of the universe as are the splendid diagrams and the sublime mathematics of the heavens. So every person has a divinely appointed mission, an end to gain, work to do, place to fill and usefulness and happiness depend on fidelity to our calling. I would not have you think of pulpit, altar, pew, as less sacred, but of school, shop, home, fields, as more sacred.

Some have the idea that God would heed the formal petition of a King, while deaf to the low, bitter, sob of the orphan and widow; or like selfish gods and servile men ready to help the strong and bless the rich. We hear God in the awful tumult of Dayton's flood, and the thunder of the earthquake and never doubt the sound of his footfall, but how deaf and heedless we are when He speaks in the vernacular of His love and gentleness.

But the Gospel presents to our faith and love a universal, impartial Father, who sees the sparrow's fall as well as that of an empire, who clothes the grass and paints the flowers as welll as causes the sun to shine; whose angels care for infants as well as potentates, who calls a Dorcas as truly as a Paul. God is no respector of persons and in his perfect providence has a plan for each human life, great or humble, for every heart whether beating beneath a bishop's robe, a soldier's uniform, or a farmer's coat.

And it is true that the most of us must be humble and unknown workers. The world needs an occasional genius. The silent springs and modest rivulets of my native state are of much more value than her far famed Niagara. One such torrent is enough for a continent, one such prodigy enough for America.

It is superstition that makes the cataract vocal with God, but does not hear him in the ripple of the gentle stream. How we mistake the relative importance of events.

The sailing of the Mayflower in July of 1620 excited no wise surprise, no special attention; but all Europe watched with breathless interest the sailing of the Spanish Armada. Yet, how soon the proud fleet of Philip disappeared, vanished like the foam of the sea while the little storm tossed bark that anchored at Plymouth came freighted with the seeds of empire—came to dedicate a new world to the claims of God and the rights of man.

The births of heirs to thrones have been heralded with cannons and banners, but who, in all the great world, cared for the birth of Luther, save the humble parents rejoiced that a boy was born in the rude home of a German miner.

Yet, he was born to such a crown and scepter as belongs to no royal family.

See Paul, travel-stained, weary, coming down to the sea at Troas, responding to the cry of Macedonia, wending his way among classic islands and cities, the pioneer of a new religion and a new life. How trivial in the estimation of all beholders that voyage of Paul and his associates, yet they represented a mightier power than ever floated over the Aegean before. In contrast, think of the interest and awe with which the world looked on Xerxes and his millions when he came to cross the Hellespont for the conquest of Greece, and yet, save on the historic page can you scarcely find a trace, a foot-print of Xerxes and his triumphs, while Paul is still a living power, his name and fame belting the globe with an ever increasing zone of light and hope. There is no life but may have a special divine purpose. Nature and revelation teach that there must be a place and mission for each soul.

God says of every seed, fruit, tree, insect, animal "for this purpose it is created; for this cause it is made. It is for the acorn to produce the oak. He has a place for each particle, a mission for each grain, must he not also have a place and mission for each life?

Nature and holy writ teach us plainly that we have a vocation in which we find or attain to our fullness and completion and answer our creation. To the Class of '13 let me say in conclusion:

Develop the germ divinely implanted, be ambitious to fill your own mission, only then will your lives be successful; be what you ought to be, and attempt what needs doing and what ought to be done by you; do it well, do your best. These years of discipline have been invaluable to you. Rest assured that you are called to that life-labor in which you can build a noble Christ-like character. The highest possible result of all labor, the more than golden reward of toil is a Christ-like manhood and womanhood.

Within the reach of the hardest hand there is a crown that no wicked prince, no sharp millionaire, no faithless king can ever purchase or command—the crown of immortal manhood and womanhood.

You may not all reap the reward of genius, that is, its special lesser rewards, but you may all win that which is better, that which is highest; for, with all that art, power, knowledge and gold can give, you may be something less than true men and true women.

The Christian spirit was never more buoyant than it is today; the field of Christian service was never more faithful or more promising.

The eagerness of the workers is the eagerness of soldiers who have the final victory in sight. If it was ever worth while being a Christian and doing Christian service for the joy of it, now is the time. Now is the time for pressing up to the heights and rendering the largest possible service. Learn to do all things to the glory of God. You learn the deepest truths of things only when you come to see spiritual principles, laws and issues enshrined in them; that every thing in fact, in the root of it, in its inmost heart and core bears some relation to that higher part of you which will endure forever.

Life for the most part is an aggregate of many little things. To some it may seem a monotonous round of trivials, but infuse something of a devout and godly soul into them and they are no longer common.

Reverence for God and love to Christ can give shape and beauty, consistency and harmony to everything you may do. Learn to fill your common everyday life with the inspiration of a high and holy purpose; then your life will be more real, more satisfying, less like a feverish pursuit of unsubstantial shadows; then it will become a thing of imperishable beauty and worth; its outward incidents will be but as the scaffolding within which the structure of a holy character and glorious destiny is being raised.

Take this spiritual view of things and yours will be consecrated lives in which every work you do will be sacred.

You have divine vocations. For some end you were born, for some work endowed; you are girded for some race, armed for some conflict, ordained for some divine mission.

He who made the bird for the air, the fish for the sea, the goat for the mountain cliff, the camel for the desert, has not forgotten man, but made him for a vocation that shall honor God and bless the race.

The potter can make one vessel for fruit, another a vase for flowers, another a place for food, so God makes men one for one service, one for another, forming their bodies, endowing their minds, inspiring their souls by his own love and wisdom.

It is our duty to thankfully accept ourselves, body and mind, brain and brawn, ten talents or two, the soul of a poet or the muscles of an athlete and then reverently, cheerfully fill our place and do our work with fidelity. That is true greatness and often reveals the highest heroism.

This is a world full of work waiting to be done and you are noblest when you are doing well that to which you are called.

One great need is to get the right person in the right place, then it may be said, as it was of Caesar, "He found Rome brick and left it marble." You may find the world poor, corrupt and ignorant, but you may contribute your part to leave it prosperous, enterprising, hopeful with the means of making it not marble but golden, not material but Christian.

It is important then both for the world and for yourselves that you consult in a teachable spirit, and yield to the Great Teacher, even Christ, whose wisdom is infinite and whose plan of grace embraces all means for the consummation of his love.

Be reverent and obedient.

As you stand on the threshold of life, and are now beginning to write the preface to the book of your life. I pray you be not mere

(Continued on Page 10.)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

The Committee on Foreign Missions of the Eastern Virginia Christian Conference has set apart, as a "Foreign Mission Rally Day," June 29th and the place of meeting is the Suffolk Christian church. Rev. Warren H. Denison, D. D., pastor of Memorial Christian Temple, Norfolk, Virginia, has been chosen as the chief speaker. There will be three services on that day: A sermon on "Foreign Missions" in the morning; an address on "The Laymen's Missionary Movement" at 3:30 in the afternoon; and an address on "Our Denominational Foreign Work" in the even ing at 8 o'clock. Each church in the Conference has been requested to have as many men at the afternoon service as possible.

This meeting is intended to instruct, interest, and inspire this Conference with a larger and more intelligent missionary zeal. It is to be educational in its conduct and results.

THE "SUN" has not erred in saying that we have only "played at missions," and that we must "come" to this obligation seriously, earnestly, liberally, or "we die." That is a solemn challenge to the conscience of the constituency of the Southern Convention. The laymen of the church must awake to the sense of an obligation that rests upon them as the trustees of wealth. If ministers were rich the means would be available for missionary enterprise; but ministers are limited in earning capacity and opportunity. It is not their business to make money, but to make men; but they cannot do this, unless laymen will heed their teaching and respond to their calls. The time must come when laymen will think deeply, pray devoutly, plan wisely, anl give liberally for the cause of missions. They must learn and appreciate the fact that missions is a great business—the most important enterprise entrusted to man. There is no field so vast, no work so ennobling, no demand so urgent, no service so gratifying and so sure of reward. Receiving is belittling compared with giving, which enobles life. The beggar receives; the giver is more blessed. Getting rich has no reward; using riches has great reward. The prodigal received his portion of his father's estate; but the welcome upon his return was better than gold. The wealth of the church will never satisfy the members until they use it for the good of humanity and the glory of God. The coal in the mountains never enriched the nation until it went to the sea and beyond the seas. It is the *consumption* of coal that enriches mankind. It is the distribution and use of wealth that makes it worth the name. It is the consumption of man that makes him useful. The ashes in the furnace tells of energy released and work performed. It is the spent life that adds to the sum of human salvation. "The blood of Jesus Christ cleanseth from all sin." If Jesus had been rich His name would be no better known that that of Croesus. He gave Himself. That was all He had. Laymen of means, give of your means to save mankind, and thus save yourselves in the largest sense If men invest in *souls* they can carry their *wealth* into the *heavenly world.* They will come bringing their sheaves with them. It will be pitiful in the great day to see a rich Christian coming into the kingdom with nothing but himself; it will be an inspiring sight to see a rich Christian who gave liberally to missions coming in with souls saved from lands he had never known.

W. W. STALEY.

NORFOLK LETTER.

What is this strange fever in the blood, this vague, half-defined yearning, this mystic vision of weird hands beckoning in the distance, ever luring the Soul onward to the far, purple summits of the Unattained, and preventing perfect satisfaction with present conditions, no matter what they are, nor how pleasing others may consider them? We may think of it as being the inextinguishable glow of some spark of the Godlike and Divine permeating the soul, which, when fanned by the slightest breeze, is ready to flame forth into action and achievement.

In some natures, more than in others, this spark seems to exist, ineradicable and unquenchable. Sorrow cannot quench it, adversity stamp it out, misfortune dim it nor activity satiate it. Enclosed in prison walls, it cannot yet be restrained nor smothered, nor will pain and long-suffering compel it to give up a single ounce of its energy. Its radiant force enables him who possesses it to mount above the mutable things of this life, and through the darkest night of calamity it lightens his pathway into a land of sunlight, gladness and victory.

This is that eternal Urge, which has led men upward from the chasm of the Beast, and which shall still lead him onward to whatever high destiny may await him. Perverted to unholy ends and uses it has no doubt sometimes been, but waiving the quality of their deeds for the present, the Doers of Things have always been actuated by it. Where it is not present in the individual to arouse, to excite and to impel onward, that life will inevitably fall flat, moving in conventional ruts, and along old, dusty, long trodden ways, insipid, colorless and lukewarm from the cradle to the grave.

The fever in the blood, the yearning, half-defined, the sense of beckoning hands always are these the characteristics of the great constructive spirits, and Pioneers of the world. Beyond the sky-line bounding the sphere of the seen, there gleamed upon their vision the beautiful Aurora of "things unseen and Eternal," and, led on by this vision, it became impossible for them to rest where they were, "having a promise of yet better things to come."

The Pioneer lust, the constructive, creative passion makes men spurn the short cuts, the lethargy-producing devices and the ready-made situations of life. Leaving the fertile, long-tilled fields, the ancestral mansions, and the fat acres of sleek kine he who is actuated by such a spirit, shoved outward and onward by the mystic Urge, plunges straight out into the Unknown, and there he will hew out a new domain to be added to that which he left, after which he will set out again. For him, there can be no rest.

There will always be found plenty of men to do a thing if we make that thing hard enough.

But such men, those who love the quiet and staid ways of life are, as a rule, very uncomfortable and disagreeable companions. Things are not likely to stagnate where they are. The cumberer, the idler, the shiftless, the weakling; all of these are more or less disturbed and perturbed in their ease when one of these Pioneers comes upon the scene.

In their progress toward the goal which beckons, these men are, as often as not, guided more by intuition in shaping their course, than by the cold processes of reason. Necessarily they must be so since they often attempt many things for the doing of which no precedent whatever exists and where no basis for logical calculations can be found. Hence, their intuition is always keen, and often remarkable for its accuracy.

Because of this, the Creators and Pioneers are a source of incessant irritation and confusion to the man of logic who is unwilling to admit of any undertaking or enterprise not founded wholly upon what he calls Reason. He styles such men zealots, fanatics and visionaries until he is silenced by the indisputable results of their foresight.

There is a certain right kind of Restlessness and Discontent which ought to be encouraged. It is that sort which stirs us up to larger achievement in the Name of Him who has given us being, and who seeks through the medium of our lives and actions the revelation of His own Power and Glory.

Needless to say, such a spirit will not let us rust in idleness, not pass the precious, golden days with folded hands while everywhere the fields are white unto harvest. In a dream, Paul saw a hand, beckoning, and heard a voice, saying, "Come over into Macedonia and help us." Today, there are still beckoning hands, and voices calling from every quarter for help, inspiration, stronger manhood and messages of hope and love. Far beyond the rim of the horizon bounding our little individual lives is the inviting lure of green fields of heroic effort which have not been entered, and upon the blown breezes are whispers, speaking of tasks which yet await us.

O, for the fever in the blood, the irresistible yearning to be up and doing, the Pioneer lust, which shall lead the mighty army of the church still onward today into greater campaigns, mightier victories and more glorious conquests than she has ever known before.

HENRY SPENCER BOOTH.

THE CHURCH AT PRAYER.

In my former article on this great question of The Prayer Mutiny, I dealt with the *fact* cold, hard, and disagreeable,—of non-attendance at the weekly church prayer-meeting. In this, I wish to deal with a theory which you may all help me to transform into a fact.

My theory is, that all church members may be induced to attend the church prayer meeting, and that all of the people of the community may become church members. In order, however, for this theory to be transformed into fact, it will be necessary for world-wide co-operation on the part of those who profess to be Christians.

Now, gentle reader, don't trouble yourself with the thought of my failure to appreciate the skepticism with which my claim is likely to be received. I haven't been dealing with people for twenty years in matters of faith without discovering the great majority of people to be exceedingly doubtful of the practicability of the teachings of Jesus. Nor, must I fail to inform you that among my most painful discoveries is this incontrovertible fact, that I have yet to find the first individual anywhere, who accepts unqualifiedly the teachings of Jesus. Now, I suspect I shall be thought an incurable dyspeptic. So deem it necessary to show why I make a statement like this. No very long interval ever elapses in my own life without discovering some principle taught by Jesus, as having application *to my life,* which had not previously been recognized. Why? After years of prayerful searching for an answer, this is the most satisfactory I have been able to find:

In all previous announcements (reading) of the principle by Jesus, there was some reason

which seemed sufficient at the time, for seeking to interpret that principle in such a way as to obviate the necessity for changing either my thought or action so as to *bring me* into harmony *with* that principle. The inevitable result of such a method of interpretation is clearly to change the teaching to accommodate one's desires. This does not occur with reference to *all* of the teachings of our Lord, because at some time in the past, the true interpretation was discovered by one or more persons truly desiring the establishment of the Kingdom of God, and by such discovery a standard was set up, which was accepted by others. Having been willing to accept this standard because I have been permitted to recognize its righteousness by its fruit, I am not at the same disadvantage with the application of this particular principle of my life, as I am in the case of such others as have not yet been illustrated in fruitful living by any, whom it has been my privilege to observe. I must, therefore, discover for myself their true significance. Various methods may be employed to secure this knowledge. *All* of these methods, however, should include prayer. "If any man lack wisdom, let him ask of God." It must be clear to every thoughtful mind that voicing is not thinking. The parrot voices the thought of another, and so does the phonograph. Are the thoughts voiced theirs? Edison is the father of the phonograph. Suppose the machine is made to say, "Our father who art in heaven, hallowed by Thy name." The machine's father doesn't believe in heaven; much less does he dwell there. As an expression of the machine it is meaningless. Much which passes current for prayers is no more the expression of heartfelt desire than is the voice of that machine. We must concede, then, that James had in mind something more than a more-or-less careless asking. One must desire with all the earnestness of one's soul the thing asked for. Perhaps the most prevalent method by which new discoveries are made as to the real teaching of Jesus, is when you are made to feel the sting of another's sin. "Not one member of the body suffereth, but all the members suffer with it," is just as true of the great body of the entire race as of the household of faith. In practically every church are to be found people of the type which I shall here describe by quoting the prayer of one of my deacons last Friday night: "Our Father, we thank Thee for the prayer-meeting, where we can come and forget the busy cares of our everyday life." I am not quoting this to cosdemn my deacon in a way which offers no opportunity for defence. I do not wish to condemn him at all. Who am I that I should condemn my brothers, whose soul may be purer in the sight of God than my own. This deacon, moreover, is an excellent man, even according to my own estimate of his character. He has yet to learn the lesson which Jesus so clearly taught, and which I have been endeavoring to make clear to him, that it is his privilege to *lay down* his *burden* at the feet of Jesus while continuing to *carry* his *work*. This in spite of his fine character and religious life. To him (he is a contractor and builder) the saw and the hammer have no place in the Kingdom of God. They, and what he may have to do with them,—unless he nails a shingle on the church roof and saws a board for the front step on the meeting house—are entirely apart from the Kingdom. Therefore, from his viewpoint, he must of necessity give the major part of his time to things which bear no relation to that Kingdom of which he is presumably a part. It will probably be fair to say he gives nine-tenths of his time and energy to those foreign interests. Yet, there is perhaps no other member of the church who gives so much time and thought to *it* as he. In his business transactions he is considered—justly, I belive—an exceptionally upright man. Whence think you, however, come his ethical standards for doing business? From the teachings of Jesus? No! He will frankly tell you that his business is apart from the Kingdom of God. What, then, does his religion exert no influence in his business? Oh, yes! The community has a peculiar something which aims to do service as a conscience. It is not a very well educated conscience; not very consistent, but it may be more or less clearly apprehended, and an offence against that community conscience must not be committed, lest the religion of my brother, the deacon, be called in question, and he may thus bring reproach on the name of Christ. Now this man loves God, and is trying to live a Christian life, but he has not learned the secret of prayer. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." My deacon does not dwell there. He visits the most High, but does not dwell with Him. He suffers this isolation from God because he believes it to be his duty to do so. To him it would be sacrilege to ask God about making a contract. Yes, that contract must be made in such a way that the man who signs the contract must be careful that as a contractor he must not offend the public conscience against his other self, the Christian. The thoughtful reader will readily see at what a disadvantage this man has placed himself. Trying to live in two worlds at the same time is not an easy task. It is too much like trying to serve God and mammon. In His sermon on the Mount Jesus showed very clearly His reason for the statement, "Ye cannot serve God and mammon." He follows it with:

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall feed on. Is not the life more than meat and the body than raiment?"

We are so conscious of having accepted other standards for our business life than the teachings of Jesus, that we have tried to ease the conscience of persuading ourselves that our industrial and business life is a thing entirely apart from our religious life. Jesus was anxious to show how utterly impossible it is to really *serve* two masters. The service of mammon is, according to his interpretation, the service of self. The service of God is the service of our fellows. Personal desire is a very exacting taskmaster, and makes peace an absolute stranger to the servant. Self-interest is the blindest sort of a blind beggar. It makes the most specious pleas imaginable. It is capable of making you believe light to be darkness and darkness light. You are persuaded to think of your attitude toward others as exceedingly fair when in point of fact their attitude toward you being the same means subjecting you to gross injustice if you are allowed to be the judge. We all nominally accept the words quoted as falling from the lips of Jesus, "The Son of man came not to be ministered unto, but to minister" as genuine. Do we all profit by their teaching? How often do we quote "Self preservation is the first law of nature," in self-defense, when attempting to set aside in our practice the life of service which Jesus taught? Carefully examined, the above quotation is seen to be one of the most dangerous doctrines imaginable. The law of nature says to the celular life within the egg, "You must love yourself, for I must transform you so that you shall become two individuals instead of one." This process continues until nature transforms a cell into a living creature with such manifold faculties as never could have been realized by that cell in its self-preservation. Self-preservation looks more like an attempt to violate nature's law than to render obedience thereto. "Whoso seeketh to save his life loses it," doesn't entirely harmonize with that article which is so popular in the creed of so many professed Christians, "Self-preservation is the first law of nature." Our greatest sin consists in attempting to force the gospel to a new birth, instead of submitting ourselves to the painstaking period of gestation necessary to passing through that experience described by Jesus in his talk with Nicodemus. Reformation of a mild sort most of us are willing to consent to, but few of us are willing to have the revolutionary forces serge through us, which are calculated to transform and make over that one of the first steps in the process is found to be death. "Except a corn of wheat fall into the ground and die, it abideth alone." If we are truly born from above, we are henceforth citizens of another country. Whatever activities we engage in then must be undertaken with the machinery of heaven. The laws of the kingdom of heaven must govern then, rather than the law of the jungle such as we have been subject to.

Now, heaven's laws are beneficent in their design. When we find ourselves being thwarted in our purpose then, we shall appeal to the court of heaven, that the powerful machinery of its law may work for us, where through ignorance we find ourselves threatened with defeat. We must bear in mind, however, that we cannot hope to invoke the aid of heaven's law, while wilfully violating its provisions. If the power of prayer is to be demonstrated, it must be applied in something like systematic fashion. You can't deliberately set fire to your house, and expect the law of heaven to respond to your appeal to save it from the flames. You can't encourage the System which fosters Beef Trusts, so that in obedience to the law which gave them birth they bring into your home meat which has been inspected and passed, while full of disease, and then expect heaven to heed your prayer for salvation from the effects of that kind of food. The same System fosters the setting up of ethical standards for our railroads whereby they force from a gullible public dividends of from 20 per cent. to 40 per cent. on the actual investment, by watering stock. In the various manipulations, if the company's plans require special legislation, means are discovered by which such legislation is secured. The gentlemen on the inside are then prepared to transact a "perfectly" legitimate business, and only an anarchist, or a despised muckraker, will ever question their absolute right to run trains over roadbeds where rotten ties permit spreading rails, and spreading rails permit ditching trains, and ditching trains permit undertakers' quarrels as to who shall have the job of burying the victims.

Fall River is noted for its cotton mills. About a year ago, one of our ministers residing in that city was telling me, with a fine sympathy, which for the moment put me to shame, that, in a conversation with a prominent mill man a short time before, he had discovered a very important fact. Now, what do you suppose that fact was? Mark this: I am not disposed to doubt the truth of the mill man's assertion—I believe every word of it. He told my friend that they had advanced labor 10 per cent. voluntarily, to avoid a

(Continued on Page 11.)

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

"THE VICTORIES OF FAITH."

Subject of International Sunday School Lesson for June 29, 1913.

Subject of the Year's Study.—Old Testament, Genesis to Joshua.

Review Lesson Topic.—The Victory of Faith.

Reading Lesson.—Acts 7:9-16; Heb. 11:20-22.

Golden Text.—This is the victory that hath overcome the world, even our faith.—1 John 5:4.

Teaching.—Faith is the substance of things hoped for.

Our eleven historical lessons of the quarter cover the life of the patriarch Jacob. In three lessons Jacob is the prominent personage, in eight Joseph occupied that position.

We have studied a great variety of experiences—sorrow, joy, defeat, victory. There have been terrific soul cries, mighty heart struggles, thrilling character tests. Jacob, selfish, tricky, false, morally an exceedingly crooked specimen of sinful humanity, repented and was gloriously converted—became a twice-born man to be used of God. Joseph, in the midst of circumstances the most adverse, forbidding, crushing, trusted, was saved, and was used of God. Both Jacob and Joseph, in spite of sin and circumstances, and all the devil's efforts to thwart the plan of heaven, became important factors in the great scheme of God that culminated in the coming of the Christ.

God can pardon and cleanse the sinful heart. God can overcome circumstances. God reigns. He is going to have his way in his world.

Review.

Time.—According to Ussher the lessons from Genesis belong to the eighteenth century B. C., and those of this quarter coming between the years 1760 and 1707. Other scholars give other centuries. The temperance lesson belongs to the eighteenth century B. C.

Places.—Beersheba, Bethel, Dothan, Hebron in Canaan, Haran in Padan-aram. Egypt and its capital city (probably Zoan), and the land of Goshen.

Persons.—Isaac and Rebekah and their sons Esau and Jacob. Jacob's wives and twelve sons, most prominently Joseph. Pharaoh and Egyptian courtiers and servants.

The Golden Text.

This is the victory that hath overcome the world, even our faith.—1 John 5:4.

In the ultimate, faith in the false must lead to defeat, and faith in the true must lead to victory. Everything depends upon the object of faith.

"Our faith" is the true God who is able and wise and good, therefore there results the victory that overcomes the world—that is, every evil thing.

Jacob's faith in deception, in falsehood, in selfish, wicked tricks, brought him into trouble. All that is admirable in his life is the result of faith in God.

Joseph's almost perfect character was the development of a never-failing faith in the true, holy God.

WHY NOT BOOST YOUR SCHOOL?

If your Sunday school and organized classes are doing any thing these times you ought to get it in print. If it is an election of officers, a picnic, a class contest, or what not, it should be recorded on this page.

By all means elect a press reporter for the school, class or society and let the world know what your school and church are doing. If dead, send an obituary; if alive, let us have some evidence of it.

CHRISTIAN ENDEAVOR PRAYER MEETING.

Topic for July 6—"The Ideal Christian. VII. His Courage." Josh. 1:1-9.

The subject for this meeting is Courage. Let it be demonstrated by members of the Society. Show the courage that it takes to arise in the meeting and speak for Christ. This is the monthly consecration meeting. It calls for a definite active part in the meeting, aside from singing of every member of the society. Let some definite work be assigned each member and then let every member be in place on time.

Let the leader be chosen two weeks in advance, and then he and the prayer meeting committee will take the *Christian Endeavor World,* divide up the matter furnished among the members and have each one to give substantially, without reading, the argument or incident furnished.

The leader's talk should not be long, but should be a manly definition of courage and an outline of the things to be considered in the discussion.

Here are some topics for members:

Bible Instances of Courage.

Abraham leaving his native land to go out into an untried country.

David in his fight with Goliath.

Daniel when he defied the King's Decree.

Christ before Pilate.

Noah when he faced the jests that were hurled at him as he built the ark.

Brave Men of Modern Times.

Tell something of these heroes of the Cross who faced danger for Christ:

1. Martin Luther
2. John Wesley.
3. David Lingstone.
4. Mackay, of Uganda.
5. Bishop Hannington.
6. Other Missionaries.

Thoughts Upon the Topic.

There is much heroism in every-day life: the firemen that risk their lives to save others; the fishermen that go down to the sea; doctors that assume risks when investigating dangerous diseases; nurses that attend infectious cases; workers in cholera and leper hospitals.

To attack hard and disagreeable tasks in school calls for courage. The will must be whipped into line. To plod on and do a thing well and master it rather than let it master us develops invaluable courage for life's harder tasks that all must face soon or late.

The foe of courage is fear. To overcome it we must learn to analyze the situation and try to know that we can do all things that God wishes us to do. When the will is determined to do its very best and refuses to be flurried, we are a long way on the road to success.

If a financier came to us with a proposal, just a little crooked, by which we might earn a million dollars, should we have courage to say, "No"? Is it true that every man has his price? Is there a point at which our wills would break and we should accept the fruits of wrong-doing?

DATES OF APPROACHING CONVENTIONS

All Schools, Classes and Societies Urged to Elect Delegates to These.

North Carolina and Virginia Conference—Young People's Convention to be held at Haw River, N. C., July 15-16, 1913.

Western North Carolina Conference—Young People's Convention to be held at Randleman, N. C., July 25-27, 1913.

Sunday schools, organized and teacher training classes and Christian Endeavor societies are urged to elect delegates to these conventions right away. Be sure that your school is well represented. Superintendents and pastors are members of the convention by virtue of their positions.

Interesting programs have been prepared, and the conventions will be well worth while.

SUNDAY SCHOOL EXCURSION.

The First Christian church of Greensboro is planning an excursion to Mt. Airy about July 9th. The train will leave Greensboro at 7 a. m. and returning will leave Mt. Airy about 6:30 p. m.

Nothing is more real than what is spiritual, as approaching nearest to the nature of all reality—namely, God himself.—*Thomas Boston.*

The happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we have. He who wants little always has enough.—*John G. Zimmerman.*

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since.—*Hilton Jones.*

High ideals are to be used as guiding stars, not as stumbling-blocks in our pathway. That is what a man always does when he knows so well what ought to be done that he is not willing to attempt anything. Every man owes it to God and to all other men to use his little knowledge as truly as a genius is bound to use his genius.

"But it cannot be that they should long obey God from fear, who are deaf to the motives of love." So wrote John Wesley in crossing the Atlantic when he observed that persons who were religiously inclined in the midst of a terrific storm so soon seemed to forget their gracious Deliverer, some even asserting that there had been no danger. Mr. Wesley was entirely correct in his comment. Fear may produce spasmodic religious impulses and moods, but only love can constrain to unselfish and continuous service.

EVERY-DAY RELIGION.

Religion is for every day. Its blessings and benefits, its comforts and consolations, its guidance and its inspiration are for the commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness and will mix with all life's sorrows, hope and courage and power. A man who has every-day religion in good wholesale quantity can easily afford to be without a good many other things."—*Christian Guardian.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

THE BEGINNING.

The first gathering of the women of the Southern Christian Convention in behalf of Missions (or any other causes as for that matter) was held at Elon College, May 26-27th. If you have entertained any thought as to our women not being interested in this great theme, or not being in earnest about accomplishing something in behalf of this great cause, you can clear your mind of all such ideas for all time. There were something like thirty-seven delegates present, representing all the Conferences of our Convention save one. The eagerness with which they desired to learn, and the earnestness which they manifested in the work, proved beyond a doubt that our women are ripe for organized effort and are willing to do their part in carrying out the one great mission of the church.

Nor were our ministers lacking in interest or in support of the work. Some fourteen or more were in attendance many of them taking part in the discussions. The addresses by Drs. Atkinson and Denison were among the most inspiring features of the Convention; while the presence of our venerable Dr. Wellons at each session was the benediction of the aged upon the efforts of those younger in the cause.

The papers and reports read were full of information and inspiration and were well calculated to arouse to greater activities those interested in doing something to bring all men to a saving knowledge of our Christ. All of these will be given in the columns of this Department and we bespeak for them a careful reading by THE SUN family.

The Treasurer's Report showed that during this, our first year of organized effort, $722.27 have been paid into the treasury. While this is a very small amount when compared with what we might have done, if we were fully aroused to our duty and opportunity, yet it is encouraging when regarded in the light of the past, with no record of anything undertaken or accomplished.

The report of the Corresponding Secretary showed that in almost all of our Conferences, the work is being furthered and in most of them considerable progress has been made.

The Report of the Superintendent of Young People's and Cradle Roll Departments showed that there were a number of organizations along these lines of work. During the coming year it is hoped that greater attention may be given these departments as they are great possibilities in each of these. In the beginning of the work, the greater amount of interest has been centered in the organization of the women. With these as the nuclei from which to work, it is hoped that the various departments may be developed as occasion and opportunity may demand.

There were several matters of importance passed upon by the Board in its annual meeting, the proceedings of which appeared in this Department last week. Among these we mention the following: Mrs. L. F. Johnson, Raleigh, N. C., was made Supt. of the Cradle Roll Department; Mrs. W. H. Carroll was made Supt. of Literature and Mite Boxes and each conference is asked to appoint a Supt. of the same for the Conference. Funds from the Cradle Roll Department are to be used in the support of the Orphanage at Elon College, while those raised by the Y. P. Department, are to be used for the Santa Isabel field. In the support of this field we are to co-operate with the Young People of the A. C. C. Something like $450 will be required, and it should not be a difficult task for our young people to raise $200 or $250 of that amount. C. E. Societies are asked to make a contribution to the support of this work, inasmuch as where there are C. E. Societies, in many cases, it would not be wise to organize a Y. P. Society. Miss Bettie Stephenson is Supt. of Y. P. Department and will have something to say at an early date concerning the work of her department. Mrs. W. A. Harper and Mrs. J. W. Patton were appointed to prepare suggestive programs for the monthly meetings of the Missionary Societies.

The great need of having a Field Secretary was discussed, but no action was taken in regard to providing such a person. Provision was made for a similar meeting to this one to be held at the same time and place of the Southern Christian Convention next year.

The interest manifested in this Convention or Mass Meeting has strengthened the conviction that our women have been waiting an opportunity to do something through organized effort, to help in the spread of the Gospel. There is promise of a great awakening of our people to the cause of missions. Let our women lay the foundation and ceaselessly pray, for "Without me, ye can do nothing." May we never lose sight of Him who is the source of all our power. Let every woman put forth greater effort this coming year that there may be great progress in the work.

MRS. C. H. R.

POSSIBILITIES OF YOUNG PEOPLE'S MISSIONARY SOCIETIES.

(Read before the Woman's Missionary Mass Meeting, Elon College, N. C., May 28th.)

Before considering the possibilities of Young People's Missionary Work, let us turn for a moment to a familiar Bible scene. There is famine in the land of Canaan. For the second time the sons of Jacob have come to Egypt to buy food; and this time they have brought with them the beloved Benjamin, whom the devoted father has so reluctantly allowed to go. Joseph, still unknown to his brothers, gives them a final testing by declaring his intention to keep Benjamin. For a while, the brothers are dismayed beyond words. Then, most eloquently, Judah pours forth his soul in a plea for his younger brother. "Ah," he cries, "how can I go unto my father, if the lad be not with me?" Today, into our own souls, this searching question burns its way. How can we go to our Father and ask Him to bless our missionary endeavors, if the boys and girls of our churches, the young people in the most impressionable period of life, are not with us in this great work? In the development of this Young People's Missionary Movement, some of the responsibility rests on the pastors; but a great deal of it also rests on the women. It is a trust in their keeping. Are they willing to plead and sacrifice for it, as Judah did for Benjamin?

The intrinsic value of Missionary Work for young people is the development it brings to their own hearts and lives. No one can work intelligently and earnestly for Missions without deepening the heart throbs for humanity, and broadening the vision of the soul. It awakes and calls into action the noblest impulses of life. Nor does the inspiration it gives detract from that youthful vivacity which every one admires and enjoys. Instead of taking it away, work for Missions serves to give it the meaning and worth. Is it not true that in the young people of the present day, there is far too great a tendency to irreverence, listlessness, or unworthy ambition? Vigorous, well-organized missionary work among boys and girls, young men and women, will do much to purify, keep steady, and ennoble their thought life and activity.

From only an intellectual stand-point, the study of Missions is worth while. A subject for such far-reaching interest easily takes high rank in the curriculum for a broad-minded, liberal education. In its study of men and affairs, it readily interlinks with the sociological subjects prescribed in our college courses, and so widely discussed at the present time in magazines.

Organized work of any kind with a purpose worth while, is beneficial. Our boys and girls need to learn early in life to do things by systematic methods, such as apply in all kinds of business, and ,in fact, have to do with the principles of living.

There is still something else missionary work has to offer. If properly planned and directed, it should give pleasure, real diversion, such as all normal people enjoy. Publishing Houses now are carrying a full line of such varied and interesting missionary supplies that there really seems no good reason for any society's being dull and unattractive. Meetings should be planned with the thought of giving pleasure as well as instruction. If the people who attend our meetings can be given a good time, and made happy, they will be in a suitable frame of mind to do their best work for this great cause. Japanese Teas and Evenings in China, India, South Africa, and Porto Rico, can be made occasions of just such social enjoyment as all young people delight in. Similar pleasures can be planned, suitable for children of all ages. Instruments that enlarge postal card views have been used successfully, adults enjoying them as heartily as children. Literature abounds in interesting missionary stories. Object lessons too numerous to mention make children open their eyes in wonder.

Young People's Missionary Work also has possibilities for the development and growth of the Christian denomination. The church universal is one of the great institutions of earth. As a means of working for the whole great institution, we work through denominations for convenience; but our part is not successfully done, unless we have a proper spirit of loyalty for our own denomination, and see that its part of the work is well done. No denomination is on a strong and sure foundation, unless its young people are trained to fill efficiently the place of their elders. No church can do wide-awake, satisfactory missionary work without the co-operation of its young people. For this reason, it is urged that every Woman's Missionary Conference Board have a Superintendent of Young People's Work, and that she seek to have organiz-

ed in every church of the conference a young people's missionary society.

Some of the small country churches seem unsuitably situated for the monthly meetings of a society. A church of this kind, then, might have some one appointed as Young People's Missionary Superintendent, whose business will be to distribute mite boxes and literature and collect mite box offerings at stated intervals.

If the possibilities of Young People's Missions went no farther than individual and denominational development, it might, after all, become a selfish unworthy undertaking; but its possibilities are immeasurable, because they reach out to all the world. Our motto is "the whole wide world for Christ," but to work most effectively we have to concentrate our forces on one small part of the great mission field. All funds raised by our Young People are to be used for the Santa Isabel mission in Porto Rico.

The entire support of the Santa Isabel field has been assigned to our young people, and it is earnestly desired that, by January 1914, there shall be enough annual pledges and contributions to meet this need. The aim cannot be realized without sincere prayer, and faithful, persevering work. The amount needed annually is $450 or $500. The work there is now in charge of a young man of Porto Rico, Mr. Juan R. Romero. He is an earnest, sincere worker, and through him, God is prospering the efforts being put forth for that field.

Societies are asked to be careful that all contributions for Young People's Funds are sent to the Conference Board treasurers with proper instructions, as, heretofore, the money from our young people or Willing Workers has been included in the offerings of the Woman's Societies, because our Young People's Department was not fully organized. Contributions from individuals would greatly help, and are always gladly received. Christian Endeavor Societies are also being asked to pledge some amount annually to our Young People's Funds; they are asked to take shares at the rate of $2·50 a share.

As we are assembled in Convention to-day, there is a part each one of us may have in the spread of this organized missionary work among our young people. Only as women are willing to give time and energy to the organization and development of this work, will the desired results be accomplished. Yet, even the most willing effort is vain, unless our wills are in tune with God's will, and we learn to work by His direction. Then, that the need of consecrated workers may be met, will all in the Convention take a share in the responsibility, through sincere, believing prayer? In being true to our younger brothers and sisters, we shall do what is most pleasing to the heart of our loving Father.

MARGARET H. BRICKHOUSE.

LIFE'S GREAT RULE.

Continued from Page 5.)

acquaintances, but bosom friends of Jesus Christ. Let all your plans accord with His will, then your path will be under arches of triumph and your future will be spanned with the bows of immortal hope.

WINCHESTER LETTER.

The Burlington Convention.

The Young People's General Convention held at Burlington was full of interest from start to finish. It emphasized the importance of making more effective our Sunday school and Christian Endeavor work. The future membership and activity of our churches depend largely upon the work of these two organizations, hence the need to do all we can to stimulate and encourage them to their best efforts along the best lines and by the best methods. This is what our conference conventions and general convention are trying to do and the writer feels that it is a mistake on the part of many of our ministers and leading laymen, that they do not take more interest in this great factor for the upbuilding and strengthening our church membership.

The change of name from the Young People's Convention to the Sunday School and Christian Endeavor Convention, and some changes in the constitution remove some of the objections, that had hitherto been brought against it, and at the same time define its position. The present arrangement gives every local organization of our people a representation in a genral convention without any overlapping.

The local churches are represented through their conferences in the Southern Christian Convention; the Sunday schools, Christian Endeavor Societies, Organized and Teacher Training Classes in the Sunday School and Christian Endeavor Conventions, and all Missionary Societies, including the Women's Young People's and Willing Workers will have representation in the Missionary Convention to be organized next year, at the meeting of the Southern Christian Convention.

Each convention also has its distinct work. The Southern Christian Convention plans for, and directs, the efforts of the church members in the general enterprises of the church, viz: Publications, Missions, Education and the Orphanage. The Sunday School and Christian Endeavor Con. looks after the training schools (Sunday schools) from which the membership of these churches is recruited, and the organization (Christian Endeavor Societies) in which they are trained for service, after entering the church. The Missionary Convention stimulates an interest in Missions and organizes forces for the advancement of that part of our work.

Financing the Convention.

The annual expenses of the convention, including the employment of a Field Secretary and Editor for the department in THE CHRISTIAN SUN, distribution of literature, postage etc., is about $200 per year. There are three plans by which this fund is raised. (1) Personal contributions (2) An annual offering from every Sunday school, organized class, and Christian Endeavor Society. The Executive Committee decided to call for this offering the first Sunday in September. We trust that all our Sunday schools and Christian Endeavor Societies will show their interest in the work by sending to the treasurer of this convention the offering for that Sunday. (3) A contribution, from the conventions of all the conferences of one cent per member of its enrolled constituency. If the last two contributions are made as they should be, the first can de dispensed with. The financing of any movement, for the church, should be borne by the whole body and not by the personal contributions of the small per cent that attend sessions of the convention or conference.

The Hand-Book.

The matter of printing the minutes was left with the Executive Committee. This committe, after some investigation as to the cost, etc., decided, if the co-operation of the several Conventions can be secured to publish a Sun day school and Christian Endeavor Hand Book containing the minutes of all the conference conventions and of the general convention. The following is the plan: The Secretary of all the conference conventions to furnish the minutes of his convention, condensed as much as he can consistently do so with clearness, and to send to the treasurer the amount of money the convention has been paying to have its own minutes printed. In return for this the Executive Committee proposes to furnish every convention with approximately the same number of copies of the Hand Book that they have been getting of their own minutes. Mr. C. A. Hines, the editorial and field secretary is to edit the book, and Rev J. O. Cox, the treasurer, is to have the financial management of it. We hope to have the hearty cooperation of all the conventions in the work.

The Department Secretaries.

One important change in the Constitution was the doing away with standing committees and putting in their place department secretaries. The convention felt that one person, upon whom was laid the responsibility of looking after a department, would do more than a committee of three, none of whom felt the individual responsibility.

It is hoped that the change in name and the plans for carrying forward the work will meet the approval of the brotherhood and that we may have the cooperation of all the conventions and of every local Sunday school, with its auxiliary organizations and of every Christian Endeavor Society.

W. T. WALTERS.

RALEIGH.

Dear Friends:

Again we desire to thank you for your interest and good wishes in the Raleigh work. We appreciote what our friends are doing for us in our effort to build up the cause in our capital city. Below is a statement of our finance. We will appreciate a remittance from all who can cheerfully give something to this worthy object.

Last Reported	$7,876.49
Received Since:	
J. L. King	9.00
Edward Ruffin	5.00
F. J. Thompson	1.00
C. M. Bridgers	.50
J. E. Stephens	1.00
O. T. Simpkins	1.00
E. N. Pennington	1.00
J. C. Guptan	3.00
W. C. Gulley	1.00
Mr. W. M. Weathers	1.00
N. H. Nipper	2.00
Eukene Evans	3.00
S. W. Brewer	10.00
C. M. Burton	5.00
Sunday School Collection	3.78
Cooper Bros.	50.00
J. T. Holt	5.00
J. G. Schumblee	1.00
J. H. Payne	5.00
J. T. Holt, Collector	21.40
W. B. Beasley	1.00
C. E. for Dr. Denison	1.00
G. A. Alderman	1.00
J. W. Burns	1.00
Sunday School	2.67
G. M. Wilson	5.00
Rev. J. Lee Johnson	5.00
Total	$8,047.84

L. F. JOHNSON, Pastor.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

THE CHURCH AT PRAYER.

(Continued from Page 7.)

strike, and that they had in consequence declared no dividend. Do you blame my friend for *wasting* sympathy on a wealthy manufacturer? Let me give you the sequel to this story:

Recently, during the present special session of our national legislation, a certain gentleman whose name I can give any gentle reader who will take the trouble to ask for it, appeared before the chairman of a certain committee, and informed him that if the proposed changes were made in the tariff, the manufacturers of Fall River, whom he represented, would be compelled to take one of two courses open to them. The one alternative was to close their plants and throw many deserving people out of employment; while the other was to cut wages. The chairman of the committee asked him what kind of a dividend his particular firm had paid last year. "Six per cent." came with an air which seemed to indicate that men could not be expected to do business for less. "What did you get the year before?" "Six per cent." "What was your salary as manager?" "Twenty-five thousand dollars." "Do you sell all your goods direct to the trade or through a selleing agency?" "Through a selling agency, but we only pay the agency 4 per cent." "Do you own any stock in the selling agency?" "Yes." "How much?" "A third interest." "What did your share amount to last year?" "Eighteen thousand dollars." "Did not your manufacturing firm declare a stock dividend three years ago of 100 per cent?" "Ye-e-e-s."

But even that, you see, was only 37 per cent. in the way of dividends, and $43,000.00 salary. Just think of the burden of responsibility a man assumes who receives an annual dividend of 37 per cent and $43,000 in salary. Men of that type voluntarily relieve most of their employees of such responsibilities. In the mills of the American Woolen Company, of Lawrence, a man who was on the ground at the time picked up a number of pay envelopes, some of which he showed me. One, of a spinner, for 54 hours' work $4.95; another for 5 hours, $5.20; and another of $3.46 for four days' work. Yet, I affirm my confidence in the truthfulness of the Fall River man's statement that no dividends were paid in some of the plants last year. There may have been some small stockholders in those firms whose business experience had not trained them to assume the heavy responsibility of 37 per cent. dividends, but who in their ignorance were all too willing to risk an experience of that kind. If they failed to receive any dividend at all for one year, perhaps they would then be willing to yield the burden to those who were more accustomed to carry similar loads.

The market price of stocks has a convenient way of dropping at such times, so that these light stockholders perhaps enjoy a double advantage of being relieved of part of the principal, as well as all of their interest.

Now of what use is a prayer meeting engaged in by people who build and feed these fires calculated to burn up human energy to no good purpose, and who then pray for relief from the consequences of their folly? To ask God for direction, and then yield ourselves to the direction of these gigantic forces which we have helped to foster is certainly far from entering into the spirit of prayer such as Jesus taught his disciples. Listen:

"Our Father, who art in heaven,"—where? The Book says "in heaven." Brother, sister, how can you and I convince men that we are children of a Father whose nature is such as to create a heavenly atmosphere, and at the same time show our allegiance to a System whose very existence creates hell? You and I are not personally responsible for the existence of these evils only in so far as we either aid and abet them, or fail to register our protest against them. I am fully persuaded that we shall not have effectual fervent prayers of righteous men ascending to heaven until our righteousness is aimed high enough to "exceed the righteousness of the Scribes and Pharisees." Brethren of the ministry: It will probably prove a helpful exercise for us all if we commit the whole book of James to memory. His bitter sarcasm may sting us into wakefulness. We have allowed ourselves to become almost asphyxiated by the gas from the fires of oppression suffered by the poor. We have been wont to content ourselves by professions of belief in God. Hear James:

"Thou believest that there is one God; thou doest well; the devils also believe, and tremble." Suppose we actually became aroused to the importance of the Kingdom of God? Pastoral work would not then mean what it seems to mean to most of us now. Instead of spending a goodly portion of our time preparing sermons, which we have no reasonable assurance will be taken seriously by any considerable number of our parish, we should be conducting seminaries where disciples would be found training for the conquest of the world for Christ. Some of these disciples would be in training as firemen to put out the fires of avarice and greed, while others would be trained for patrol duty to prevent the fires from being lighted.

Prayer would come to mean taking counsel with God as to the best methods to be employed for carrying out His program. When Jesus was seeking to meet and relieve human need, he said of a particularly stubborn case, "This kind goeth out only by prayer and fasting." When one gets in earnest about his heavenly Father's business, or serving his fellows, he wants to talk over the proposition with God. He doesn't drone by his bedside half asleep, asking God to bless the sick and afflicted the world over, and then if one of his children gets sick in the night, expect his wife to get up in the cold to give the needed relief. Until prayer comes to mean more than it does in the average prayer meeting, the attendance and interest cannot be expected to increase very rapidly.

One seldom goes to a prayer meeting that he does not hear something about forgiveness. How much of it is practiced? Yet Jesus taught that if we fail to forgive we shall expect forgiveness in vain.

Again and again we hear people say, "I can forgive, but I can't forget." Usually that means there is absolutely no disposition to forgive. I once heard a woman say she had forgiven another whom she had discovered to be innocent of the charge she held against her. She really knew so little about forgiveness that she failed to see it was she who needed to be forgiven, rather than the one whom she professed to have forgiven.

Shall we have a prayer meeting revival? It will be gratifying to me, and I trust may serve to arouse interest in the subject, if the brethren will kindly discuss this theme. Anything that I have written which may seem to be unsound I shall be glad to have criticised severely, but would prefer for the sake of all concerned a kindly spirit to prevade the criticism.

P. S. SAILER.

Lynn, Mass., June 12, 1913.

"If you are a Christian, the devil will never get in front of you unless you turn around."

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

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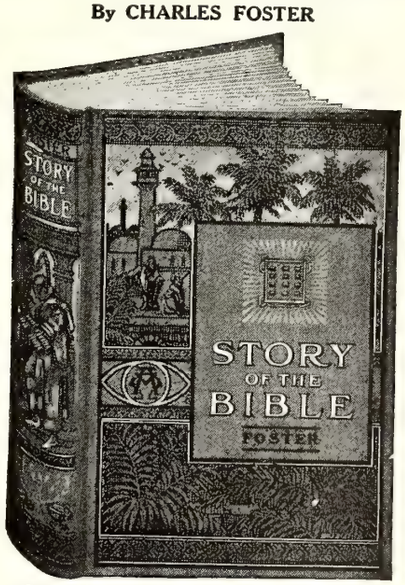

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Let us have faith that right makes might, and in that faith, let us, in the end, dare to do our duty as we understand it.—*Abraham Lincoln.*

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

Officers of the Orphanage.

E. M. Carter, Supt., Elon College, N. C.
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Mrs. Sallie S. McCauley.	2.50	
Birthday Offering, Mrs. J. R. McNally, Teacher, ...	1.05	65.72
Total		$1,751.21

DONATIONS:

Class, "Little Workers," Waverly, Va., two oak rocking chairs; the ladies of Berea, Alamance, 105 pounds sugar. The good people of Pleasant Hill, Alamance, made up a load consisting of 2 bushels corn; 1 bushel wheat; 25 pounds sugar; 4 gallons soap; 6 bars soap; 1 bushel peaches; 1 gallon dried fruit ½ dozen cans of fruit: peaches, berries, etc. For all of this we are indeed grateful. Thank you. I hope we may be remembered again this year as last, with these donations.

Two of our girls are at home for a short vacation: Amanda Nipper and Mary Low Mitchell. Many of the children want to go, but it is becoming a custom with like institutions, for various reasons, not to allow it; and we think it is a good idea.

Stem, N. C., June 12, 1913.

Dear Uncle Emory:

I am sending my dime for June. Daddy has gone to Chapel Hill to attend the summer school. Mamma and I miss him lots. Grandmother Seymour is with us while Daddy is away. We are so glad to have her with us because she is so much company for us. She plays with me lots while mamma is out doing her work.

Lovingly your little cousin,
R. P. CRUMPLER, JR.

Yes, sir, we are glad to have you come with your dime. I know how boys appreciate "Grandmother," I suspect she pets R. P. C., Jr.

DOES IT PAY?

Following the above heading, in "*Our Children*," the organ of the Baptist Orphanage, Greenville, Ala., are some suggestions I want to present to our folks; as you read them apply them to our own work.

"This is said to be a commercial age, and so we often hear the question asked, 'Will it pay?' While it is usually applied to commercial undertakings, it may as well be applied to the Orphanage work.

"Why are such institutions maintained, any way, and why should our churches and Sunday schools be called upon to support them?

"In the first place, it was Christ who first established the Church, and while He clearly taught that we are not saved by works, yet He as clearly declared that love for our fellow man, and the desire to help him was the outgrowth of this Christian experience. For many years, churches undertook to care for the orphan children of their community, but in many cases the burden became heavy—and so the denomination began the work by selecting a point in the state and erecting a home where helpless and dependent ones could be sent and where their support would be divided among the churches as to not become burdensome. So it was that our orphanage at Evergreen was established and for these twenty years has carried on this great work.

"What this work of educating and training these children has contributed to the general welfare of the state of Alabama, eternity alone can tell. Many steady and reliable men and women would gladly testify as to its helpfulness in their lives.

"Where can one place his means and reap greater rewards than in helping to carry on the work of fitting these children for future usefulness? Many of them come to us bearing evidence of neglect, and to see them respond physically, mentally and morally to their new surroundings makes one feel that the work is indeed worth while. Christ said, 'For the poor ye have always with you, but me ye have not always.'' It is not argued for a moment that the Orphanage is superior to the home for raising children, but many of these children, deprived of their homes by causes for which they are certainly not responsible, have found the Orphanage a wonderfully helpful institution. At the same time it has offered the opportunity to carry out the commands of the Master in a practical way. So that every man or woman who puts their money in an institution of this character puts their money in the future citizenship of the State, a monument more enduring than stone or bronze."

For the above mentioned institution Miss S. G. Follansbee, at her death, left a bequest amounting to three hundred and thirty-three dollars and thirty-three cents. For this I offer congratulations. The amount will be used to equip a department for repairing shoes.

E. M. CARTER, Supt.

A WONDERFUL TREE.

In far-off Persia there grows a shrub which is called the sorrowful tree. Another name for this tree is the night Jasmine or the sad tree. The reason why it is called the sad or sorrowful tree is because it blooms only at night.

When the first star appears in the sky, the first bud opens on the wonderful tree. As the evening advances, the buds open more rapidly until the tree is covered with the delicate blooms and it appears like one vast flower. The bloom is quite fragrant and the odor is like the perfume of the evening primrose. As the stars begin to grow dim and the dawn approaches, the flowers begin to fade, and by the time the sun has risen not a flower can be found on the tree.

During the hours of daylight the tree appears to be withering as if it had been injured in some manner; but in reality it is simply regaining its strength in order to put forth new blossoms on the following night.

This tree is held in high esteem by the natives of the country where it grows, and is looked upon as a curosity by florists throughout the world. When cut down, these trees send up sprouts from the roots that will mature into a flowering tree in a very short time.—*Apples of Gold.*

The advertisement of the Agricultural and Mechanical College at Raleigh appears in another column. This College is fulfilling its mission as a place for first-class technical training. Turn where you will and its graduates are making their mark on the industrial life of the State. The demands on the institution for men are increasing from year to year. If a young man wants to equip himself for leadership in agriculture, engineering, cotton manufacturing and allied pursuits he should consider the admirable opportunities offered by this busy College. Advt.

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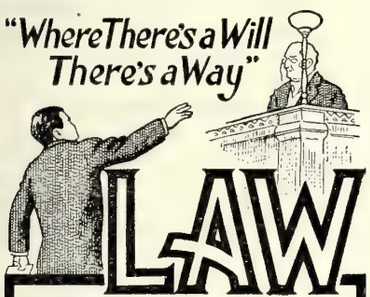

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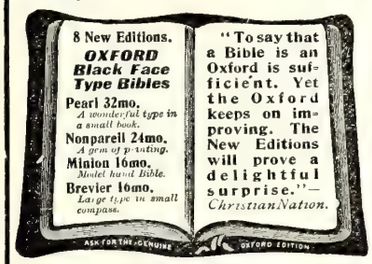

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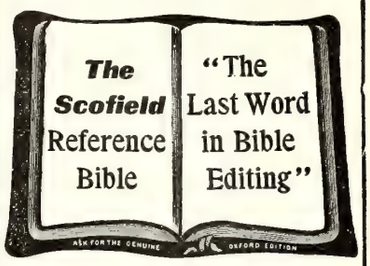

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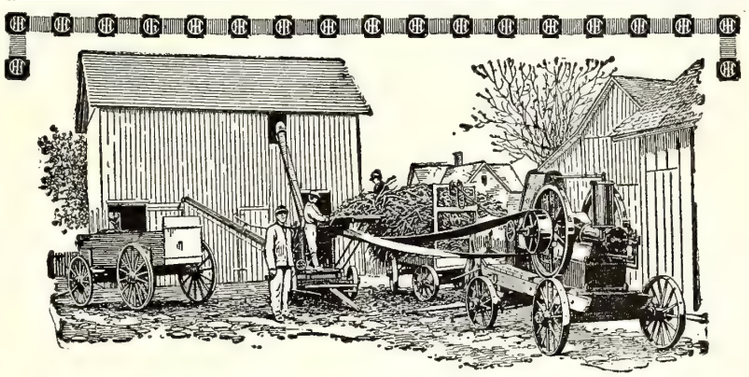

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PALM STREET REVIVAL.

Have been thinking for several days that I would attempt to write something of this meeting, but found that Dr. Wicker had already written.

I will write in particular of the closing service which took place this evening (Sunday). I verily believe every one who attended the morning and evening services was blessed.

The meeting as a whole was one among the best I have ever attended. Dr. Wicker and this good people know how to make any one who comes among them enjoy life and Christian service.

The people here are kind, devot ed to their pastor, and loyal to their church, and its cause in every respect. Never have I seen the small boys and girls in any community more interested than are the "little boys and girls" at Palm Street.

Some of the best church music I have ever heard was rendered by this choir composed mostly of the young men and women of the Baraca and Philathea Classes. May God bless them in all their undertakings.

But I started on the "Closing Service." At the eleven o'clock service today the pulpit was filled by our good brother, H. C. Smith, who delivered a fine discourse.

I arrived at the church at 1 o'clock P. M. and at 3 P. M. we gathered at "Revolution Pond," where baptism was administered to 25 applicants all by immersion; three were sprinkled.

In this company were noted two brothers strong young men, and their wives, a brother and sister, one little girl about 12 years old and a father who was near his 70th round on the ladder. All were happy as we engaged in this most beautiful and solemn service.

From here we went to No. 8 Spruce street to the home of Miss Sudie Harris where a scene of a beautiful home wedding was enjoyed by a number of friends and well wishers.

Immediately after 5 o'clock the bride and groom (Mr. Eber. L Brown and Miss Sudie Harris) accompanied by a number of attendants marched into the parlor while this writer read the words that made them husband and wife. They will make their home in this same community.

From here the crowd accompanied by the bride and groom went immediately to the church, only to find it filled to the utmost seating capacity where we enjoyed the last service.

After this writer had spoken from the theme "Our Importance and Responsibilities in the Kingdom," more than *fifty* strong stalwart young men and women stood up and said "If God calls us to the gospel ministry we will answer Here am I, send me." From this number we may look for ministers, missionaries and Christian workers. May God bless and call some of these into Christian service and may this good people and their pastor prosper.

I'm now waiting for Southbound train No. 29 for Atlanta and other points in Georgia and Alabama, where I shall engage in evangelistic service.

J. V. KNIGHT.

CLUB SAVES ONE MEMBER $150.

The management of the Christian Sun Piano Club has just received a letter from one of its members who joined about six months ago and who selected the Self-player Piano. He describes the Player as "The Prince of Home Entertainers" and continues as follows:—"After investigating two other makes during a recent visit to New York, I concluded that I saved one hundred and fifty dollars by buying from you."

This letter is a fair sample of the daily correspondence of the Club. Practically evry mail brings similar expressions from those who have received their instruments and are delighted with the quality, price, terms and privileges afforded by the Club.

Every sobscriber is cordially invited to write for a iopy of the Club's illustrated caatlogue which pictures and describes the Pianos and Player-Pianos and explains the big saving in price which results from Club membership. Address the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Advt.

THE ART OF KEEPING COOL.

Keeping cool in hot weather is no easy job. In fact, few people can hold that job down to their own satisfaction. But it is a proposition that we shal all be up against for the next three or four months, so we may as well try to make the best of it. Here are some valuable suggestions which have helped others. They may help you.

First of all, don't worry about the hot weather. It is going to come, and all the worrying you can do will not make it any cooler. Reconcile yourself to hot weather and nearly half the battle is won.

The next thing to do is to dress for hot weather. Wear light colored, light weight, porous clothing. Remember that tight clothing and tight shoes particularly in summer, are for a few women only. All men and wise women will leave such things strictly alone.

Plenty of water is really the best thing known for hot weather. Drink lots of it. Bathe yourself in it inside and out. Drink until you perspire freely. It is not a disgrace to perspire. It is an aid to health and comfort. Perspiration on your skin is nature's own way of keeping you cool.

Regulate your diet to fit the season. In hot weather leave off meats, fats, gravies, butter and other heat producers, and eat fruits and vegetables in abundance. By drinking an abundance of water you can keep your sewer system flushed out. Remember, you never will be comfortable, particularly in hot weather, if you are constipated.—*N. C. State Board of Health.*

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In speaking of the Self-player furnished by the Club, Rev Len G. Broughton, D. D., formerly of Atlanta, now of London says:—"All who have ever heard it are in an agreement that it is one of the very best combinations that has ever been put on the market. Persons desiring such an instrument will certainly do well to examine yours, and if they will only give it a trial I feel sure they will try no further."

Write for your copy of the Club's catalogue and see how easy we have made it for you to own a first class piano or player piano. Address the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Advt.

SLEEPING IN HOT WEATHER

Nothing so fortifies one against attacks of hot weather as a good night's sleep, and for lots of people nothing is harder to get. If you haven't taken a reasonable amount of exercise, perhaps you don't deserve much sleep. If you are troubled with indigestion, eat a light fruit supper, or omit supper entirely. If your room or your bed is hot, or if you are too warm to go to sleep quickly on a hot night, take a cool bath just before retiring. A tub bath is excellent, but a cold rub down with a sponge is almost as good. After thus becoming thoroughly cleansed and cooled by such a bath, it is comparatively easy to get a good night's sleep in spite of the hot weather.—*N. C. State Board of Health.*

Parcels may be sent "Collect on Delivery" by parcel post on and after July 1. The fee for collection will be ten cents in parcel-post stamps.

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SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better fa cilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

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A VALUABLE REPORT FOR SUNDAY SCHOOL WORKERS.

After a serious delay on account of the floods at Dayton, Ohio, the printed Minutes of the Third Annual Meeting of the Sunday School Council of Evangelical Denominations for the United States and Canada are at last available. This important report contains the complete findings of the Council, representing twenty-nine denominations, touching such matters as Sunday-school standards, exhibits, lesson courses and summer schools for Sunday school workers, together with the report of officers, sections and committees and a complete membership roll of the Council by denominations. The statistical table shows that in ten of the twenty-nine denominations, the Sunday-school enrollment exceeds number of communicants exceeds in numbers varying from five to fifty per cent. of the total number of communicants. In the remaining nineteen denominations the numbe rf coommunicants exceeds the Sunday school enrollment by percentages varying from eight to one hundred and thirty. Altogether the eighty pages of the report are crowded with valuable information regarding Sunday school work, viewed from the interdenominational standpoint. Pastors and Sunday school workers of evangelical churches can obtain the re port by sending their application accompanied by ten cents in stamps to the Secretary of the Council, Henry H. Meyer, 150 Fifth Avenue, New York.

THE PERMANENCE OF INFLUENCE.

In his search for the pedigree of a certain family long extinct, a gentleman in England made a visit to the little hamlet of Finderne. He sought for the ancient ancestral hall, but not a stone remained to tell where it stood. He carefully scanned the musty records of the church, but not a Finderne name was there. Hoping to glean some stray tradition or hint of the Finderne family he accosted a villager.

"Finderne?" said the rustic, "Finderne? We have no Findernes here. But we have something that belongs to them; we have Finderne flowers."

"Show them to me," was the eager and instant reply.

He took the visitor into a field, where some faint traces of a terrace seemed to indicate that a stately edifice once had stood.

"There," said he, pointing to a bank of flowers growing wild, "there are the Finderne flowers brought by Sir Geoffrey Finderne from the Holy Land. And, do what you will, they will never die."—*M. B. Lambdin, in Christian Observer.*

LITTLE HINDERS.

When the *Oceania* reaches Trieste she will go into dry dock, and her hull will be thoroughly scraped with sharp knives to rid her of these small sea animals, no larger than the end of one's thumb, which for six months have been tenaciously attaching themselves to her bottom and sides. The captain further tells me that we are losing two knots an hour, or one-seventh of the speed which we are capable because of these little hinderers. When I begin to compute how over six hundred persons are losing forty-eight hours out of a trip of two weeks, and think of the capital which practically lies idle and the unnecessary fuel consumed because of these pernicious little habitants of the deep, I am imprest with the amount of damage that can accrue from a very small and seemingly harmless animal. We pursue our way unhindered by sharks, whales, and other mighty monsters of the great sea, but the little barnacles are the great enemies of all seagoing craft.—*American Friend.*

A KEEN SENSE OF TIME.

At a trial in the South a colored man was put on the witness stand, and testified that a man who had been knocked down lay on the ground five minutes. The opposing lawyer challenged the statement.

To test the accuracy of the witness he took out his watch and asked him to tell when five minutes had passed.

The witness told him to the second.

"Look here, Rastus," said the lawyer, detaining the witness in the corridor at the conclusion of the case, "I will give you a handsome treat if you will tell me how you managed to announce that time so correctly."

"Yes, sah, Mistah James," replied the colored man. "Dis yer chile jes, done figured it out."

Figured it out!" exclaimed the lawyer with a puzzled look.

"Yes, sah," replied Uncle Rastus, "by de clock dat was on de wall behin' you."

SELLING WATER.

Mr. Julian Grande, who has just returned from a visit to Bible lands, has some interesting things to say about Damascus. He is a skilled photographer, and one of his most attractive snapshots is that of a group of children in the street called Strait—a strett which we need to be reminded is really straight, and not, as Mark Twain unaccountably relates, crooked as a corkscrew. The pride of Damascus lies still in its rivers Abana and Pharpar; but it does not hinder the citizens from polluting them with the refuse of the streets, making the water quite undrinkable in summer. Water is brought from a distance and sold in the streets at about a farthing a quart; and to buy a cup of cold water and give it to "one of those little ones" is a typical act of Eastern charity. Pious Moslems will buy water and then gather the thirsty children round them, using almost the very words of Isaiah—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."—(Isaiah, 55:1).

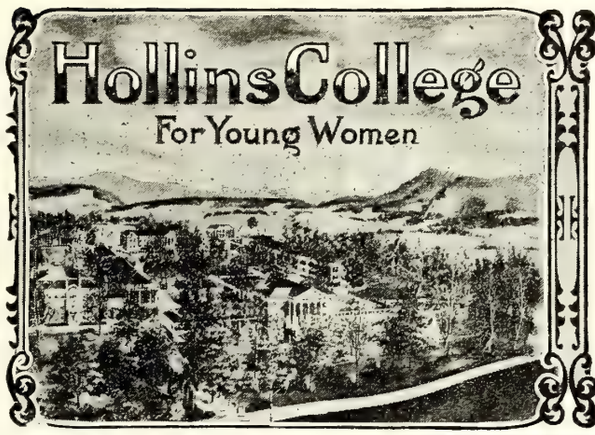
A CHRISTIAN INSTRUCTION COMMITTEE.

Some Chinese Christian Endeavor societies have Christian-instruction committees, whose duty it is to teach those who cannot read. Very often grown men and women, taught by this committee, learn to read the Bible for themselves.—*Christian Endeavor World.*

The Hotel Clerk (suspiciously, to prospective guest, whose bag has come apart, thereby disclosing a strange contrivance): "May I ask what that queer thing is?"

The Prospctive Guest: "This is a new patent fire-escape. If your hotel caught fire I could let myself down from the window so easily—see?"

The Hotel Clerk: "Exactly; our terms for guests with fire-escapes are invariably cash in advance."—*The Sketch.*



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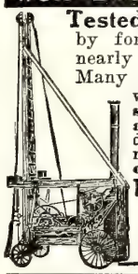

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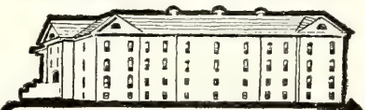

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DEATHS

Simmers.

John W. Simmers died April 16, 1913 in his 64th year. He leaves two sons, 3 sisters to mourn his going. His wife died about eight years ago. I was called to his bedside, received him into the church and baptized him just a few weeks before his death. The burial took place at Linville on April 18, 1913. A. W. ANDES.

Dovel.

Calvin B. Dovel was born March 1, 1868 and died April 26, 1913, making his age, therefore, 45 years, 1 month and 25 days. Bro. Dovel was a member of the Christian Church at St. Peter's for about 25 years prior to his death. He leaves one brother, two half brothers, two sisters, seven children, and a second wife, to whom he was recently married. His first wife died about four years ago. The burial services were held at St. Peter's, April 28. A. W. ANDES.

Hedgepeth.

Helen Hedgepeth, daughter of the late James Madison Hedgepeth and Mrs. Sarah Gussie Hedgepeth, died at the home of her mother, near Holland, Va., June 16th, 1913, at the age of fifteen years. The funeral services were conducted by the writer at the home and the body placed in the family cemetery near by. Helen was a member of Holland Christian church and a good girl. She was a great sufferer and there seemed no human relief. She leaves a mother, four sisters and three brothers, besides a large number of other relatives. To all of them we extend our sympathy in their great sorrow. N. G. NEWMAN.

Bland.

William Henry Bland, of Raleigh died on his automobile June 11th en route to Fuquay Springs on a business trip. His little son Herbert was with him when the end came. Mr. Bland was a native of Chatham county, but he had lived in Raleigh since 1890. Age fifty-two years. He had been in poor health for a long while, but owing to the fact that he was rearing and schooling a large family he would not give up, but stood honestly and faithfully to his post until the end came. He leaves a wife and six children. He was formerly a member of New Elam Christian Church, Chatham County, but later united with the Christian church at Raleigh. He was at one time Secretary-Treasurer of the Christian Sunday school.

The funeral was conducted from New Elam church by the writer in the presence of many faithful friends and relatives. The remains were laid to rest in the church cemetery beside his parents and loved ones to await the resurrection.

L. F. JOHNSON, Pastor.

Holt.

On Wednesday, June 18th, 1913, at her home near Burlington, N. C., Mrs. J. W. Holt, wife of Rev. J. W. Holt fell asleep in death. She was a daughter of Austin and Margaret Whitsett, and was born February 27th, 1847 and was 68 years, 3 months and 21 days old when death came. She had been a sufferer for more than five years which suffering she bore with much patience and great fortitude.

She was married March 6th, 1878 to Rev. Jerimiah W. Holt who survives her in sorrow and loneliness. She leaves to mourn her death four brothers and one sister and a host of other relatives and friends. She professed faith in Christ and united with New Providence Christian church in early life and lived a consistent Christian until death. She was for many years the organist at New Providence and was active in Sunday school and church work. She was kind and generous in her dealings with all.

A good woman, a devoted wife and a kind friend has passed from labor to reward. The funeral services were from New Providence church and the interment was made in the church cemetery.

The large audience, the attending clergymen, the sweet music and the many and beautiful floral tributes all attested the esteem and love in which the deceased was held. The Lord comfort and bless the bereaved ones.

P. H. FLEMING.

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When we look into the long avenue of the future and see the good there is for each one of us to do, we realize after all what a beautiful thing it is to work, and to live, and be happy.—*Selected.*

YUM FOR HEADACHE "HASN'T FAILED YET"

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., JULY 2, 1913 NO. 27

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

Library State

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Breweries and Churches.

It has taken line upon line, and precept upon precept, but it seems that the tide is turning at last. In 1906 there was spent for building breweries and distilleries in the United States $14,578,000, and for churches $5,632,731. Six years later, 1912, there was spent for building breweries and distilleries $2,937,783, and for churches $14,879,506. The first four months of this year there were spent for breweries and distilleries $429,500, for building churches $4,389,986. People will spend their money where biggest and best profits are to be obtained—when they are convinced and come to know.

Seeking Happiness.

Happiness comes not from being, but from doing; not from submission but from conquest; not from idleness and listliness, but from interest and activity. Thomas Carlyle said, "Man's unhappiness comes, in part, from his greatness. There is an infinite in him, which, with all his cunning, he cannot quite bury under the finite." When the infinite in man struggles to overcome the finite there is unhappiness; when it overcomes there is happiness. The infinite in man is the Christ of God, man's elder Brother. So perfect happiness comes only when the lesser self is subdued by the true and greater Self, even our Savior and Redeemer. We get happiness in action, in doing, in achieving for His sake and His name. John 13:17: "If ye know these things, happy are ye if ye do them."

For Use.

Every school-boy reads Aesop's Fable on the Miser to this end: Once upon a time a Miser used to hide his gold at the foot of a certain tree; but every week he would go and dig it up and gloat over his gain. A robber watched the Miser, and, finding where the gold was, went and dug it up and disappeared with it. When the Miser next came to see his precious treasure and gloat over it he found nothing but the empty hole. He tore his hair and raised such an outcry that his neighbors came around him, and he told them his trouble and how now he was deprived of his precious gold. "Did you ever take any of it out?" asked one of his neighbors. "Nay," said he, "I only came to look at it and enjoy having it." "Then come again and look at the hole and keep that," said the neighbor; "it will do you just as much good." This fable teaches, says the wise Aesop, that wealth unused might as well not exist; and a hole in the ground is as good as gold in the ground. But Aesop lived, you know, a very long time ago, and school boys forget when they become men much wisdom that they learned of and read about in their early days. (Read Matt. 25:24-30.)

The Message of History.

The story of Abraham, Isaac, Jocob, as told in the Sunday school lessons recently, and that of Moses and the Israelites to follow, is a record of man's weakness and God's strength; man erring, God correcting him; man going astray, God showing mercy unto him. When the correct history of the world shall be written it will be His story. For the men of our [illegible] blunder, and commit sin. So the message may be enlarged and the declaration set forth in words that Lyman Abbott uses: "The history of the world has been simply this: man sinning, God forgiving; man diseased, God healing; man destroying himself, God redeeming him from self-destruction; man sordid and selling himself into slavery, and God recovering him from slavery and crowning him with loving kindness and tender mercies." Men have profited some by their past, but sin and suffering still abound. And so there is yet need that we cry unto God of our fathers, and look to Him for daily strength and perpetual guidance. (Isa. 45:22).

The Battle Scarred.

After fifty years the veterans who wore the blue, and those who wore the gray, and who flew at each other's throats like mad men then, are met at Gettysburg this week to go over in memory, and happy reminiscences, the events of one of the world's greatest and most desperate and bloody battles Fifty years ago men went to Gettysburg to show how fearlessly men could fight, how fearlessly they could endure, how courageously they could die. They went there to kill and be killed. That they made a success of their bloody business the world has never doubted. History tells us that in those three days, July 1-3, 1863, there were 5,664 men killed on the field, and 27,206 wounded. It was a field of carnage, cruelty and death indeed. Now men have gone back to that same field, many of them bearing their scars and wounds with them, not to cause or call up pain, or sorrow, or anguish again, but purely on pleasure bent. This is life. Often that which has been the hardest in doing comes to be the most pleasant in memory.

It is sometimes hard now to give the dollar, make the sacrifice, suffer the inconvenience of the time for the cause of our Christ. But the day will dawn when all these hardships, all these scars, these wounds, will be pleasant to remember. "It will be pleasant some day to remember" these—trials, troubles and tribulations endured for righteousness' sake.

Wherein Is Life.

We mortals naturally love life. We cling to it. It is sweet. It invites. We loath to give it up. We hate to die. How wonderfully true this is may be surmised from a statement just given out by the National Association for the Prevention of Tuberculosis. Within the last five years five hundred distinct fraudulent cures have been tried upon credulous consumptives. The promoters of these "cures" have reaped a clear profit of $50,000,000. The Association estimates that $20,000,000 is invested in manufacturing and exploiting these fake cures for tuberculosis and that the annual income to these concerns is $15,000,000. It is estimated that not less than $10,000,000 a year is taken as a profit, "blood money" from ignorant consumptives. And it is highly probable that if the members of the Association who make these estimates were "taken" with consumption they would themselves join the great host who thus spend their money seeking a cure from this dread disease. The fact that no cure has been found and settled upon causes a casting about by the suspect to find a cure if possible at any price. All of which justifies the well-nigh universal fact that we mortals love life and shrink from death. Is it not strange though that we will pay so much for the life that now is, short as a hand-breadth, flitting as the moments, and give or do so little for the life everlasting, the life that shall never end? And that life is sweet indeed and is a gift. (Psa. 133:3).

Nobody's Business (?)

The brilliant editor of *The Louisville Courier Journal,* Col. Watterson, can't see what business people have with whether Col. Roosevelt drinks, or does not drink, nor why there should be a trial for libel about it all out in Michigan. "With what purpose is his proceeding and to what end? Whether he drinks wine or beer or cocktails or mint julep—or doesn't drink at all, might be said in a sense to be nobody's business but his own. Surely nobody is concerned except the immediate circle around him." Col. Watterson forgets that Col. Roosevelt, in a large measure, belongs to the public. He is in the public eye. He serves the public. He wants to be esteemed by the public. Therefore that public calls him to account. And for that reason Col. Roosevelt went all the way to Michigan to vindicate his name and to seek to prove his sobriety. But there is a far deeper fact than all this. That fact was proclaimed centuries ago and set down for us in Holy Writ: For none of us liveth to himself, and no man dieth to himself. (Rom. 14:7). A man's influence and example extend beyond the "immediate circle" around him and goes out to persons and places we know not of. Therefore, under God, we are each concerned in the sobriety, the integrity, the virtue, the godliness of all. Col. Watterson simply asks the question of Cain, "Am I my brother's keeper?" And the whole Word of God, combined with the virtue and wisdom of the ages, declare that we are.

The revenue from the sale of parcel-post stamps during the first three months of the operation of the system was $7,076.517. The parcels handled numbered 150,000,000.

He knows not his own strength that hath not met adversity. Heaven prepares good men with crosses, but no ill can happen to a good man—*Ben Jonson.*

EDITORIAL

A CALL TO ACTION.

In the Missionary Convention at Waynesville, N. C., last Saturday, Dr. W. W. Pinson, Executive Secretary of the Foreign Mission Board of the Methodist Episcopal Church, South, made an appeal for a special offering for missions, declaring that unless something was done a large part of the work by their church in foreign fields would have to be abandoned. In response $140,000 was given in cash pledges, one church in Atlanta pledging $20,000. That is business. That is the King's business attended to in royal fashion. A man with his heart burdened and bleeding for a great cause made a plea, the people gave heed, and piled up the money. Of course they did. The people always respond to a person with a cause behind him and with his heart breaking with a desire to help and save others.

Here is the weakness with us of our Christian churches. We have not got under the missionary burden. We profess to be a missionary people, but we are not doing the missionry work. We want to share the missionary joy, but will not take up the missionary task. We know full well that God requires us to do this thing. But we remain listless; we turn the deaf ear; we are indifferent.

We abandoned much of our missionary work in the foreign field. We are not sending out any missionaries and are calling home, or keeping at home, many of those we did send out. Have you heard of any burdened souls, any clarion calls, any bleeding hearts amongst us on this account? Not much.

We do not know how others feel about it, but as for the writer's part, he feels that the backward step, the retrenchment, the retrogression in our foreign mission work the past four or five years has been the most egregious blunder, the severest blow, and the greatest hinderance to our Christian church that has befallen us in a quarter of a century.

Let it be understood that this writer, THE SUN'S editor, regards our present methods, and continuous attitude thereto in dealing with the great subject of foreign missions as puerile, heartless, and unpardonable.

Here is a theme for men. We are dealing with it like children. Here is a cause to engage the wisdom of angels. We are indifferent to it. Here is an issue upon which, as upon no other, the progress of the church depends. We are listless and asleep as touching it. Here is that in which our Lord Christ is leading. Our response and our following are insignificant. We must come to it, beloved. Every man, woman and child in the Christian church must be brought face to face with the missionary cause; and the burden of evangelizing the pagan millions must be laid upon our hearts. In our attitude to that burden will be found the progress or the regress of the church for the next quarter of a century.

What hope is there that every individual amongst us will this year hear a missionary message, and be urged to contribute something to missionary undertaking? Little indeed. The missionary measure is an individual measure. Individuals who are interested must take the matter up and carry it home to individuals who are not interested. What if every man, woman, and child in the churches of our Southern Christian Conferences could this year hear an intelligent plea for missions, be brought face to face with missionary needs and privileges, and then be given a chance to make a free will offering for missions! What would happen? Our conviction is that our offering to missions would be increased ten fold, and all would be the happier, and the church would move forward for the task.

Missions are no longer a theory, they are a problem, a duty, an obligation laid upon the church. And be it said forever that the church which shrinks back, or fails to do its part in solving this problem, to that extent commits suicide, inflicts destruction upon itself.

As sure as the sun shines, beloved, we have got to put first things first. We have relegated missions to the rear and they belong in the foreground. God cannot prosper a non-missionary people and keep His word. Missions must occupy first place amongst us before we ever come into our own.

HIS FATHER'S SON.

Virtue as well as vice, virtue rather than vice, may be transmitted from father to son. The world's greatest evangelist, the most successful man on earth in persuading men to accept Christ as personal Savior, is "Gypsy" Smith. This man of so much heavenly power was born in a Gypsy's tent and reared as a wandering Gypsy lad. He lost his mother when very young, but remembers her song of victory as she lay upon her dying bed, and went out to meet her God. But the Gypsy boy had a praying father; has yet a praying father; and though the boy is now a man known by fame wherever the English tongue is spoken, and honored by the great and small, rich and poor of all English lands, he has not forgotten his humble, pious, godly father.

Here is artibute this Gypsy recently paid his father that is beautiful to contemplate:

> My father is like a tree planted by the rivers of water, still bringing forth fruit. When I go to see him I kneel at his feet, as I used to do when I was a boy, and say: "Daddy, give me your blessing. All that I am I owe, under God, to the beautiful life you lived in the old gypsy wagon." And with a radiant, heavenly smile on that noble old face, he answers, with tears of joy in his eyes, "God bless you, my son! I have never had but one wish for you, and that is that you should be good."

Many fathers wish only for their sons that they may be great, famous, rich, renowned. Few, indeed, are they whose only ambition for their son is that he may just be good.

THE CHRISTIAN CHURCH IN CHINA.

We wrote in these columns recently of the significance of the missionaries in China moving in the matter of church union. We doubt if SUN readers have yet realized the full meaning of this movement. In the *Missionary Review of the World* for July the editor of that journal writes of the conference and the movement as follows:

> John R. Mott, representing the Edinburgh Continuation Committee, held five sectional conferences with the missionaries in various parts of China, and, finally, March 11 to 14, conducted a national conference in Shanghai. Delegates came from the churches of the whole nation, and canvassed the results so far obtained in the evangelization of the Chinese people and the principles upon which the further development of the missionary enterprise in that land must be prosecuted. There were 120 mission representatives, two thirds foreigners and one-third Chinese.
>
> The conference spoke with positiveness in favor of a single missionary church in China, eliminating all Western denominational lines. Even pending actual organic union, it was urgently recommended that all churches should discard every distinctive name and assume only the single title, The Christian Church in China. Churches which already enjoy intercommunion were urged to combine at once, while federation, local and provincial, was recommended where churches felt unable to surrender denominational peculiarities. A hymnal for all union churches and a book of prayer for voluntary use in public worship were ordered prepared by committees appointed. It was also recommended that the Chinese be received to a share in the administration of foreign funds used for the support of their churches; that church buildings as far as possible should be built on ground not owned by the missions; and that Chinese congregations should be encouraged to send representatives to local and district organizations in which missionaries have no part.
>
> The boards at home were urged to send only the most thoroughly trained and educated missionaries, men and women, already tested as to their ability to acquire a foreign language. No candidate should be considered qualified for any form of mission work in Chnia unless he is regarded as capable of assured succes in similar work at home. All workers entering China for the first time should be sent out for a period of service as itinerants in the field, in order that they may become thoroughly acquainted with Chinese conditions. Schools for instruction of missionaries in language were recommended in Peking, Canton, Nanking, and Hankow.

NOTES AND PERSONALS.

—Rev. J. W. Patton is in a revival at Liberty and is hopeful of a successful meeting.

—The Ministers' Council of the North Carolina and Virginia Conference meets at Elon College July 8th. The theme for discussion is Evangelization.

—Raleigh formally opened its $85,000 new Y. M. C. A. building last Sunday, thus removing from itself the unenviable distinction of being the only capitol in the U. S. without a Y. M. C. A. building.

—We trust all our women readers, and some thousands of the dear men also, will read that brief, but pointed, and practical and powerful contribution this week, "Facts for The Women," by Mrs. H. W. Elder, a member of our Woman's Missionary Board of the Southern Convention, from Richland, Ga. Sister Elder certainly does not waste words, but comes to the point at once.

—Sunday-school Superintendents should see to it that their schools are represented in the Sunday-School and Young People's Conventions convening this month. From these Conventions much is to be learned, and much inspiration obtained for the local school. The Conventions at Haw River, Randleman and Suffolk should all be well attended and will result in great good if they are attended.

—Dr. Staley and the Suffolk church had a missionary rally day last Sunday. Brethren, we are beginning in a measure to take note of our missionary indifference and to make some effort to wake up. If every church in the Southern Conferences will have a missionary rally day and give the people a chance you will see something doing for missions that is worth while. We must get under the missionary burden and realize the missionary needs.

—We acknowledge receipt of the following: Mr. and Mrs. Hugh M. MacAlister announce the marriage of Miss Mary Lou Pitt to Mr. J. Callaway Robertson on Thursday, June 26th, 1913, Lumberton, N. C. At home after July 24th, 203 Linden Avenue, Suffolk, Virginia. We wish for the newly married pair years of happiness. Rev. Mr. Robertson is pastor of Oxford Methodist church, Suffolk, and Miss Pitt has been for some years one of Elon's most popular and beloved music teachers.

—Rev. J. U. Newman, D. D., preached for the Burlington people Sunday last, the pastor, Rev. A. B. Kendall, D. D., being in a meeting with Rev. L. I. Cox, at Reidsville, N. C.

—We acknowledge receipt of the following: Prof. and Mrs. W. P. Lawrence announce the marriage of their cousin, Cora D. Lawrence, to Mr. James G. Anthany, Thursday, June 26th, 1913, Elon College, N. C. At home

High Point, N. C., after July 1st. We extend our best wishes and heartiest congratulations to these splendid young people.

—Will the Secretaries who are preparing programs for the Young People's and Sunday-School Conventions now about to be held kindly bear in mind that we have our own publishing house now where these programs will be as neatly and as cheaply printed as they will be any where. Don't wait till the day before your Convention meets to have your programs printed and then be driven, by the necessity of negligence, to rush to some local house a few doors off to get your printing done. Send along the programs, give us a little time and we will deliver the work in good shape. Try us.

A FEW REMARKS.

—We may, or may not, think much of Secretary of State Bryan's peace plan here at home, but already fourteen nations have approved and adopted it, China being the last.

—Aviators get killed, but others equally as bold carry forward the work of navigating the air. Recently a Frenchman flew from the suburbs of Paris to Berlin, a distance of 674 miles, in 457 minutes.

—A copy of the A. and M. College catalogue, Raleigh, N. C., just received, shows an enrollment the past year in that institution of 669, with 310 in the several courses in agriculture. There were 59 graduates.

—Illinois has enacted a law allowing women to vote on all statuary measures—the largest State in the Union allowing woman suffrage on so sweeping a scale. "The cause" goes forward in spite of the antics of the militant suffragettes. This is the tenth State to adopt woman suffrage.

—The world's greatest living evangelist, Rev. Gypsy Smith, is to begin a meeting with Alabama's famous evangelist, Bob Jones, in the Sam Jones tabernacle at Cartersville, Ga., Sunday, August 3rd. The miracle of the age on the religious platform is Gypsy Smith and fortunate indeed are they who come under the haring of his magnetic voice and won- the hearing of his magnetic voice and won-

—One of the significant gatherings of our time, and one that indicates a great moving forward in moral lines is thus told of in the dispatches of June 29:

Washington, June 29.—With the purpose of taking the last step necessary to crush out the international traffic in smoking opium, cocaine and other noxious and habit forming drugs, representatives of nearly all the Nations of the world will gather at The Hague next Tuesday to continue the international conference which adjourned in that Capital January 23, 1912. The purpose of the present gathering is to ascertain whether a sufficient number of Powers will join in ratifying the International convention looking to the suppression of the opium traffic, drafted by that conference to insure its successful operation.

Opium has long been a cause of serious international conflict, China and Great Britain having gone to war on the subject in 1904, when the "Opium War" finally resulted in the cession of Hong Kong to Great Britain. The recent movement for the suppression of the trade in habit forming drugs is American in origin.

—The Charlotte *Observer,* in noting that Postmaster General Burleson is going to put Thomas Jefferson's head on the new issue of postal cards, suggests that it would be very appropriate to place Mr. Cleveland's head on the postal cards for some time. Which indicate that the *Observer* does not believe Cleveland has had all the honor due his greatness as President and statesman. As the years pass the name of Grover Cleveland looms larger and larger on the horizon; and in all human probability when the true and accurate history of our country is written Cleveland's name will stand right beside that of Washington, Jefferson, Jackson and Lincoln and will not suffer in comparison with these. The greatness of a great man is not manifest in his own day, nor in the succeeding decade, and may be long obscured by prejudice and passion; but it comes to light as the years roll by and as God wills.

FROM OUR MISSION SECRETARY.

Ishinomaki, Japan, June 7, 1913.

Editor of THE CHRISTIAN SUN:

Dear Brother—Just a few words from Japan. With Dr. Woodworth I am spending a few days in and around Ishinomaki, trying to understand the field and work. Miss True and Pastor Irokawa are keeping us well occupied. Yesterday afternoon a hard driving rain gave us some rest, but was supplying the land with needed moisture. In the evening all four of us went to a spacious farm house in Takayashiki, a mile or more west of Ishinomaki, for service. In spite of inclement weather Pastor Irokawa had a Sunday school (on Friday afternoon) of thirty children, and in the evening there were probably fifteen adults and a dozen children present. I had a chance to speak, and Dr. Woodworth and Pastor Irokawa followed to really set the truth before the people, as no foreigner can do who is not conversant with Japanese modes of thought and language. (Frequently I have noticed that the interpreter starts with my last word and proceeds backwards in rendering my thought. A few days ago I was puzzling over a Japanese sentence with "interlinear" translation, and completely failed to untangle the thought from what seemed to me a jumbled-up order of words.

Of course no one can estimate the results of such meetings as the above mentioned. From that home came a young man who is now pastor of our new Tokyo church. All the people present last evening seemed open-minded and receptive. I wish that I could picture the home just as it appeared last evening, but that is impossible.

In a little more than a week the annual Mission meeting will be held, and any itinerary among our churches will practically close. Good interpreters have hindered me from saying unwise and foolish things to the people, and the missionariess have kept me from doing unwise things. The missionary microbe is working in my system with unwonted vigor, although I must admit that flea bites operate somewhat as counter-irritants. Often I long for ability to speak Japanese.

Congratulation on the great improvement in THE CHRISTIAN SUN since it got into its own home.

Let the friends remember to give and pray for the Christian work in Japan.

Sincerely yours,
M. T. MORRILL,
Foreign Mission Secretary.

"THE SECRET PLACE."

Deep in the middle of the ocean the waters quietly lie, though the wildest tempests are raging above, and the fiercest currents are running. Over the tortured and plunging waters of the cataract there lies unmoving, though its particles are in perpetual flux, the bow of promise and of peace.

So over all the rush and thunder of life there may stretch, radiant and many-colored, and dyed with beauty by the very Sun Himself, the abiding bow of beauty, the emblem and the reality of the divine tranquility.

The Christian life is continual warfare, but in it all, "the peace of God which passeth understanding" may "garrison our hearts and minds." In the innermost keep of the castle, though the storm of war may be breaking against the walls, there will be a quiet chamber where no noise of the archers can penetrate, and the shouts of the fight are never heard.

Let us seek to live in "the secret place of the Most High"; in still communion with Him, keep our inmost souls in quiet, while we bravely front our enemies and our difficulties. We are to be God's warriors; let us see to it that we neglect not "the secret place" the stronghold of poise and strength.—*Living Church.*

FIRST OF ALL, LIFE.

All that a minister says and does is "less than nothing and vanity," if there is not in him some of that Life which is "the light of men." Pre-eminently this is a case of biogenesis. He may give his fellows information about the past ages and bygone worthies, about the Bible, Sinai and Galilee, Moses, Jesus Christ, St. Paul; he may impart notions critical and philosophical, and instill prepossessions and aversions; but unless he gives them an impetus amounting at its highest to a "new birth," he does little for them in the religious sphere. A minister serves by communication—the communication of his own inner life. "My minister had the bread; he had knowledge of life's supremest values and an experience of life's victorious forces; he brake the bread, and giving thanks shared it with me. To beget truth in my inward parts he must needs be true. He had to love me before I learned love, or if not me personally he had to love in such obvious sincerity that my fire kindled by mere proximity. If he had not done that for me, why trouble to heap on the fuel?" Never was there an age when the need of ministry was greater than to-day. there is abundance of fuel, but too many fires look like dying.—Rev. W. G. Tarrant.

NOTICE! NOTICE!

The Young People's Convention of the Western North Carolina Christian Conference will hold its annual meeting with the Randleman Christian church July 25-27, 1913.

The Sunday school at this church has extended to the convention a cordial invitation to meet there, which invitation the executive committee has gladly accepted; and we feel sure that with Randleman as our meeting place we can have one of the best conventions ever held in the Western Conference. That the convention may be a success I want to ask that every pastor and also every Sunday school superintendent begin now to make plans and have every school within the bounds of the conference represented. A large delegation is one of the very necessary things that go to make a convntion a succss. Brethren, please see that yiur school is represented in the Randleman Convention.

Yours in the work,
J. F. MORGAN, President.

THANKS.

We were robbed, but were not left to bear it alone. We want, through this medium to express our appreciation and render our thanks to the following friends who came to our relief: A check of $10 from a very dear friend, a check of $1.75 from Hon. Samuel L. Adams, of South Boston, Va., 1 ham from J. H. Smith, not a member of any church, 50 cents from G. W. Barker, and offering in cash from our congregation at Clinton. To all of these we render our hearty thanks, and pray God's blessings upon them.

Theirs gratefully,
P. T. KLAPP.

FROM OUR CONTRIBUTORS

DR. WICKER TRAVELS.

Dear Editor:

On Tuesday morning, June 17, I left home for the meeting of the Sunday-school Board of the American Christian Convention and travelled by the Southern to Lynchburg, Va., thence by the Norfolk and Western to Cincinnati, Ohio, reaching there at 7:20 A. M., June 18, thence by the Big Four to Dayton, Ohio, where I arrived about 10 o'clock A. M. I was met at the station by Dr. J. P. Barrett and Bro. Netum Rathbun and conducted to the Christian Publishing House where I met the members of the Board, Mrs. E. L. Goodwin, Boston, Mass., Rev. W. O. Hornbaker, B. D., Albany, Mo., Rev. McD. Howsare, Eaton, Ohio, Bro. Hermon Eldredge, Erie, Pa., and later in the day Rev. S. Q. Helfenstein, D. D.

The Board proceeded to business and held a busy session for the entire day with only one hour for dinner. The study and adoption of modern methods of Sunday-school work was considered and many important steps taken for the future of our work.

The Front Line Standard was modified and approved, and it was decided to have wall certificates printed and sent to all schools to stimulate them to strive to attain this standard of excellence. When the several points have been reached, the Secretary of Sunday-schools will sign and seal the certificate and enroll the school as a Front Line School.

It was decided to adopt Preparation for Teaching by Oliver as a first Standard Course and Preparing the Teacher by Harper and others as an Advanced Standard Course, of teacher training. When tachers' diplomas are issued by the International Department the Secretary of Teacher Training, Pres. W. A. Harper, LL. D., is to attach the official seal of this department. All examinations for diplomas in teacher training are to be held under the direction of Pres. W. A. Harper, Secretary of Teacher Training.

All certificates issued by the International Sunday-school through the State associations to Adult, or Secondary Bible Classes must be sealed by the Secretary of Sunday schools for the A. C. C. or by the Secretaries of these departments. Stickers of the proper color will be used for these certificates.

Bro. Herman Eldredge was requested to prepare a folder containing the work done by the Board, by which the entire Convention may be informed in regard to the work for the future in our Sunday school efforts. It was decided to give more space in the *Officers' and Teachers' Journal* to modern methods and to devote a part of the space devotd to the Sunday school department in the *Herald* to Sunday school methods.

The question of Graded Lessons was discussed but the Board thought that graded teachers, teaching and methods applied to the uniform lessons would accomplish more good than the adoption of a graded lesson system.

The question of improving our Sunday school literature was discussed at length, many suggestions were made in regard to saving time and expense by not duplicating the work of note writing and comments by using the same matter for the *Teacher's Journal,* the *Herald,* and the *Adult Bible Class Quarterly* rather than having this work done by three men in three forms; but no definite action was taken to become effective at present. Perhaps recommendations on this point will be presented to the next meeting of the Quadrennial Convention. There were various other questions considered but the results of our meeting will be fully set forth in the *Herald* and in the folder prepared by Bro. Eldredge.

After the meeting, I remained over at Dayton for a few days visiting friends, and spent a most pleasant time in the homes of Bro. Netum Rathbun and Rev. J. P. Barrett, D. D. During my stay in Dayton, I had opportunity to see some of the effects and marks of the great flood and judging from the present high water marks, the destruction of property and the masses of ruins of splendid buildings, I am confident that the newspaper reports could not have been far wrong except in regard to loss of life. That was even heavier than the official reports would indicate.

On Friday afternoon I took the Erie train for New York City, traveling on the Pullman Car, Broadway, for twenty four hours a distance of eight hundred miles. Modern travel has been worked to a fine art. Everything is done for comfort and convenience that thought, training and culinary art could accomplish. Passing from the Great West along south of the Great Lakes through western plains along the fertile valley of the Susquehanna which is enclosed with beautiful, picturesque mountains made a most delightful journey for part of the trip. Then the more picturesque mountains along the Hudson to New York made a delightful study of nature. On my way, I stopped over Sunday with Mrs. Ella Hurst, of Middletown, N. Y., who is the eldest sister of Rev. J. U. Newman, D. D., and spent a very pleasant visit and had the pleasure of visiting one of the most beautiful little cities nestling among the hills and mountains of New York State.

Monday, June 23, I came to New York City secured my transportation to Zurich and return, Cook's travelling Cheques for the safe and convenient handling of money in foreign countries, and requested envelopes sent to a number of friends who might like to write to me during my absence. When everything was in readiness to sail I secured lodging at a hotel in Hoboken, N. J., so as to be convenient to the Ryndan which sails at 10 A. M. tomorrow, June 24th. W. C. WICKER.

ELON'S BOARD OF TRUSTEES.

It is the custom of the Board of Trustees to meet during each annual commencement season. There are eighteen members of the Board and thirteen of them were present at the session which met in connection with the twenty-third commencement exercises. This was the largest number ever to be present at any one time and the session was considered the most satisfactory by many of the members. Those present were: Dr. W. W. Staley, Dr. J. W. Wellons, Rev. W. G. Clements, Dr. P. H. Fleming, Dr. G. S. Watson, Dr. R. M. Morrow, Col. J. E. West, Brother Willis J. Lee, Brother K. B. Johnson, Brother J. Beale Johnson, Brother C. A. Shoop, and Brother D. S. Farmer. Dr. J. Pressley Barrett, Brother Wm. H. Jones, Jr., Brother G. W. Truitt, Brother A. T. Holland, Brother John A. Mills, and Col. E. E. Holland were not able to be present, much to the regret of their colleagues on the Board.

It has been my pleasure to serve with a great many boards of good men for various purposes, but I have never seen a finer body of business men met together than Elon's Board of Trustees and they are at the same time devoted followers of the Master. They serve the College without money and without price, even insisting on paying their own travelling expenses, and their counsel is almost perfect in its accuracy and absolutely unerring in its consecration to a high service. The Christian Church is fortunate in having as the policy-makers of its College a body of men like this, with whom it is a joy to meet and work out plans.

The Board heard Rev. L. I. Cox's report as treasurer with great pleasure, showing the receipt of $73,242.21 from all sources during the year and disbursement of $72,228.24 for all purposes, with all current expenses paid, $7,656.75 being paid on the Special Fund indebtedness and $27,694.52 expended for improvements of a permanent character during the current year. Of course Brother Cox was unanimously re-elected for another year.

The President's Report showed progress along all lines and suggested problems needing the Board's attention, to which they gave generous and strict heed. The enrollment during the year totaled 358, which it will be the pleasure and the privilege of the friends of the College to surpass next year, if they can, and *they can.* Daily they are sending in names and writing letters and making trips and doing personal work with this very ambition in view. So long as Elon's friends work as they now are, they will continue to see their College grow and prosper. And they know that every word they speak is appreciated here and supplemented by our poor effort and earnest co-operation.

Two problems of grave import faced the Board of Trustees and they decided, as I am sure the future will prove, wisely. The first problem was proper housing for the Young Ladies Co-operative Boarding Department. Last year, tho' inadequately housed, this department furnished living expenses and laundry for $70.70 to each inmate and brought the College some twenty-five earnest, energetic, studious young women, full of ambition and of the Elon spirit, but even the house they last year had was not available to them. The Board decided to erect a modest building to accommodate forty-four for next year. The other problem was an adequate water pressure. The old wooden tank on the roof of the West Dormitory did not hold but 10,500 gallons and so left no reserve in case of accident or fire. Besides it was decaying and becoming unsafe. The Board decided to erect a 50,000 gallon steel tank on a hundred foot steel tower. These two decisions were wise and necessary and will mean much for our College and the Church it endeavors to serve . W. A. HARPER.

CHURCHES, CONVENTIONS, COMMENCEMENT.

Many things of interest have transpired among my churches since I last wrote. Union (Virgilina), Mt. Auburn, and Pope's Chapel observed their annual memorial day, during the month of May. All of these services were well attended. I have found that churches having these annual services are helped by the same. The cemetery is more neatly kept, many who are gone from the community are kept in closer touch with the church by this annual gathering. Then, too, it has the tendency to keep in mind a proper reverence for those who have been faithful in the past in all good works.

In July all my churches hold their 3rd quarterly business meeting. Some elect a pastor for another year or take steps toward same. The election of a pastor annually is a custom I doubt the wisdom of, but inasmuch as it is done by most of our churches, it is a great mistake to defer so important a matter till in the Fall near conference. In this same month series of meetings begin. Mt. Auburn, Liberty (Halifax) and Fuller's have

meetings in July. Virgilina and Pope's in August and Liberty in September.

I had the very great pleasure of attending recently the Young People's Convention in Burlington and two sessions of the Woman's Missionary Convention at Elon College. Then, too, through the goodness of my faithful people at Virgilina I had a Sunday off and remained over for Elon College commencement.

Brother Kendall and the Burlington people are unsurpassed in their hospitality. The Young People's Convention was a success as planned. No finer array of scholarly speakers was ever gotten together at any gathering of our church. And yet, while not assuming the role of a critic, I was impressed that the field of work undertaken was too broad. The primary purpose or purposes of the Convention were not specific enough to insure best results. This mistake I believe will be eliminated by changes suggested and made during the recent session.

The Women's Missionary Convention marks a new era in the mission work of the Christian church. I wish that one representative from every local church could have been there. This Convention impresses me with the great responsibility upon the pastor of the local church. The pastor must take the lead. The organization of a Woman's Home and Foreign Missionary society in each local church is dependent largely on the pastor. Our people do not always follow readily; but when they realize that we are in earnest they gradually become more interested.

Elon College commencement was great. Everything about the institution gives expression of an era of prosperity. The president, faculty and students were all in fine spirits and everybody felt welcome. To us who knew the institution in the days of struggle, the present Elon is marvelous. But those struggling days have been rich in results. They tested and proved for all times the loyalty of our people, and convinced for all times that we could do things though not so many in number nor rich in purse. Eternity alone can reveal how much as a church we owe to those apparent dreamers or visionary men of the '80s who saw the needs of the church and had faith in the possibilities.

C. E. Newman.

July 26, 1913.

A SIGNIFICANT GATHERING OF MEN.

The annual banquet of the Inter-Church Association of Greensboro was held last night, June 24, in the banquet hall of the Y. M. C. A. One hundred and forty-four men were present. I was happy to be one of them. The repast was a sumptuous one given by the Ladies' Auxiliary of the Y. M. C. A.

Mr. J. Norman Wills, Pres. of the Merchant's Association, presided as Toast Master. The following men responded:

Rev. Earl J. Harold, Secretary, Annual report.

Mr. E. P. Wharton, Pres. Chamber of Commerce, subject, "Community Welfare as an Assistant to the City."

Dr. J. I. Foust, Pres. The Normal College, "The Child and Municipality."

Dr. J. P. Turner, "The Value in Men and Money of an Adequate Health Department."

Mayor T. J. Murphy, "The Municipality as a Foremost Agency in Social Service."

A. W. McAlister, "A Voice in the Wilderness."

Rev. Egbert W. Smith, Nashville, Tenn., "Co-operative Christianity."

Clarence Poe, Raleigh, N. C., "Greetings from the North Carolina Conference on Social Service."

Dr. William Louis Poteat, Wake Forest, "The Leadership of the Church in Social Service."

The significance of the gathering was "Church Unity." Points of Church Unity are, service-work, and common good to fellowman. Each man spoke briefly and to the point. Dr. Smith said it was the most significant gathering he had ever attended in this city. (This is his home city).

Mayor T. J. Murphy said in the course of his remarks, "A half century from now, I expect there shall be but two great denominations, the Catholic church and the Christian church." He did not refer to our denomination, and it probably did not occur to him at the time that there is such a one; but he did mean to refer to the great spirit for which our denomination has always stood, and in that I think his prophecy is correct. I can hardly believe that denominations will so lose their individuality or identity, but I do believe that this great spirit will prevail, and we will all be one even as He and His Father are one. One of the significant signs of the times is that all Protestant missions of China have united and are satisfied to call themselves, "The Christian Church of China." This is more significant when we know that our denomination has no church in China and no part in this union as far as I know. The fact is, it must be this way, and the time is coming when the great spirit of the world must be the same.

Our Inter-Church Association, of Greensboro, stands for civic righteousness, purity, child-welfare, and co-operative Christianity; and the seventeen white churches of this city are thus laboring together to these noble ends. Greensboro is a clean city now, comparatively; but the result of the co-operative spirit among the churches is going to be a great power in mutual helpfulness and uplift, and aids to law-enforcement. Yea, rather citizens some day will observe the law through desire and brotherly love, rather than police enforcement.

H. E. Rountree.

DAMASCUS, (GATES COUNTY, N. C.)

Lest some should forget this community, or perhaps think that it has ceased to exist, it is thought well to let the outside world know what has been going on in this section for some months past.

Just before the last Annual Conference, which was held at this place, the church was overhauled, and painted. A new organ was bought and paid for, and other improvements made on the church yard.

Rev. H. H. Butler, of Suffolk, Va., was called to serve the church this year.

The church took up a regular collection for the Orphanage at Elon College about Thanksgiving day. Later it took up a special collection for the work at Chapel Hill. It has not missed a regular preaching day so far this conference year on account of bad weather.

In the Sunday school it seems to be doing very good work. Or it seems to be the consensus of opinion that they now have the best Sunday school in the history of the church. At Christmas time a treat was given the younger members of the school. The second Sunday in June was observed as Children's day, and a collection was taken for the Orphanage again. At the Sunday school the attendance is good for a country church, the attention and interest seem to be increasing, and the collections are very good. The school is planning to have a picnic later in the summer.

The revival in this church is to begin the Monday after the first Sunday in August, and it is expected that Rev. Mr. Ryan who was here some years ago will assist the pastor.

A Missionary Society has been organized among the ladies, and this is the first one in the history of the church so far as we are informed. They have some very good members, and it is hoped that it will continue to grow.

The Ladies' Aid Society, or the young people's meeting, is doing good work. It meets once per month with some member, and the dues are collected, all of which are applied to some work of the church.

During its history it has raised a good deal of money for the different purposes of the church, besides getting the young people of the church interested, and giving them something along the social line at the same time. It seems that the reason it is so hard to get young people interested in the Church is because the older people do not think that the young people can do anything. If they can be gotten to work the problem is solved. X.

BARACA NATIONAL HYMN.

(Following is the hymn of the Baracas. It is sung to the tune of "America." Cut it out for your scrap book.)

Baraca's name we take,
All forms of sin forsake—
We pledge our word.
We have a common tie,
'Tis love and sympathy,
And by our lives we try
To serve our Lord.

We have no other sword
Than God's own Holy Word
In which we trust.
It makes us brave and true,
Gives us the spirit, too,
By which we dare to do
For Jesus Christ.

Then let Baracas cheer
From churches far and near,
All join and sing;
How God hath used our class,
To bring great things to pass
Until in heaven en masse
We'll crown Christ King.

IMPORTANT NOTICE.

Those expecting to attend the approaching session of the Sunday school and Young People's Convention of the Eastern North Carolina Christian Conference which meets with Pope's Chapel church near Franklinton, N. C., will notify Herbert Holmes, Youngsville, N. C.

Please state whether you plan to come by rail or private conveyance. Those coming from the South will come on Monday. The following trains will be met—North bound No. 12 due about one o'clock P. M., and the "shoo-fly" due at 6 P. M. Those Coming from the North may come Monday P. M. on No. 11 due at 3. P. M. or on the "shoo-fly" Tuesday morning.

Remember the time of meeting. Tuesday and Wednesday after the 3rd Sunday in July.

All visitors will be welcomed just as members of the Convention. C. E. Newman.

APPRECIATION.

To the members and friends of the North Carolina Christian Conference: I wish to take this method of expressing my heartfelt appreciation and thanks for the financial aid, prayers and other kindnesses which you have so kindly rendered me during the past year. To one who is preparing for more effective work in God's ministry, these kindnesses are as welcome as is rain to the parched ground. To each and every one of you I pray that God will send a rich blessing and that all gifts, all prayers may be returned unto you a hundred fold. W. F. Cummings.

40 Fremont St., Norfolk, Va., June 23, 1913.

FROM OUR CORRESPONDENTS

NORFOLK LETTER.

The Third Church Sunday-school enjoyed its annual picnic last Thursday at Ocean View. Every family in the congregation, with the exception, perhaps, of one or two, was represented, and it would be difficult to conceive of a day more enjoyably spent. The beautiful location, overlooking the broad Chesapeake, the delightfully cool ocean breezes, plenty of eat, the presence of hundreds of others also upon pleasure bent, and an abundance of opportunities for pastime in various ways; all these conspired to make the occasion almost an ideal one.

Shortly after we had reached the View, Mr. Walter Pitt, a member of our Bible class, most kindly invited Dr. Manning and myself to get in a boat and go fishing with him, an invitation which we lost no time in accepting. Personally, however, I felt just a bit dubious about my ability to hold my own, especially with the Doctor, for he has an especially good record as a disciple of Isaac Walton hereabouts. With reference to Mr. Pitt's qualifications in that respect I was in total ignorance for I had never heard him talk much about fishing, although I saw that morning that he had a look in his eyes which indicated to a careful observer that he at least knew how the thing is done.

Well, we got a boat, with a colored man to row and bait our hooks for us and we set forth. About a half mile off shore we cast anchor and threw out. The tide was right, the wind was setting from the proper quarter, and, according to the ebony oracle who had us in charge, we were just in the nick of time for a handsome "catch." We waited, almost breathlessly, to see which of us should land the first finny denizen of the deep. Manning was toward the bow, I amidships and Pitt was seated in the stern.

Some little time passed before there was any excitement. Then I saw Manning sort 'o stiffen up, like, and a look of triumph spread over his face as he began to draw in his line and I knew he had gotten the first fish. Reaching out over the gunwale, so as to let his line come clear he cautiously manouvered until he had his catch out of water and on deck. Glory, it proved to be a "spot" and was fully four inches in length, but, anyhow, it was a fish, and the first one caught, so the Doctor's record was safe.

It wasn't long until I landed one and then Manning got another, after which we kept almost even until we had each caught ten or twelve, at which point he got ahead of me and kept so till the finish.

In the meantime, what of Pitt? During the first two or three innings, he caught nothing but crabs. Back there in the stern, neither Manning nor I could see very well exactly how many crabs he was getting nor could we tell just the precise time that he stopped. He didn't talk much, we noticed, nor did he make any noise to speak of, so at last I concluded that he was still catching crabs, and thought he might be getting discouraged. Therefore, I spoke a few kindly words of hopefulness to him exhorting him to be patient and to persevere and told him that there was still a chance for him to get a few, and Manning also added a word or two of sympathy.

Well, what do you suppose? 'Pon my word, when the time finally came to quit, and we counted up, Pitt had more fish than I had. With artful skill and cunning, he had been catching fish back there all the time and hadn't let Manning or myself know about it, and there we were thinking he was still hauling in crabs for us to bait our hooks with. Never again will I waste sympathy on a fellow unless I am positively, dead-sure that he is getting crabs and nothing but crabs. This is a hard, "crool, crool, world" and even when he's "a fishin" a fellow can get fooled.

Mr. Editor, what would you think if you should catch a fish four inches long and thirty-six inches between the eyes? That would surely be "some" fish, wouldn't it. Well, I heard of a fellow catching one of that description though I do not now remember whether Pitt or Manning was telling about it.

Furthermore, Mr. Editor, when are you coming down to take a fishing trip with me about which we were speaking when I was "up to Elon," last month? I shall be so glad to have you come.

Well, our Sunday-school folk returned to Norfolk from their outing, tired, but still rested, and better in every way, I think, for the day's recreation and play. Everything went off nicely, and I think that we all feel that the time was well spent. We live in such a hurry these days and see so little of each other in the main, that such occasions are to be cultivated and looked forward to with pleasure.

HENRY SPENCER BOOTH.

SUFFOLK LETTER.

No doubt the schools of a nation determine in large measure the character and usefulness of its citizens. The great teachers of Greece made a classic nation; of Rome, a military nation; and the professional and business schools of America play a large part in the progress of this country. The theological schools of religious denominations anticipate the pulpit ministrations in the denomination.

The change in the teaching force of schools must necessarily change the results in education. There is no field in which woman has come so nearly into control as in our public schools. There are *five hundred thousand* public school teachers in the United States and *four hundred thousand* of them are women. *Four* women to *one* man in this fountain head of forming citizens out of boys and girls. It is not necessary for women to vote in order to control the nation. To say nothing of mother influence over children for the first seven years of their lives, these female teachers can fashion the thought, the governing principles of conduct, the morals, and manners of the nation. Besides this, male teachers do not remain in the teaching business as long as the female teachers, and this increases female power over the young. There was a time when the "school mam" was a sort of reflection; now society recognizes her rights and her worth. She has added at least three valuable assets to education; clean premises, clean persons, and clean speech, and these count much in a nation's welfare; for they touch the home, the character and society.

Another thing in modern public education leads one to believe that the religious side of school life is holding its place, if not gaining in the public conscience. Most of the High Schools have at the close of their sessions a regular Commencement. They have exercises of a high order, a Literary Address and a Baccalaureate Sermon. This keeps the religious and the literary in touch with each other and impresses the students and the community with the idea of "Christian Education." There is no way by which we can estimate the extent of influence exerted by these commencements. The diploma elevates the aspiration of parents and of the High School graduate and deepens the interest of the public in public education. When diplomas were so far away from the average home the majority did not even aspire to one; but the public school system has put this much prized instrument within the region of hope for the average home. This will increase the number of college students in the coming years and the whole trend of education will be upward and onward. Our schools are not growing less religious, but more religious; and this army of teachers and pupils is so vast that armies and navies are small when compared with it. The magazines for ammunition do not contain such power as the thought-power in this army of young people; and the votes they will cast will be mightier than the missels projected by all the guns on land and sea. The female school teachers are the officers that are leading the army that will defend and save the nabadges of the nation's leaders. Bronze statues badges of the nation's leaders, bronze statues and granite monuments may perish, but the ideas and ideals which these women put into the minds and hearts of our youth will endure while the stars and stripes wave over a free pepole.

W. W. STALEY.

WINCHESTER LETTER.

The Memorial service at Timber Ridge, second Sunday in this month, was largely attended. The cemetery there is old and contains a great number of graves. Many friends from the surrounding community and quite a number from a distance came to pay tribute of respect to their departed dead. The large church was crowded and more than a hundred failed to gain admittance. Flowers were distributed on the graves and an appropriate though short, service was held in the cemetery, after which a bountiful dinner was spread for friends and visitors. Owing to sickness, the writer was not able to enjoy any of the latter.

At three o'clock in the afternoon the people again came together for service and the writer tried to preach. Thus closed the day's services. It is well to pause now and then in the rush and hurry of life, to think of those who have gone before, to remember our treatment of them and to still practice the good we did them with present associates, and to avoid the mistakes where we were unkind and ungrateful. It is helpful to recall a mother's love and faith, a father's kindness and wisdom and a friend's sympathy and encouragement. Perhaps not the least helpful feature about these services is the directing of our minds to our own paths and the facing of the question as to where the path leads. We go from these services richer in life, higher in ideals, and closer to God because of the hallowed influences of the day.

The Young People's Convention held with the Timber Ridge church was a great success. Rev. A. W. Andes will write it up for THE SUN so I shall not give a lengthy description here. However there are two things worthy of special mention. One was the active interest taken by some of the young laymen in the work. We are getting glimpses of a more efficient conference organization as these young men come to represent their respective churches and take an active part in the proceedings of the conference sessions.

Another fact worthy of note was the spirit of determination that pervaded the convention. Not many resolutions were introduced by committees but special emphasis was laid upon the fact that the convention was not to vote favorably upon any resolution unless the

delegates were going home and carry it out in their local organizations.

Bro. J. C. Bradford, who has been president for a number of years, presided over the sessions with his usual promptness, and kept the business moving, so that the program was executed without any unnecessary delay.

We had a good day at Winchester last Sunday. Owing to inclement weather the attendance was not as good as usual, but those present were interested and plans were laid for more efficient work. The pastor is spending a few weeks among the churches of the conferenc, raising funds for the church debt. Rev. R. L. Williamson, of Luray, will fill my appointments while I am absent.

W. T. WALTERS.

Winchester, Va., June 26, 1913.

NEWPORT NEWS LETTER.

Last Sunday evening our church service was given over, for the most part, to the children, who rendered well the program that had been prepared for the occasion. The children greatly enjoy exercises of this kind, and there is something attractive, too, for the grown people, as shown by the number who attend, when these programs are to be rendered. We had a full house. An offering was taken for conference apportionments.

Tuesday, the 17th, our Sunday school had its annual picnic at Buckroe Beach. The weather was fine. We carried a good crowd, and everybody seemed to have a good time. The children would be disappointed not to have an annual outing of this kind. Buckroe is a good place, in some respects, for such an outing, though it is not, in some things carried on, an ideal place for a Sunday school picnic. But most of these sea-side summer resorts have features that, to say the least, are questionable. Attractions are introduced that promise a good time for the young people, and they are entitled to a good time, to be sure, within proper bounds. This leads me to remark, somewhat, on this thought of our young people having a good time.

And this is to be in no spirit of unfriendly criticism or desire to deprive those whose hearts are set on having a good time, of any thing that they should enjoy. But there are some things that are for the world, and should not be engaged in by those who profess to be living Christian lives.

It is unfortunate that young people should ever feel that to live the Christian life means the giving up of too many things that promise them a good time in life. A young lady said to me, "I love the dance too well to give it up for the Christian life." It is said that a young lady once asked Mr. Moody, as to whether or not she might continue to dance if she became a Christian. His reply was, that if she became a Christian she might dance all that she wanted. When she became a Christian, she is reported to have said, "I see now what you mean, I do not want to dance any more." A member of our Sunday school professed faith in Christ recently, and spoke of joining the church. Later she said, "I still want to dance." She has since been dancing but now says that she is not going to dance any more.

Young people need to be shown a vision of their possibility in Christ, in service to Him and in the winning of others for Him. They need to have pointed out to them, that there is nothing that has so much promise in it for a real good time, as in consecrated service to Christ. Surely, as the poet expressed it, "religion never was designed to make our pleasures less."

But the church, while not first of all a social institution, has failed too largely to direct and develop the social life of its young people. The church can not compete with the world in furnishing entertainment and amusement, but the church has a problem on its hands and should not neglect it, that of diverting the young people away from those places that rob them of their spirituality and power for effectual and influential Christian service. How beautiful to see a young life dedicated to the service of Christ and the church, a life that is too devoted to Christ and appreciative of His love and sacrifice to engage in questionable things. It is a great privilege and pleasure to work with young people in the hope of winning them to a life of this character.

Sincerely,

W. D. HARWARD.

PORTSMOUTH LETTER.

The first Sunday evening in June was a time of more than usual interest to the Portsmouth congregation. The entire building was filled to overflowing to hear the brilliant Japanese orator, Rev. Yutaka Minakuchi, who is working under the auspices of the Laymen's Missionary Movement of Virginia. He is a real orator and held the close attention of his audience nearly an hour. His message was along the missionary line and his appeal strong in behalf of the missionary cause. He is a living product of missionary effort and a powerful product at that. He made a profound impression. It is wonderful to see the grasp he has upon the great world problems and the relation that Christianity sustains to them.

To follow him in his thought can but enable one to enlarge his conception of the Christian religion. The average Christian does not realize the greatness of the religion he possesses. If we can but get one good look at the world-wide achievements of the Christian religion we will become strong advocates of the missionary cause.

It is high time that the Christian church was taking this look and waking up to take hold of the great task of the church in earnest. As our Editor so forcefully says, we have not gotten the mission cause on our hearts. There is little giving and less praying for the cause. And when it comes to missionary educational work there is practically nothing being done in the whole southern church. Missionary education is a continuous process. It must reach through the entire and also through every year. One great missionary rally will not wake up even a preacher, much less the other folks. It goes without saying that you have to reach the preacher before you can reach his people and win them to the great missionary cause. I must admit for myself that I have largely been asleep on the question all these years of my ministry. I have been interested, but had not gotten the cause really on my heart, so as to feel the missionary obligation that has all the time been resting upon me and all Christian people. The Lord help me and my dearly beloved brethren to awake, lift up our eyes and look till our hearts shall be wedded to the mission cause. Truly God is calling us loud and strong. He is calling us to the greatest task of all the ages, a place where the life consecrated to God will count for most and produce the largest fruitage. Shall we heed the call?

In conclusion let us remember that while we wait thousands are perishing and that about 700,000,000 people are without a single preacher of the Gospel of Jesus Christ. Is it nothing to me that they have never heard of my Christ? Do I love Him and the people for whom He died? Would I be selfish with the richest treasure that heaven offers to men?

J. W. HARRELL.

ELON COLLEGE NOTES.

Dr. J. O. Atkinson is erecting a nice residence on the lot between his home and the Winborne house.

Mr. C. W. Montgomery, Business Manager of the Southern Christian Publishing Company, returned from his trip to Troy and other points in Ohio last week. Mrs. Montgomery will spend some time yet with friends and relatives before she returns.

Dr. W. P. Lawrence was prevented from going to Summerfield last Sunday to make an address before the Bethel Township S. S. Convention on account of sickness. We are glad, however, to state that Dr. Lawrence is out again and is recuperating.

Dr. Robert Ramey, of the University of Chicago, one of Elon's warm friends, sent the glad message last week that he had made a donation to Elon's Library in the way of a number of books and that the same would arrive in a few days. This gift is gratefully accepted by the College and will help to make better the now well equipped library of the institution.

Dr. E. E. Randolph, once a professor in the College, was a pleasant visitor among us Monday. Dr. Randolph was indeed a favorite among the student body during his stay here. He is at present holding a position with Erskine College in South Carolina.

"Uncle" Wellons is this week taking his vacation and spending the time with friends and relatives at Selma and Smithfield, N. C.

President Harper and Dr. T. C. Amick made addresses before the Morton's township S. S. Convention at Berea Christian Church near here last Sunday.

A force of carpenters and brick masons are busy at work on the Ladies' Hall building and the indication is that this handsome structure will be ready for use by August 15th.

C. B. RIDDLE.

THREE FAMOUS SAYINGS.

A pamphlet issued by the "World Peace Foundation," entitled "Washington, Jefferson and Franklin on War," recalls to many of us the utterances of these great Americans.

Washington wrote in his "Farewell Address": "My first wish is to see this plague to mankind banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind." In the same tone Jefferson in a letter to Sir John Sinclair, said: "I recoil with horror at the ferociousness of man. Will nations never devise a more rational umpire of differences than force? Are there no means of coercing injustice more gratifying to our nature than a waste of the blood of thousands and of the labor of millions of our fellow-creatures?" In 1783 Franklin gave utterance to the following in correspondence with Sir Joseph Banks: "I join with you most cordially in rejoicing at the return of peace. I hope it will be lasting, and that mankind will at length, as they call themselves reasonable creatures, have reason enough to settle their differences without cutting throats; *for in my opinion, there never was a good war or a bad peace.*"—*Our Dumb Animals.*

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

THE CHILD MOSES SAVED FROM DEATH.

Sunday School Lesson for Next Sunday One That Brings to Attention, "The Boy"

Throughout this broad land of ours there are thousands of boys who need a discoverer. just as Moses had—some one to pull them out of the bulrushes of sin where they will eventually perish spiritually if not rescued.

Let's bring it a little nearer home. There are hundreds and thousands of boys in our Southland—in reach of our own Christian churches—that need to be discovered. This is just the work of our Sunday school and Christian Endeavor convention. In every church there are bright boy members of the family who are not receiving the attention they deserve. We are permitting them to find sin more alluring and attractive than the church. These boys need to be organized for Bible study and service. They will follow if the leader will take charge, and eventually be leaders.

Who knows the capabilities and possibilities of a boy or girl? There are so many latent possibilities, so much suppressed energy and enthusiasm in every young person. We need those who will help loosen these in the right direction. Oh, I wonder if some day we shall not have to answer for our almost criminal carelessness with reference to the boy and the girl.

The Lesson in Brief.

The date of Moses' birth is doubtful, recent authorities ranging from B. C. 1578 (Beecher) to B. C. 1300 (Petrie and Breasted). The Pharaoh of Egypt was probably Rameses II, the great builder. He belonged to a new dynasty, and the favor which the old dynasty had shown to the Hebrews was changed to oppression. The cry of the new party in power was "Egypt for the Egyptians!" They sought to drive out all Asiatics and destroy all Asiatic influence. This is the key to the transformation in the condition of the Hebrews that led finally to the exodus.

The Hebrews were growing rich and strong, and were correspondingly feared and hated by the new rulers. Therefore they were set to servile labor, and made to build the great store cities of Pithom and Raamses (Rameses). These were in the land of Goshen, where the Hebrews lived, east of the Nile Delta. Pithom was discovered in 1883 near the Suez Canal, and Raamses ten miles further west.

The most severe item of oppression was the command that all male children of the Hebrews should be killed, so as to ensure the absorption of the race by the Egyptians.

Moses' father was Amram, his mother Jochebed, and his elder brother and sister were Aaron and Miriam. He was placed in an "ark," or basket, of bulrushes, *i. e.*, papyrus reed, which grew along the Nile. Its thin layers were spread out and pressed together to make a very inferior paper. Our word, paper, is derived from papyrus. The "slime" with which it was daubed to make it watertight was bitumen. Skiffs thus made were in use on the Nile at the time. The basket was laid among the flags or reeds at the edge of the river to keep it from floating down-stream.

The Egyptian princess was expected to bathe in the secluded spot, for it was a custom and a sacred duty to bathe in the holy river. Her attendants kept guard by walking along the bank of the river. When the babe was found it was known to be a Hebrew child from its fairer skin, or its features, or because only a Hebrew mother would thus hide her child.

Moses may have remained with his mother for several years. The name, Moses, means "drawn out," "brought forth," and there is a pun in the name, as if the princess had said, "This is my son, because I brought him forth—out of the water."

"SPEAK NOT EVIL ONE OF ANOTHER."

This the Subject for the Christian Endeavor Service on July 13th.

Let the leader talk of the power of speech. Tell how it distinguishes men from other animals. Language is the basis of progress and civilization. How wonderful is this power of communicating thought. While wonderful, it is likewise terrible. A single word may wreck a life. How often does an unkind word to a member of the family make the whole day a blue one. A kind word in the morning may make the whole day full of melody and song for a loved one.

Harsh words stab as do daggers; kind words are like balm to the worn body and tired heart. Ugly words will provoke difficulties and make enemies. A soft answer will turn away wrath and make friends. Do not use expressions that are capable of misconstruction. If you do unwittingly, and discover it, explain at once. Sometimes friends are alienated because of an expression misunderstood.

The story is told of a man who came to his office one morning feeling as gay and happy and healthy as ever he did in his life. He did not know that the others in the office had conspired against him. When he walked in the janitor said, "Mr. Jones you are not looking so well." To this he answered, "I am feeling fine." As he went in the office the boy said "You must not be feeling well." Soon another man in the office said "Sorry you are looking so pale this morning," and Jones admitted that he wasn't feeling well. A caller was given the tip and he remarked on going out "You are looking fearfully bad this morning." Jones looked at himself in the mirror, and as it was nearly the noon hour went home. Discouraged by the remarks he had made, his wife observed his worried expressions when he got home and asked what was the matter. In a little while he was in bed and sending for the doctor.

Inspiring Points from Eloquent Pens.

1. Silence, when nothing need be said, is the eloquence of discretion.—Bovee.

2. The temple of our purest thoughts is silence.—Mrs. S. J. Hale.

3. The silence, often, of pure innocence, persuades when speaking fails.—Shakespeare.

4. Speech is silvern, silence is golden; speech is human, silence is divine.—German Proverb.

5. There are three things that ought to be considered before some things are spoken, the manner, the place, and the time—Southy.

6. Think all you speak, but speak not all you think. Thoughts are your own; your words are so, no more.—Ex.

7. Half the sorrows of the world would be averted if we could repress the speech we know to be useless; and more, the speech we have resolved not to utter.—Ex.

YOUNG PEOPLE'S CONVENTION PROGRAM.

Of the N. C. and Va. Christian Conference, to be Held at Haw River, July 15-16, 1913.

Following is the programme for the Thirty-first Annual Session of the Young People's Convention of the North Carolina and Virginia Christian Conference to be held at Haw River Christian Church, July 15-16, 1913:

First Day—Morning Session.

11 A. M. Convention convenes; Devotional Services by the president.

Enrollment.

Appointment of Special Committees.

Report of the Program Committee.

Report of Executive Committee.

11:30 A. M. Opening Address by Dr. W. P. Lawrence, subject, "The Great Purpose of the Sunday School."

Afternoon Session, 2:30 P. M.

Song and Praise Service, Rev. P. T. Klapp.

Report of the Nominating Committee.

Report of the Committee on Sunday Schools, Rev. L. I. Cox, Chairman, Elon College, N. C.

Address, The Modern Sunday School in Action, Rev. H. E. Rountree, Greensboro, N. C.

Report of Committee on Home Department and Cradle Roll, Mr. H. C. Simpson, Chairman, Greensboro, N. C.

Address, Bringing in the Sheaves, by Mr. H. S. Smith, McLeansville, N. C.

Essay, Caring for the Lambs, by Miss Clara Sharp, Summerfield, N. C.

Night Session, 8 P. M.

Song and Praise Service, led by Rev. H. E. Rountree.

Convention Sermon, by Rev. A. B. Kendall, D. D., Burlington, N. C.

Second Day—Morning Session, 9:30.

Devotional Service by Rev. J. W. Holt, Burlington, N. C.

Report of Treasurer, Mr. F. C. Lester, Summerfield, N. C.

Report of Committee on Organized Classes, by Prof. J. S. Truitt, Madison, N. C.

Address, The Organized Class Idea, by Chas. A. Hines, Esq., Greensboro, N. C.

Report of Committee on Teacher Training, by Dr. W. A. Harper, Chairman, Elon College, N. C.

Address, Trained Teachers for the Sunday School, Dr. T. C. Amick, Elon College, N. C.

Afternoon Session, 2:30 P. M.

Song and Praise Service by Rev. J. W. Wellons, D. D., Elon College, N. C.

Report of Tabulating Committee, Mr. F. C. Lester, Chairman.

Report of Committee on Home Missions by Dr. W. P. Lawrence, Chairman, Elon College, N. C.

Address, Men and Missions, by D. R. Fonville, Esq., Burlington, N. C.

Miscellaneous Business.

Night Session, 8. P. M.

Devotional Services, by Rev. C. C. Peel, Elon College, N. C.

Report of Committee on Christian Endeavor, by Miss Ruby Michael, Elon College, N. C.

Address, Christian Endeavor Reaching the Young, Rev. J. F. Morgan, Spies, N. C.

Address, Reaching the Reached and Saving the Saved, Dr. J. O. Atkinson, Elon College, N. C.

APPROACHING CONVENTIONS.

Young People's Convention of N. C. and Va. Conference to be held at Haw River, N. C., July 15-16, 1913.

Young People's Convention of Western N. C. Conference to be held at Randleman, N. C., July 25-27, 1913.

See that your Sunday school, organized classess, teacher training class and Christian Endeavor are represented at your convention.

Representative Copley, of Illinois, has introduced a bill proposing Federal prohibition of child labor.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
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Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

OUR YOUNG PEOPLE'S WORK.

Perhaps many of us felt that our Young People's work was less stressed in the Mass Meeting than its importance warranted, but we are interested and are hoping for, and expecting, telling results the coming convention year. Already we have a number of live societies, and as soon as the Conferences all secure the appointment of Superintendents of Young People's work the mechancial part will be better understood and so the interest will be increased. In the meantime I trust that the work of organization will go steadily on.

Now just one word of explanation. If you have a Conference Y. P. Superintendent, send your local society's quarterly reports to her and your money, with instructions as to what it is to be used for, to the *Treasurer of your Woman's Conference Board.* But in case your confernce is yet unorganized in Woman's Work, then send your *reports* direct to me and your *money* to Mrs. W. T. Walters, Winchester, Va., the general Treasurer. Write to Mrs. W. A. Harper for report blanks.

If you want instructions about the details of the work, either local or general, write to me and I will try to answer promptly.

Watch this page for general information and inspirational matter.

All Young People's Missionary Societies of whatever name and all Willing Worker's Societies are included under this department. A few children's societies have been organized under other names, but as the above is the adopted name for the children's societies of the Southern Christian Convention we would appreciate the adoption of the same by all.

I trust that all will be prompt and careful in the matter of making reports, both local society officers and Conference Superintendents.

Remember, young people, that in the care of our Santa Isabel work we have a responsibility to share together with the young people of the whole denomination, and we want to loyally and liberally do our part. In any specials which we undertake we will bring blessing both to the cause helped and to ourselves as well.

Instructive and *intensely* interesting mission study books await our attention. Let us not waste time but *immediately* get busy in the Master's cause which we love.

BETTIE STEPHENSON.
Supt. Y. P. S. Work.

Boone, N. C.

FACTS FOR OUR WOMEN.

I was asked by a Baptist lady of our town to assist her in getting up some references on Women's Work in olden times. In doing so I find we are so far behind that I thought a few facts might help our women just a little.

Of course, I know some think there is no place in the church for women, except a seat, and I know, too, that some women don't have much showing at home, and if they had to learn from their husbands, they would not be suitable to teach at Sunday school. But others think and act differently.

We want to use a few Bible facts. It seems that God has not changed like people, for when the tabernacle was to be built, every man and woman had a chance to give something for that cause. Read Exodus 35:22, where the men and women who were willing-hearted brought of their jewelry and placed it on the altar of God for service. The women did not stop here. (Exodus 35:25) "And all the women that were wise-hearted did spin with their hands and brought that which they had spun * * * *." Exodus 36:3, "And they brought yet unto his free offerings every morning." Just think of it. Women having time to work and bring something every day. How sublime!

We read on further where they brought so much more than enough for the work. Wouldn't that sound good to some hard pressed church builders of today? Did you ever hear of a building committee sending out a report, saying, "It is enough. Stop the people from giving." Yet that was done; they had to be restrained from giving.

I am sure God wants His work done in decency and in order, and I am sure, also, if we use the Bible plan it will be done. Is it because people are poorer than they were then, or are we more ignorant? There must be some cause. Almost every issue of THE SUN brings an appeal for help, for some church just must have help in building. The pastor feels it a necessity and puts forth a strenuous effort, but, alas! When completed, the first notice is that funds are short. What a pity! God's work; God's chosen ambassadors, and the building in debt. Oh! What is the trouble? Some one tell us, quick.

Did you men have a mind to work? Were your women willing to give of their jewelry? Are the men of the church doing all they can, and is the responsibility on us women? If it is, it is a fearful responsibility.

Dear fathers and brothers, have you given as God wants you to? Have you laid by on the first of the week as God has prospered you? Have you made the promise, if the Lord would prosper you, give you plenty to eat and raiment to wear, that you would give Him the tenth? If you have, then woe unto the women, for there is a tremendous shortage somewhere. Has the edict gone forth: Let neither man nor woman make any more for the house of the Lord?

Dear members of the church, don't take what I have written as your guide, but read the book of Exodus; pray over the situation, and I am sure good will come of it. Taking ten hours per day, suppose every member of the church would give the proceeds of one hour, what would the results be? Would our Mission treasury be empty? Would the pastor have to walk twelve hours per day trying to get people to subscribe so much for building new churches? No, indeed. When the burden of building was laid on the pastor's heart, he would not have to lie awake at night praying for a way to open up, for the way would already have opened up.

Dear friends, the time is short; we are only here on probation. Let us not be workmen that need to be ashamed. Will God have to take our talents and give to another? Have you got jewelry that you love better than you love the Lord? Do you love your rook parties more than the prayer-meeting? Do you love your games more than the house of worship? Remember, if we have money to keep these up and do not give to the church of which you are a builder, that will be rejected in the last day. We can spend dollars for amusements, but how it hurts to give quarters to the church. We are put here for a purpose. Let us build here so we will be a part of the building not made with hands.

MRS. H. W. ELDER.

Richland, Ga.

NOTICE!

As has already been stated in THE CHRISTIAN SUN by President J. F. Morgan, the Young People's Convention of the Western North Carolina Christian Conference will meet with our church at Randleman on Friday before the last Sunday in July. An excellent program is in preparation which will appear in THE CHRISTIAN SUN next week.

I shall mail blanks for reports to all Sunday schools by July 15th. The Secretaries will please fill out the reports completely and accurately and either send by the delegates or mail to the secretary at Randleman so as to be in hand at the first session of the Convention.

The amount of money required by our constitution is two cents per member of our local convention and one cent per member for the general Young People's Convention, or in other words, three cents per member enrolled, officers and teachers included.

Let every Sunday school, every organized class, every Christian Endeavor Society throughout the conference begin now to plan for this Convention. Prepare your report, see to it that the dues are sent along with the report and, more important still, be sure to have your delegates representing your *Sunday School, Organized Classes and Christian Endeavor Societies* each present throughout the entire sitting of the convention.

Let everybody pull together for a good Convention. Give us full reports; lend us the presence of your representatives. If your Sunday school is succeeding you owe it to the Convention to give to others your experience. If your Sunday school is not alive then by all means send delegates to the Convention in order that they may catch that inspiration which will enable them to put life, system, and organization into the local Sunday school and churches.

Yours for a greater Convention,
R. C. Cox, Secretary.

THE TOUCH OF HUMAN HANDS.

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and sad of heart
In anxious throngs were massed
To catch the Great Physician's eye
And touch Him as He passed.

We have not in our hours of need
His seamless garments pressed,
Nor felt His tender human hand
On us in blessing rest;
Yet still in crowded city streets
The Christ goeth forth again,
Whenever touch of human hand
Bespeaks good will to men.

Whenever man his brother man
Upholds in helpfulness;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands,
And leading back a wandering race
By touch of human hands.

—Selected.

WITH OUR YOUNG PEOPLE.

We have just finished the task of helping make out a program for the Young People's Convention of the Western N. C. Conference. The outline is rude and the execution of this program is another stone unpolished. When we say the execution of this program far more is meant than to have each speaker present. It means putting into operation all good suggestions, lining out the resolutions made, profiting by the experience of other schools and making a claim on the young people of the S S. for the church and for Christ.

Not only in the Conference which we have mentioned is the task before the young people to make well in its program, but in each Convention of the Southern Christian Convention. Never has the door of service been opened so wide to our young men and women, and never has the attractions of the world been so great and alluring. A great challenge confronts us. The church is making its pleas and the social world is making a desperate effort to use the best manhood and womanhood to be found.

In view of these facts the church stands in jeopardy, and the church that fails to give its young people something to do must suffer soon. I will cast my vote as many times as the average man to give the hoary head a place in the S. S. and in the Church; but when a young man is willing to work and wanting to make himself useful and active, my cry is ever to harness him up and put him to work. I may be pardoned if I say the young people in our church are not as active as the young people of other churches. I may be mistaken in this assertion, but figures are rather on the low scale.

This summer, the summer of 1913, is the time for our young people to rally and do things that will count. This is the time that every S. S. should be presented and a great and good gathering planned for the Master's work. Begin now and make the resolution that your school shall be represented in the Convention and the cause of the kingdom strengthened by your efforts. Begin today, work through the morrow, through next year and be found on the battle line when He bids you go hence.

C. B. Riddle.

WITH MY CHURCHES.

Children's Day was held at Cypress Chapel last fourth Sunday. The work was well done. The children all did fine and everybody enjoyed the services. We want to thank all who took any part whatever in getting it up. They deserve the praise of all. May the children continue to improve until they shall find themselves, indeed, men and women, a power in the church for God.

Our protracted meeting will commence at Damascus on the first Sunday in August. Rev. C. C. Ryan, of Vaughnsville, Ohio, will conduct the meeting, the Lord willing. We are looking for a glorious revival of religion.

The meeting will commence, the Lord willin, at Cypress Chapel the fourth Sunday in July. We are expecting a good meeting at that place. We do not expect any ministerial help, unless some preacher will kindly drop in with us. I hope someone will call to see us during that week. We will surely give him work to do. We cannot promise him anything else.

Antioch is making improvements on her house of worship, which will be a beauty when completed. We want all the members and friends of the old church, which is the mother of churches, to come up to her help. Brother, sister, don t wait to be invited to help; you know your duty. Come like men and women and do your duty. God help you to act now

Our meeting will commence at Oak Grove, Gates Co., N. C., on second Sunday in August. We are expecting a gracious revival of religion at that place. They are a working little band for Christ and His cause.

H. H. Butler.

TO THE ALUMNI OF ELON COLLEGE.

Dear Fellow Alumni:

The initiative taken by the class of 1913 in establishing an Alumni Association Fund followed by the unanimous action of the Alumni Association, in committing itself to the task of paying for what is now known as The Alumni Building, was a great step forward in the right direction. There has long been a feeling among us that the association should do something permanent for our "*Alma Mater,*" but the time had not seemed ripe for action until the present. To accumulate funds with which to erect a creditable building would have taken years. The task of paying for one already built is easier and affords us an unlooked for opportunity of showing our interest in the college and our loyalty to its material advancement. The plan is easy and within the reach of all our members. It is as follows: give a note running ten years, with ten annual payments bearing interest. All of which is to be applied on the first cost of the building. The rent of the rooms in the building will pay the interest on the investment. One member from every class has been selected to co-operate in carrying out the above plan. It is hoped that the members of every class will cheerfully respond to the call of their respective leaders and thus enable each class to bear its share of the obligation.

With the extension of membership to all who have taken college work, our numbers have been greatly increased, making the task we have assumed far less difficult of realization. I do not believe there is a body of Alumni in America that loves its "*Alma Mater*" better than we love Elon College and in making this appeal for your co-operation in this great work, I know I am appealing to men and women who love the institution and who are willing to express that love in a substantial way, even though it may mean some sacrifice. We want every one of our number to have a part in the work and shall look to every one for a hearty co-operation in the movement.

Thanking you in advance for your interest. I am with best wishes,

Sincerely yours,
W. T. Walters, Chm. Com.
Winchtster, Va.

APPRECIATION.

Sometime ago Sister Sallie Renn, of Liberty Vance, who has been afflicted for the past two years so as to be a part of the time confined to her room, in the goodness of her heart undertook the work of doing something handsome for her pastor's family. As a result of her labors Mrs. Newman and myself are the recipients of a beautful and valuable memory quilt. May the Lord reward sister Renn and those who assisted.

Rev. and Mrs. C. E. Newman.

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

Children's Missionary Stories

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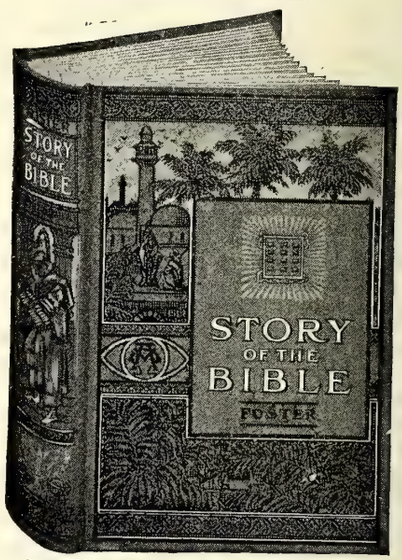

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SEEKING CHURCH UNION.

The Protestant Episcopal Church in October, 1910, appointed a Commission to bring about a Conference for the consideration of questions as to the faith and order of the Christian Church, in the hope that such a Conference will promote the cause of Christian Unity. That Commission is inviting all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Savior to unite with the Episcopal Church in arranging for and conducting such a Conference. More than twenty such co-operating Commissions have been appointed, including all the leading Communions in the United States and the Church of England in England and Canada. Invitations are now being sent to other leading Communions outside the United States as fast as the names and addresses of their officers can be obtained. The Episcopal Commission is publishing leaflets, explaining the scope and methods of the Conference, and giving a list of books on Christian Unity, and those leaflets have been circulated all over the world. The Commission is glad to send them free to any one who will apply for them to the Secretary, R. H. Gardiner, Gardiner, Me. He has received probably ten thousand, or more, letters on the subjeet, coming from every part of the world and from members of every Communion, Protestant and Catholic. Persons applying are entered on a permanent mailing list, so that they will receive all future publications.

The Episcopal Commission is trying to carry on the undertaking in the spirit of Bishop Brent, who urged, at the meeting when the Commission was organized, that the side of organization shall not be made too prominent, but that we shall seek spiritual power. The first step shall be, in a new and full and deep way, to rededicate ourselves to God, free from past prejudices, in order that, so losing ourselves, we may have a spiritual power simply compelling.

Ministers and lay men and women in North Carolina to the number of 124 have already been brought together, at least to the extent of enrollment on the list, which is arranged geographically so that those wno are interested enough in Christian Unity to appy to be placed on the list may obtain the names of others in their neighborhood also interested, with whom they can meet for united prayer for the reunion of Christians and for conference as to how it can best be brought about. The list includes Disciples of Christ, Congregationalists, Baptists, Episcopalians, Presbyterians, Moravians, Reformed Church in the U. S. and Roman Catholics. The Executive Committee of the Commission of the Episcopal Church, of which the Rev. W. T. Manning, D. D., Rector of Trinity Church, New York, is Chairman, has recently issued a circular letter urging such local conferences. The World Conference may not be held for a number of years, for it will be a long undertaking to get the approval of all the leading Communions all over the world, though the project is being received with great cordiality.

ROB. H. GARDINER, Sect'y.

Gardiner, Maine.

HEALTH.

The vacation season is here, so be careful. Yes, we mean just that—be careful. The summer resort dangers are many and should be avoided. Two very important matters to be looked into are flies and water supply. The summer resort keeper whose houses or cottages are not well screened and who does not keep the flies out of his kitchen and dining room and the mosquitoes out of his bedrooms is not a safe person to patronize. Shallow wells in close proximity to outdoor toilets are also dangerous.

The summer days are here. Take good care of your ice box. Keep it clean and sweet all the time. A good way to do this is to wash it, say, once a week with boiling water containing a little soda. Also be careful to keep it free from stale and decaying foods of every kind. Scrupulous cleanliness is the only way to avoid the danger of ptomaine poisoning and even the lesser intestinal disorders that are caused by eating soured, stale and partially decayed foods.

When listening to advice from a mother who tells you that she has buried three children and knows something about raising babies, better find some mother who has her children still with her and let her tell you how she saved them.—*N. C. State Board of Health.*

Senator Works, of California, has introduced an amendment to the Constitution of the United States, prohibiting the manufacture, sale, or importation of distilled alcoholic liquor except for mechanical, scientific, or medical purposes. This would allow the use of beer and wine.

Subscribe for The Christian Sun.

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

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Amount brought forward ..		$1,751.21
DUES.		
Carrie Dunn	.10	
Bessie Dunn	.10	
Roy Dunn	.10	
Floyd Dunn	.10	
George Dunn	.10	
Helen Scholz	.35	
Herbert Scholz, Jr.	.30	
Elizabeth Scholz	.30	
Jessie Lee Scholz	.30	1.75
MONTHLY S. S. OFFERING.		
Wentworth	1.50	
Timber Ridge	1.50	
Pleasant Grove, Va.	2.00	
Wake Chapel	3.00	
Morrisville	2.00	
Auburn, N. C.	.71	
Linville	.45	
Rose Hill, Ga.	1.76	12.92
SPECIAL.		
Mrs. Bettie Cates, on support of children	3.00	
New Hill Collection	13.06	
P. R. Perry	1.00	
W. H. Hall	.50	17.56
		$1,783.44

It was my privilege to be with Rev. J. S. Carden and his good people at New Hill last 4th Sunday. The occasion was Children's Day. A large crowd and a very pleasant day's service, indeed. The choirs of New Elam and Christian Chapel took part in the music and, to say it was grand would not express it. Bro. Carden preached at 11:00 o'clock, and I at 2:00; at which time I presented the needs of the Orphanage and received a liberal response, as you will see in the report.

We have a better showing, this week, in the amount of dues paid. I wish more of the children would become interested.

One is making application for a Mite Box. That gets the "ball to rolling"; now who else think they would like to have one.

Mr. Woodard reports about seven tons of hay (vetch and oats). And, we have, in the garner, 266 bushels of wheat. This is just about enough wheat to do us nine months. We will need 100 bushels more. Now, I would like to make this suggestion: while those of our country churches have their wheat put away, nicely, for their use, it would be easy for them to make up this amount for the Orphanage.

They can do this and never miss the wheat from their garners. One of these churches has already a number of bushels of wheat promised—this is one of the churches that is standing to us all the time—and we hope to be able to go for it in a short while.

The Sunday school at Ingram, Va., having assumed the obligation of caring for a child, sent this week, 3 dresses, 1 pair shoes, 1 hat, handkerchiefs, hose, 2 skirts, 10 yards of cloth. Besides this, they send two dollars each month. Some other school might do this well.

VACATIONS.

That summer is no more a dream, but a reality, admits of no argument. This is the time when many of our busiest folks are seeking rest. Hence they are missed at Sunday school for they are away on a vacation. When this is the case we have smaller collections for the Orphanage; and we would remind the good people that the needs here are as great now as when the school is full and money is plentiful. Now, would it not be the thing to do, before you are away for the vacation, to take a special collection and send to us that our expenses may be met? It might help you enjoy your vacation more and the rest be more refreshing. The very fact that we have done great things should be a stimulus to inspire us to greater ones. Do this next Sunday and send it right along, remembering that food clothing and everything the children get is furnished them by freewill offerings; and, our only aid is the church.

E. M. CARTER, Supt.

Macon, N. C., June 24, 1913.

Dear Uncle Emory:

Here we come with our five months' dues ($1.25). We are enjoying our rest and freedom, and all the delights of summer—fruits, flowers, and song of birds. What has become of all the cousins? We miss their letters in The Sun. Think we will have to have a general rally.

Well good by till November.

With best love,
HELEN W. SCHOLZ,
HERBERT SCHOLZ, JR.,
ELIZABETH SCHOLZ,
JESSIE LEE SCHOLZ.

Now, isn't that fine, to have so many good things? You make me hungry. Yes, I think a general rally would do us good. I wonder if we can't have a homecoming.

Lawyers, Va., June 23, 1913.

Dear Uncle Emory:

We thought as so few cousins wrote last week that we would write this week. Hope more will write soon. We are going to have Children's Day Thursday at the church. We attend Sunday school at ———. Enclosed you will find 10 cents for each of us. Wishing you all much success for the Orphanage.

Fondly,
CARRIE DUNN,
BESSIE DUNN,
ROY DUNN,
FLOYD DUNN,
GEORGE DUNN.

P. S. Send me one of your Mite Boxes and I will get what I can for you. CARRIE D. DUNN.

I am glad you are so thoughtful and wish many others could realize how much this Department needed. Carrie, you are the first to ask for a Mite Box. I hope you will have much success.

"THE WORDS OF MY MOUTH."

At a meeting of railway secretaries of the Young Men's Christian Association, one man spoke of the boys who play about the railway yards, and how their lives are influenced by the words they hear the older men use. He told the story of a great tree that, when it was cut down, showed near its heart the scars that had been made upon it while it was yet a sapling—scars that must have been made by an Indian Tomahawk, for the tree was well-grown when the first white men came to this country.

"Even so," he said, "I bear in my own heart the scars of words that I heard while I was a child. I would give much to be able to obliterate them. I can remember the day, the spot and all the circumstances when I first learned the meaning of the words that, although I have never uttered them, come often to my memory and almost to my lips. Whoever thus stamps an evil word in the memory of a boy does him a lifelong injury. Again and again I pray that the words of my mouth and the meditation of my heart may be acceptable in God's sight."

The discussion that followed showed that others had had the same experience. Every one who spoke agreed that men who work in any capacity upon the railways ought never to forget the presence of boys who like to be about the cars, and who learn good or evil from the words the men speak in their hearing.

We are beginning at last to realize the abiding influence of mere words. Instead of being easy to forget , they are as nearly immortal as anything human can be. Lincoln said at Gettysburg that the world would little note nor long remember what was said there, but that it would never forget what the soldiers had done there. Lincoln was mistaken. His words at Gettysburg will be remembered and cherished when it may be necessary to add a footnote to the address to explain in what war the Battle of Gettysburg occurred.

Words good or bad, have an immortality of their own. We do well to pray both for the words of our mouth and the meditation of our heart.—*Exchange.*

By executive action the Wilson administration has placed meat and meat food products under the pure-food law, which will make manufacturers of such products comply with the food and drugs act as well as the meat-inspection laws. Unwholesome, adulterated, or misbranded meat or meat-foods make those responsible liable to prosecution.

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—*M. Guyon.*

THE YOUNG PEOPLE'S CONVENTION OF THE VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE.

The above named Convention met at Timber Ridge, Hampshire Co., W. Va., June 11, 12 and 13. The Convention was called to order by the President, J. C. Bradford.

The following ministers were enrolled: W. T. Walters, A. W. Andes, R. L. Williamson. The following churches were represented by one or more delegates: Antioch, Bethlehem, Concord, Leakesville, Linville, New Hope, Winchester, Timber Ridge. There were present three S. S. Superintendents, thirteen S. S. teachers, two Presidents of C. E. Societies, two Presidents of Young People's Missionary Societies, and four delegates from C. E. Societies.

The Welcome Address was delivered by R. A. Larrick, to which response was made by Pres. J. C. Bradford.

The Annual Address was delivered by Rev. A. W. Andes.

'Echoes from the Va. State S. S. Convention'' was the subject of a short address by Rev. A. W. Andes.

Mrs. W. T. Walters read a paper on ''The Essential Qualification of a Good Teacher.''

Rev. W. T. Walters made an address on ''The Spiritual Development of the Child.''

The subject of ''Temperance'' had been assigned to Rev. H. C. Moore, but as he was absent it was discussed by several of those present, among whom was Prof. B. F. Sine, who had just been invited to a seat as a deliberative member.

Alva C. Richards of Winchester was elected to deliver the next Annual Address, with E. L. Depoy of Linville as alternate.

The Convention ordered $12.35 set aside to be used in having our minutes printed in a Sunday-school and Christian Endeavor Handbook to be gotten up by the Sunday school and Christian Endeavor General Convention, and to contain the minutes of the S. S. and C. E. General Convention, and the minutes of all the Conventions in the South if they will co-operate. However should the proposed Handbook not materialize then the $12.35 is to be used in having our minutes printed as heretofore.

The session Thursday night was taken up in listening to an excellent sermon by Rev. R. L. Williamson.

''Some Practical Phases of Christian Endeavor Work'' was discussed by Rev. R. L. Williamson.

''How to Keep up the Interest in Christian Endeavor Work'' was the subject of an address by R. A. Larrick.

It was ordered that hereafter in lieu of reading the reports from the various Sunday-schools and Christian Endeavor Societies the secretary shall make a statistical table and post it during the ses-

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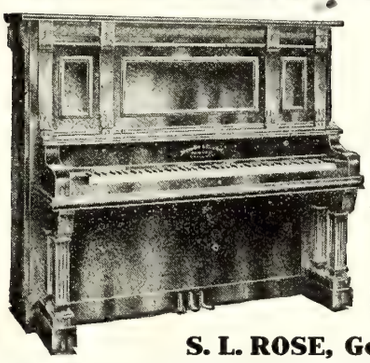

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sion of the Convention.

The following officers were elected for ensuing year: Pres., J. C. Bradford; Vice-Pres., Roy Hosaflook; Sec., A. P. Liskey; Asssistant Sec., Geo. Mayes; Treas., R. A. Larrick.

Rev. A. W. Andes delivered an address on the subject "What We Should Do in the Mission Cause."

The Constitution was amended, changing the name of the Convention from Young People's Convention to Sunday-school and Christian Endeavor Convention, in compliance with the request of the General Convention held at Burlington, N. C., May 28-30. The membership of the Convention consists of the Christian ministers belonging to or having work within the bounds of the Conference, S. S. superintendents and teachers, presidents of C. E. Societies, and delegates elected by the above organizations on a basis of one delegate for every twenty-five of their enrolled membership, provided that each local organization shall be entitled to two delegates. All the officers of the Convention shall be elected annually. Standing Committees are done away with, and in their stead shall be elected annually Department Secretaries in the following departments: Christian Endeavor, Normal and Teacher Training, Organized Classes, Home Department, and Cradle Roll. The Program Committee shall consist of the President and Secretary, and one other to be chosen by them. Every organization connected with the Convention is asked to contribute two cents per member annually upon its entire enrollment for Convention expenses.

The Treasurer was authorized to pay the membership fee of $5.00 to the Conference Missionary Association, and to pay $10.00 to the work of the S. S. and C. E. General Convention.

Rev. John H. Barney of the Ray's Hill and the Southern Pa. Conference was present during the Convention, and often contributed to the worth of the Convention by his timely admonition and advice.

There is some evidence of growth in interest in the Convention, and in the work all along the line. Yet some of our churches and people have not seemed to fall in line as they might. As the influence of the Convention widens and deepens throughout the bounds of the Conference we shall expect to see them falling in line. The Convention is attracting more attention each year, and is making itself felt more and more in our work.

The Convention will meet next year at Leaksville, Wednesday, Thursday and Friday, including the second Thursday in June.

A. W. Andes, Assistant Sec.

It takes a quick-witted man to know when to say nothing.

A BOOKLET.

Atlanta, Ga., June 26,—In the effort to encourage Southern farmers to raise more hogs, the Southern railway, through its Live Stock Department, has issued a booklet entitled, "Hog Productions and Conditions for Success in the South," a copy of which will be furnished on request by F. L. Word, Live Stock Agent, Atlanta, Ga.

The booklet contains much practical and valuable information as to the care and feeding of hogs, selections of breeds, treatment of diseases, and cutting and curing meat. Chapters on each subject have been supplied by experts.

That the South consumes more pork and raises less than any other part of the United States despite the fact that pork can be produced more cheaply in the South than in the North or West, is a well known fact and a condition that greatly impedes the progress of the section. The longer open season and the great variety of food crops at his command give the Southern farmer the opportunity to make more money raising hogs than is possible in any other territory.

The Live Stock Department of the Southern Railway devotes its efforts entirely to stimulating interest in live stock raising in the territory along the Southern Railway and the services of its experts are available without charge of any kind of any farmer or other person interested in live stock.

GRANDPA'S BIBLE.

Little Mary wanted to learn her Sunday-school lesson. It was Saturday afternoon and the time was passing; but she had been busy with her doll's dress and the lesson was yet unlearned. At length her older sister took a Bible from the bureau and said:

"Come, Mary, I will help you to learn your lesson, and you can go back to your play."

Mary came to her sister's side ready to begin her lesson when she suddenly began:

"Sister, let us study it out of grandpa's Bible."

"But what difference can it make?"

"Why, grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary, they are just the same exactly."

"Well," replied the observing child, "I really think grandpa's must be more interesting than yours; he reads it so much more."

There are a good many young persons who would do well to get a look at grandpa's Bible. Possibly if they would look at it carefully they would find something in it that they have never found in their own, and if they would pray as a Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law," they would find a blessing in the Word of God such as careless readers never discover.—*Little Christian.*

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FROM THE TYROL.

A most gracious letter from a loyal friend of our work, well known to thousands of our readers, Mr. John L. Stoddard, says: "It is inconceivable that the precious quality of mercy and kindness is not more valued. No child or man can be made gentle, compassionate and merciful to the animals around him, without bringing him measurably nearer to the divine ideal. If one is kind, and considerate of the dumb beasts, he will almost certainly be so to his fellow-men, and that is at least one half of the commandment of Jesus. . . . In confronting the sufferings of helpless children and animals on this blood-stained planet, one meets the most awful and mysterious problem ever presented to him."

A volume of rarely thoughtful and beautiful poems came a little time ago from the pen of this lover of all sentient life. They ring with the musical note of genuine poetry and breathe the spirit of the widest human sympathy. Mr. Stoddard speaks of his home at Meran, as "that pocket of Tyrolean sunshine."—*Our Dumb Animals.*

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No. 38	11:35 a. m.
No. 66	12:05 p. m.

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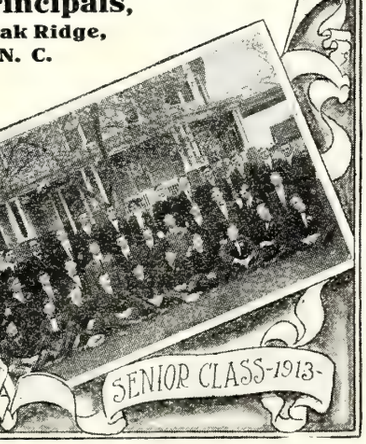

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The J. Van Lindley Nursery Company, well-known nurserymen of Pomona, N. C., are giving away 10,000 copies of their book "How to Plant and Grow Fruits and Ornamentals." The forty pages of this book are chock full of valuable information on the care of fruit and ornamental trees, shrubs, vines, etc., and besides giving sound methods for making the orchard and garden produce more, illustrates many economical ways to add beauty and attractiveness to the home by the artistic arrangement of ornamental plants, etc. It answers nearly every question necessary to be known in successful flower, fruit and lawn culture. Write for free copy at once, before the edition gives out. J. Van Lindley Nursery Company, Box 207, Pomona, North Carolina. Advt.

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SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

Rates in same proportion from all other points.

For detailed information, schedules, Pullman accommodations, etc., ask your agent or communicate with.

J. O. JONES,
Traveling Passenger Agent,
Raleigh, N. C.

The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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Six Months ..... .75
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Discontinuance: The paper will be sent until ordered discontinued.

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Application for admission as second-class matter at the Post Office at Elon College, N. C., applied for.

MARRIAGES

Barbour-Rich.

Elon College, June 26th. At 8:00 o'clock this evening Mr. Hugh Lane Barbour and Miss Bertha Rosebud Rich were united in marriage by Rev. J. W. Patton.

Under the direction of Mrs. J. O. Atkinson and Mrs. Patton, the spacious double parlors at Dr. Atkinson's were beautifully decorated. The nupial vows were there taken under the arch prepared for that purpose.

Mrs. Patton played Lohengrin's wedding march as the bridal party entered and the wedding march by Mendelssohn as a recessional, and soft music during the ceremony.

The party entered, led by Miss Virginia Rich, the bride's sister, followed by little Gwendolyn Patton and Master J. Oscar Atkinson, Jr., as bower girl and ring bearer, the former strewing flowers and the latter carrying the silver platter containing the ring.

The bride wore a beautiful gown of white meslin.

The number of useful presents attested the high esteem of the large company who attended the marriage.

They left on the west bound train at 9:27 P. M. They are to make their home in Greensboro, N. C.

J. W. P.

Robertson-Pitt.

Rev. J. Callaway Robertson, pastor of the Oxford Methodist church, Suffolk, Va., and Miss Mary Lou Pitt, of Chuckatuck, Va., an Elon College graduate, and for several years a teacher in its music department, were happily married in the home of Mr. and Mrs. H. M. McAlister, Lumberton, N. C. June 26, 1913. Miss Maggie Pitt, sister of the bride, was maid of honor; Mrs. H. M. McAlister, formerly "Miss Ramsay" of Elon College, was dame of honor; Mr. E. M. Hastings, of Ashland, Va., was best man; and the bride was given away by Mr. H. M. McAlister. Just before the bridal party entered, Misses Linda Barnes and Ethel Clements sang "My Dear One." The bridal marches were rendered by Mrs. E. M. Hastings. The bride wore a traveling suit of dark blue, and carried a prayer-book; the maid of honor, white embroidered voile with white picture hat, and carried white carnations; the dame of honor lace robe of apricot satin with white picture hat and carried cream roses. The color scheme was white and yellow, yellow daises, gladiolas and potted plants being used. Receptions were tendered the bride and bride's maids Tuesday at noon by Mrs. E. L. Holloway; Tuesday afternoon by Mrs. T. A. McNeal, Jr., and the entire bridal party Wednesday evening by Mr. and Mrs. H. M. McAlister. The magnificent colonial home of Mr. and Mrs. H. M. McAlister was joyous and beautiful with its gracious hospitality and the marriage was as happy as generous friends and united love could make it. Mr. Robertson is a popular minister in Suffolk and the bride has been for some years one of Elon's most efficient and beloved teachers. The souvenir ring ceremony was; used by the officiating minister, The Sun's Editor. J. O. A.

Hall-Farmer.

Pleasant Grove church, Halifax Co., Va., was the scene of a happy marriage at high noon June 24, 1913, when Alonzo Cleveland Hall led to the altar Macie Virginia Farmer. The attendants were Nannie B. Farmer, maid of honor, Mr. Arnold Hall, best man; Roy Lovelace Wilson, Claude Fonville, Burlington; Nannie D. Wilson, Elon College; Vitus Holt, Burlington; Bessie McPherson, Burlington; Charlie Powell, Halifax Co., Va.; Mary L. Foster, Burlington, Charlie B. Lovelace, South Boston; Lila Newman, Elon College; John Farmer, Halifax Co., Va.; Maude Pritchard, Chapel Hill; Joe Farmer, Halifax Co., Va.; Ollie Hall, Burlington; Frank Farmer, Halifax Co., Va.; Carrie Boyd, Halifax Co., Va.; Willie Hankins, South Boston,; Edna Greenwood, Vernon Hill; Wilson Farmer, Crewe; Ruth Hall, Burlington; Willie Greenwood, Vernon Hill. Miss Lizzie Boyd sang "O Promise Me," and Miss Mabel Farmer played the marches. The father of the bride, Deacon D. S. Farmer, Trustee of Elon College, gave the bride away, little Miss Tune, a perfect fairy for beauty, was ring bearer. The bride wore crepe de chine over chamuse, with bridal veil and carried a shower bouquet of carnations and sweet peas; the maid of honor blue chamuse in train, the bride's maids white lingere dresses with hats to match trimmed in sweet peas. The church was elaborately and beautifully decorated. An ante-nuptial reception was given the bridal party at the home of the bride on the evening of the 23rd and the merry hours amid music, games, flowers and dainty refreshments passed off all too quickly. The bridal presents were costly and abundant. The souvenir ring ceremony was read by the Sun's editor. The bride and groom are well known to Sun readers, are graduates of Elon College, and the groom of Columbia University, N. Y., also, and are exceedingly popular.

J. O. A.

DEATHS

Tatum.

Little John Morris Tatum was born December 31, 1912, and died May 26 1913. He was a bright, strong, well grown child and was the joy and pride of loving parents and little brothers and sister. While sleeping this fair child by some movement pulled the large pillow, which held the fly netting over his face and was smothered to death; but in death as in life he was beautiful and child-life, though short, has left its impress and has gone to Him who said—"Suffer little children to come unto me." The many friends of Bro. W. A. and Sister Irene Tatum, the fond parents, join in heart-felt sympathy for the loss of this fair child. Burial services by the writer from the home near Disputanta, Va., May 27, 1913, in the family burying ground.

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., JULY 9, 1913 NO. 28

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Self-Condemned.

A man was on trial in New York recently for stealing a package from an express company. "I was given the package by the company's agent to hold, and when he turned his back I walked away with the package." The prosecuting attorney without calling a witness said to the prisoner, "Look into the face of your judge and see if you think he believes your statement." The prisoner obeying and seeing the just, steadfast eye of the judge on the bench, said, "I plead guilty." So likewise when we stand before the Judge of all the earth, the One steadfast and all-seeing eye, no further witness, attorneys or jurors will be necessary, and the guilty will acknowledge his guilt, and, self-condemned, will accept the verdict as wholly and absolutely just. Psa. 9:8, "And he shall judge the world in righteousness, he shall minister judgment to the people in righteousness."

Unfulfilled Prophecies.

Various prophecies in Scripture were fulfilled in the coming of Christ to the world, but not all. There were many prophetic visions and declarations that looked far beyond the coming of our Lord to the world, and are yet unfulfilled. One of the notable ones is Jer. 23:3, 4: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; * * * * and I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." The remnant driven into all countries (the Jews) have not yet been gathered, but they will be, for God's purposes and plans work out in the world though they be far off from mortal gaze or comprehension. The Jewish tribes, as well as other tribes of all the earth must be brought to a saving knowledge of our Lord and Savior.

Conventions.

The pilgrimage across the continent to Los Angeles by the Christian Endeavor hosts for the 26th annual International Conventions calls to the fore the fact that more people will go further for their religion than on any other account whatsoever. There are political conventions, labor conventions, manufacturer's conventions, and all the rest, calling together their thousands, but Christian Endeavor and Sunday-school Conventions call together their tens of thousands. There have been as many as 56,000 persons present at one Christian Endeavor Convention. And individuals journey across the continent at their own expense for the joy and satisfaction of attending these Christian gatherings. We sometimes get it, altogether erroneously, in our heads that religious assemblies are the most poorly attended and poorly conducted of all assemblies. The exact opposite is the true status of affairs.

The Sunny Side.

Many will not agree with ex-President Taft in his religious views, nor subscribe to his doctrinal nor political creed, but all will applaud him for his happy, hopeful, cheerful disposition, and his ability to smile and look on the sunny side. At the Yale Alumni banquet Mr. Taft is reported as saying, "It has been a great comfort to me to be next to the President of Princeton. I went to Princeton when President of the United States to help inaugurate a President of Princeton, and, some time later, in Washington, I assisted in a similar function with a President of Princeton. You may not believe it, but I had great pleasure at both functions." Mr. Taft has not seemed to manifest the first feeling of resentment to the people who defeated him, nor of envy or jealousy to the President who succeeded him. He was cheerful in defeat and is happy in retirement. In this particular at any rate the defeated chief executive manifest that which Paul called the chiefest of virtues: 1 Cor. 13:4, "Charity envieth not."

Our Brother's Keeper

The courts are constantly driving home the ancient philosophy, the common experience, and the eternal verity that we are our brother's keeper. A plaintiff in court the other day recovered $150.00 damages for a tooth broken in trying to bite a piece of mince pie purchased in a restaurant. The plaintiff claimed that he was lured into the eating place and to purchase the pie by an advertisement over the door reading, "Mince Pies as Mother Makes Them." The pain from the broken tooth and the mental anguish over the insult to his mother's cooking were possibly not compensated even by the award of $150.00, but the court held that the restaurant keeper was responsible for what went into his pies, and that failure to look after his customer's safety was just cause for penalty. The pure food laws are based upon the principle which this court was acting upon, and though ludicrous in its setting is another declaration of the utterance in Rom 14:7, "For none of us liveth to himself, and no man dieth to himself."

Other Friends.

Our heavenly Father so arranged it that we should go, not by companies and communities, but at intervals one by one. Was not this done in wisdom, and in love, so that we might have friends over yonder to attach us to that land and life, as well as some friends here to unite us to this. An elderly Christian woman said to this writer not long since: "I would love very much now to go and join my friends and loved ones on the other side. I have more friends there than I have here, for they have been going one by one since my girl-hood, and most of those I have loved best have already gone. I would welcome the Master's summons to go and meet them just as soon now as He sees fit to invite me up higher." Gradually, by transplanting our loved ones, our Father takes our affections off of things below and centers them on things above. So our Savior, when He had won the affections and admiration and lasting friendship of His disciples said, "It is expedient for you that I go away" (Jno. 16:7. By that He meant they would run faster, steadier, with more safety and zeal the race before them, because He himself had gone on before and would be awaiting them as a dear Friend at the end of the journey.

Comrades and Soldiers.

After fifty years soldiers in blue and gray met at Gettysburg last week. It was a costly experiment. The heat was terrible. The money out-lay was enormous. The veterans, used now to conveniences, comforts and luxuries, many of them, and deserving them all, were put to bodily hardships and endurance. Some died. But the achievements were well worth the price. It was a glorious event, and though purchased at a tremendous expense, is not to be regretted. Far from it. The sentiment of the occasion was sublime. The spirit of patriotism ran to high tide. It was clearly demonstrated that the last vestige of sectional bitterness and of a divided country has disappeared. On the scene of former struggle the men who had opposed each other in deadly combat, not only shook hands, but embraced each other in the mellow light of happy and softened memory. But besides all that former foes, now friends forever, said and did, the reunion was worth its while to evoke the manly and most noble utterance of President Woodrow Wilson, the closing paragraph of which is: "I would not have you live even today wholly in the past, but would wish to stand with you in the light that streams upon us now out of that great day gone by. Here is the nation God has builded by our hands. What shall we do with it? Who stands ready to act again and always in the spirit of this day of reunion and hope and patriotic ferver? The day of our country's life has but broadened into morning. Do not put uniforms by. Put the harness of the present on. Lift your eyes to the great tracts of life yet to be conquered in the interest of righteous peace, of that prosperity which lies in a people's hearts and outlasts all wars and errors of men. Come, let us be comrades and soldiers yet to serve our fellow men in quiet counsel, where the blare of trumpets is neither heard nor heeded and where the things are done which make blessed the nations of the world in peace and righteousness and love."

Northwestern University figures that a college education costing $2,400 increases by a total of $25,000 a man's earning capacity. His increased enjoyment of life and enrichment of character cannot be estimated.

Wellesley College has received $400,000 toward its endowment.

EDITORIAL

A WORD IN SEASON.

A word in season not only saves nine, but often saves a future and makes a career. True there are many words spoken to us that we never remember, but we are what we are today because of words spoken to us by some one or ones. After all words are the weightiest things in this world. They convey ideas, those mysterious indwellers of mind and heart which are the cream, the essence of life. We are ideas, and with the spoken words, the symbol of ideas, we inject our lives into other lives.

Just about this time of year, this most seasonable time then, many young men and young women are forming an idea, creating and cultivating a nation as to their future in the matter of education. "Shall I go to school or shall I not? Where shall I go to school and where shall I not?" The idea is in embryo. It is being born, taking shape, fixing the future, sealing the fate of the one thus debating.

A word in season saves not only nine, it often saves a future and creates a career. Now is the season. This is the day, the hour of opportunity. Every CHRISTIAN SUN reader has influence. All of us have weight with some.

Now is the time to use that influence for weight and worth in the future.

SUN readers know Elon College. They know something of the sacrifice by which it has been brought thus far, the prayers from devout hearts that have ascended, and do daily ascend, in its behalf, the wise and capable Board of Trustees who shape its policies, the efficient and Christian Faculty who daily direct and constantly watch its career and influence, and the hundred and one streams of purity and efficiency that pour into it to make it a Christian and a capable college.

President Harper is now, today, every day, pouring into the volume of its life his own life, his manly energy, his Christian zeal, his wise, consecrated scholarship, his prudent, safe and sane, management. It behooves every friend of the Institution we love, and which well deserves our love, to speak a word for the College now, help Dr. Harper in his stupendous and his most meritorious task of making Elon College the equal of the best institution of higher learning in all the land. CHRISTIAN SUN reader, think for a moment over these things, and of what it may mean in future for you to influence a boy or girl to go to Elon College to share its benefits and receive its blessings. Speak the word in season. Now is that season.

A word in season saves nine, and often saves a future, too, and creates a career.

This is a worthy matter to engage our serious and sober thought. If there be any virtue think on these things.

HIS BEST "PROFESSOR."

Violent winds that bend the giant oaks hither and thither serve, by such process of exercise, to send the roots deeper into the soil and so strengthen instead of weaken the trunk of the blown tree. In similar figure Martin Luther declares he was fitted and strengthened for his great task in life. "It was my temptations and corruptions that best prepared me for the pulpit. The devil has been my best professor of exegetical and experimental divinity. Before that great school master took me in hand I was a sucking child, and not a grown man. It was my combats with sin and with Satan that made me a true minister of the New Testament. Without incessant combat and pain and sweat no ignorant stripling of a student ever became a powerful preacher."

Sin and Satan have their place in the economy of grace, as the howling winds, the furious lightning, and the beating tempests. These are to tempt and test and try the weak to see if they are able to stand, and if they stand, to give them strength and sympathy and safety. Everyone who, being tempted, resists, becomes stronger to do, to dare and to resist. God is doing all He can with the forces of evil, even as with the forces of good, to make us all stronger, better, mightier creatures in Him. We will see one day, even as Luther saw in his mature years, that temptation resisted is our best teacher. We shall, therefore, not despair nor become alarmed when temptation and trial come, but shall live bravely in the hope that a brighter hour and a stouter heart are in the future for us.

RECOLLECTIONS.

Our beloved brother, Rev. David E. Millard, D. D., sends us from his home in Portland, Michigan, a letter marked "personal" but we are willing to violate even the laws of friendship to give our readers the benefit of what he writes. It is so full of suggestion, of tender memories and valuable facts that we are not justified in withholding it and shall crave our brother's forgiveness when we meet again:

July 1st, 1913.

Dear Brother Atkinson:

Sixty-one years ago to-day—July 1st, 1852—I received my certificate as a graduate from the Meadville (Pa.) Theological Seminary, and entered at once upon the work of the Christian ministry, to which my life has been devoted ever since. Not a member of the class of '52 except myself, is now living. All of the class of '53 are gone, and of the class of '54 only one—the Rev. George G. Withington, of Massachusetts, remains on the field—the others have all "entered unto their rest." Truly God has dealt kindly with me in sparing me so long to work in His Vineyard. Among my associates, while at Meadville, I recall with pleasure the names of J. R. Hoag, Wm. Bradley, A. S. Dean, T. M. McWhinney, Tyler C. Moulton, B. S. Fanton and S. A. Hutchinson; all faithful ministers of the Christian denomination, who having finished their work, have gone to the "Home over there"—

"Where rivers of pleasure flow o'er the bright plains
And the glory of noontide eternally reigns."

More than one hundred others of my associates in the Christian ministry, fifty years ago, are on "the other shore," where, by the grace of God, I expect to join them soon. The principles of the Christians never seemed dearer to me than they do to-day; and the work and office of the ministry never more inviting. Our schools and colleges and our religious publications, are of the progressive type, and are doing noble work for the cause we love. I still read The Christian Sun, as I have for many years, but never with such interest as I read it now.

Sincerely your brother in Christ,
DAVID E. MILLARD.

THE PRICE OF BLOOD.

In a Young Men's Christian Association building in New York the other day was posted an advertisement offering twenty-five dollars a quart for good, pure, human blood, with a bonus provided the operation of transfusion was successful. Several offered their blood at the price named, that of a Western athlete being accepted. It has long since been established that there are certain diseases which cannot be healed except by the infusion of the uncontaminated blood of man. So likewise was it established by indisputable testimony centuries ago that the disease and pollution of sin could not be wiped out save by the power of the blood. Heb. 9:22, "Without shedding of blood is no remission."

Archdeacon Hudson Stuck, with three companions, reached the highest point on Mt. McKinley on June 7.

NOTES AND PERSONALS.

—Rev W. L. Wells, Columbus, Ga., writes June 30th: "We are in the midst of a good revival. The Lord is blessing us. Will write more about it later."

—Dear Doctor Denison, of Norfolk, has our sympathy in the illness of his little daughter from typhoid fever, and we sincerely trust the recovery may be speedy. We know what the weeks of anxious waiting by the bed of a loved one burning with the slow cruelty of typhoid fever means.

—Rev. H. E. Rountree, Pastor First Church, Greensboro, held special services, of a patriotic nature, for married men at 11 A. M. last Sunday. His theme was "The Test of National Righteousness." There was special music. In the evening the services were 45 minutes long only, as advertised in the papers, and the preacher's subject was "Mountain Reflections of God."

—Bro. J. W. Payne, Corbin, Ala., writing to The Roanoke *Leader* of July 2nd, says: "This writer, his wife and daughter attended the meeting of the Missionary Association of the Alabama Christian Conference at Antioch, four miles south of Roanoke, Saturday and Sunday. We had a splendid session." This Conference has a mission rally day once a year, and is working along right lines.

—We are in receipt of "The Challenge of Social Service," a booklet of 80 pages, containing six of the notable addresses delivered at the Southern Sociological Congress at Atlanta, Ga., April 25-29th, 1913. The Congress is getting out, in book-form, all the addresses delivered at the meeting named, under the caption, "The South Mobilizing for Social Service." This organization appears to us to be doing some very valuable work along a much nedeed line, that of calling attention to and studying analytically, social conditions in the South that need improving. The booklet to hand is a valuable publication and shows that men of merit are behind this movement.

—Though our brother, Dr. A. W. Lightbourne, Dover, Del., has been in impaired health, he remains resourceful, active and vigorous in prosecuting his work, as is evidenced by The *State Sentinel,* of Dover:

Twilight services will commence at the People's Church on Sunday evening, July 6, with a sacred concert. An excellent program consisting of solos, quartettes and choruses, is being arranged, with a number of new selections for the choir that are of a most pleasing character. The music will be up to the usual high standard of this organization. Special rehearsals are now being held.

On Wednesday evening of next week a social will be held in the assembly room of the church, and everybody is welcome. Refreshments will be served. The ladies of the Lend-a-Hand will have charge.

Regular services on Sunday with preaching by the pastor at 10:30 and 7:30 in the evening. Song service in the evening. Morning class at 9:30 led by Mr. Stevenson.

—Rev. A. C. Dixon, of Cleveland Co., N. C., now pastor of the Spurgeon Tabernacle, London, England, is on a month's visit home. Dr. Dixon's theology is of the old type, and he preaches the gospel of the Bible as he finds it there. He believes that the trend of thought now is back to the Bible. He has not found any word that Jesus ever discounted by any subsequent thought advanced by any man of science. "The preachers who are preaching the Bible and 'Christ and Him crucified,' are holding their congregations," Doctor Dixon said last night, "and those who have been preaching the other kind of stuff are losing out." "I am going back to Cleveland where I anchored my faith years ago," he said. "There are many things in common between us. I want to be back there where we think of God alike. We may not have been reading

the same things all the time, but we have something alike in God."

—After a brief illness from paralysis Mrs. C. A. Boone (or as hundreds affectionately called her "Aunt Mollie") fell peacefully and sweetly on sleep at her home here, Elon College, last Saturday night and was buried in the cemetery here Monday, July 7. Sister Boone had not finished her work on earth, but had begun it so well and carried it forward so nobly that scores whom she influenced for righteousness and truth will carry her earthly work forward, and so, in completing that which she had so well begun, will pay tribute to her beautiful and unselfish Christian career. Her sons are men of Christian character and influence, her daughters women of exalted piety and thorough consecration, her husband a preacher of righteousness and a true father in Israel. Her influence was all for good, and the community in which she lived is the poorer for her going. Dear Bro. Boone and the other sorrowing ones have the sympathy of a host of friends, and the banks of flowers on mother's grave do but symbolize the fragrance of this life whose sweet influence shall abide the passing years.

A FEW REMARKS.

—Heavy fighting the past few days has been reported between Servians and Bulgarians, the latter having an army of 100,000 men and the former 80,000. The line of battle extended 50 miles. Peace between Bulgaria and Servia seems remote as their differences have grown wider daily.

—We come year by year to a sane "Fourth" of July, but we are a long way from safety yet. There were 41 fatalities reported from various parts this year, the same number as reported last year. It is the irony of fate that more people have lost their lives celebrating the outcome of our Revolutionary War than were killed in that famous seven years' struggle for freedom.

—Racing to break the world's record in a 200 mile automobile run, Harry C. Knight, of Indianapolis, going at the rate of 70 miles an hour was thrown from his car when it blew a tire and instantly killed on the race track at Columbus, O., July 4. The temptation to go faster in this world than common sense and the law allow has lured many a man to his grave before his day.

—The search and seizure law in this State is in operation, when an officer who cares will operate. "Suspecting" that 144 pints of booze were in three express packages directed to three men at Louisburg recently, the deputy at that place seized the package at the express office and issued warrants for the men the packages were addressed to. The "suspicion" was well founded and purchasers and express company had their trouble for their expenses.

—We are in receipt of an invitation from the Faculty and Senior Class of the Appalachian Training School, Boone, N. C., to the commencement exercises July 11th. There are fourteen members in the graduating class. It has been said, and we give it approval, that this school does more for the State than any institution under its patronage—for the amount of public funds given it. Miss Bettie Stephenson is a member of the faculty and Elon College has liberally supplied members of the teaching force from time to time.

—In an address before the veterans in their reunion at Gettysburg last week Governor Cox of Ohio said he believed the time had come when the United States government should take care of those who wore the gray as it did those who wore the blue; that there were more Soldiers' Homes in Ohio now than were needed by federal veterans and he was willing to turn over one of these homes for the use of North Carolina confederate veterans. Whether this wish shall materialize or not, the sentiment expressed by such authority is *worth* thinking over. We have indeed come upon a better time, and the sectional prejudice of former days has passed away forever.

THE DANCE-HALL EVIL.

The Bureau of Social Hygiene, of which John D. Rockefeller, Jr., is chairman, in its first report on vice conditions in Manhattan, gives considerable attention to the dance-hall evil. The following paragraphs are quoted from Mr. Kneeland's report:

"The public dance hall was found to justify the worst that has been said of it. Of seventy-five dance halls reported, only five were characterized by the investigators as decent. Nor are these dances attended only by hardened profligates. Young girls, some innocent, others, if not wholly innocent, at any rate not depraved, and young men, not yet altogether vicious, attend the gatherings in search of amusement and change. Many are innocent working girls who seek legitimate recreation. The sinister element in attendance is the hired cadets who attend with the cold-blood purpose of finding new subjects of debauchery and of subsequent exploitation for gain.

"These agents of commercialized vice are usually well dressed, well mannered, and introduce themselves easily and politely to strangers. They often pretend to love at first sight and exhibit marked devotion, by which the girls are deceived, and to which they often yield. When the debauchery of the girls is accomplished, they are put on the street, and their ruin is complete."

Is this not a place where the Church may step in? For what is true of Manhattan is probably true of most cities in the country. The Church can help close such places. Can the Church not go further, and help provide healthful recreation and amusement as a substitute, either directly or indirectly, by helping to further such substitute as may be provided by the city? The providing of proper recreation and amusement is one of the main offices to which various city morals commissions are giving their attention.

READY TO ENJOY.

"I used to pray only for strength for the day—strength to do its duties, bear its burdens, and resist its temptations," said a lady in middle life, "but now I ask quite earnestly that I may be ready to appreciate its blessings and enjoy every sweet and pleasant thing that comes into it. We miss so much of what life should be—of what God intends it to be—by not being ready to enjoy what He gives."

We are all eager for happiness, for some great, satisfying draught that we vaguely hope may come somewhere along the way, but meanwhile each day offers its tiny golden cups of sweetness that we too often forget to taste. The pleasant morning hour on the piazza, the unexpected call, or letter with its note of good cheer, the delightful ride that circumstances unexpectedly slip into a busy day, the glory of sunrise or sunset—all these and their like are as much a part of the day God ordains as any work that comes into it. They are sent for our cheer and comfort, and learning to recognize them as they come, and to enjoy them to their utmost, is as much a means of grace and growth as any other duty faithfully done. The Father who cares for our holiness cares for our happiness, also, and sends into all the common days these gifts for our enjoyment. But learning to enjoy is, strangely enough, one of the lessons we are slow to learn.—*Forward*

PROVERBS OF A YOUNG LAYMAN.

He who serves God deserves good.

Preach the Word, not simply words.

Let every man love himself—wisely but not too well.

Temper is the one thing a man cannot get rid of by losing.

The English language is rather to be spoken than the English slanguage.

Some men pray for a blessing and then do not recognize it as a blessing when it comes.

Pray today and do today. There is time enough tomorrow to pray for tomorrow's doing.

The hypocrite is the sort of man who gets mad at prayer meeting if he isn't called on to pray.

The man who prays because he thinks he must pray eases his conscience; the man who is grateful that he may pray, eases his heart.

Man is co-creator of himself with God. To remember his Creator in the days of his youth he must think much of God and much of himself.

Jesus walked upon the water. The man who follows Him may walk upon the water, not miraculously, but by means of boats. Jesus also walked upon the air, when He left this world. The man who follows Him may walk upon the air, not miraculously, but by means of the baloon and aeroplane.—*N. Y. Advocate.*

THE HEALTH OF THE AMERICAN GIRL.

That many girls do not dress sensibly and healthfully is patent to all. Visit the high schools on a zero morning and face the facts. In a room which the janitor finds it difficult to bring above sixty degrees Farenheit, there are dozens of girls clad in lingerie waists, low neck, and elbow-sleeves, minus any undervest except an apology for one made of the thinnest gauze. Their feet are arrayed in low shoes, with embroidered silk stockings. When they leave the school room for home, a thin jacket to match the skirt is donned, and, in some cases, no covering for the head.

The practice of going without suitable headgear is, according to the physician's verdict, causing catarrh and even deafness among our young girls. Consider for a moment the style of skirt which these girls affect. There is the tight skirt which ties the knees together, permitting no freedom of action. Where, I say, are the mothers of these girls, that they are allowed to dress in so unsuitable a manner? It seems to me that our women's clubs, which talk so loudly about reform, could do society a great and lasting benefit by arraying themselves against the styles of dress for women which have been in vogue for so long. If the American mother is a slave of fashion, what can be expected of her daughter —*Margaret Woodward, in Suburban Life.*

BE READY.

In a place in New Jersey the town officers had just put some fire extinguishers in their big buildings. One day one of the buildings caught fire, and the extinguishers failed to do their work. A few days later at the town meeting some citizens tried to learn the reason. After they had freely discussed the subject, one of them said, "Mr. Chairman, I make a motion that the fire extinguishers be examined ten days before every fire."—*Philadelphia Public Ledger.*

Now is a good time to subscribe.

FROM OUR CONTRIBUTORS

THE DEVELOPMENT OF AN IDEA.

(The following is the President's Address, delivered at the Young People's Convention, Burlington, N. C., May the 28th, 1913. Reproduced from notes, which accounts for it being far from verbatim. W. T. WALTERS.)

All men have ideas and men largely succeed or fail in proportion to the effort they put forth to carry out their ideas. The same is true of organizations. Some men and some organizations start out with a wrong idea and make a failure in their endeavor to develop it because of the principle involved, but in the main the organization that labors to carry out its ideas is the one that succeeds.

Different Kinds of Ideas.

I want to class ideas under two heads, viz: Individual and Co-operative. (1) Individual: The sculptor has an idea and with his mallet and chisel labors unaided upon the block of marble or granite until his idea is realized in the figure of a hero or the face of an angel. The painter with his brush and colors transfers the idea from his mind to the canvas in the features of a Madonna or the beauty of a sunset. Robert Fulton, amidst scorn, ridicule and ostracism of his fellow men, worked out his idea of steam navigation, and John Wycliffe, filled with the idea that every man should be able to read his own Bible, made the translation of it into the English language, the great work of his life,

(2) Co-operative: The above class of ideas can be worked out by individual effort without any aid, suggestions or even encouragement from others, but there is another class of ideas which by their very nature cannot be realized without the sympathy and co-operation of fellow laborers. Martin Luther had an idea that a change was needed in the religion of the Catholic church, but others had to see the same thing and believe the same way before the great Reformation could be accomplished. John Wesley had an idea that religion should be experimental, and through the co-operation of others the great Methodist church was founded. Frances E. Willard got a vision of the evils wrought by intemperance, and dominated by th eidea that they could be lessened, set herself to the task of bringing it about. She was discouraged by politicians, by society and by the church, but she persisted in her efforts and gradually others co-operated and the movement grew until the White Ribbon encircles the globe and before its marching army the saloon keeper has closed his shop and the brewer has stopped his fire. Clara Barton thought the condition of prisoners could be made better and, though discouraged on all sides, she enlisted the co-operation of others and the idea grew until the haughty lawmaker listened and the stern commander obeyed and now wherever the flag of war is unfurled, the Red Cross waves by its side and mingled with the rattle of musketry and the roar of cannon is the soothing voice of the Red Cross Nurse as she flits here and there on her errands of mercy.

Francis E. Clark's idea of giving the young people in the church something to do, has through the co-operation of others developed into one of the greatest spiritual forces the world has ever seen.

The Christian Church.

Among the men who had co-operative ideas were James O'Kelley, Abner Jones, Barton W. Stone and others who conceived the idea of a non-sectarian church, broad enough in its fellowship to include every follower of Jesus Christ. Like other movements of reform it met with opposition, but the idea was persisted in and the Christian church came into existence.

Later some one formed the idea of a central organization and out of that movement grew the Southern Christian Convention, the main idea of which was the furthering of the cause of the kingdom of God as represented by the Christian church, but just as around every great idea there are other ideas that are subsiduary thereto, so around this central idea of building up the Christian church are clustered other ideas of ways and means which are subsiduary.

The first of these to be developed was that of publications, and out of that idea grew THE CHRISTIAN SUN, which still shines as an inspiration and help to our southern brotherhood.

The next idea that was found necessary for the success of the new movement was some means of educating and enlightening the members of the new church and especially the ministry, hence the efforts to provide educational institutions. This idea finally developed into the establishment of Elon College, which stands as the pride of the whole brotherhood.

Following this came the idea of enlargement through missionary efforts, both at home and abroad.

The last idea to be developed into a tangible form was the Christian Orphanage, which has become firmly fixed as our charitable institution.

Young People's Convention.

Some progressive men among us conceived the idea of the Young People's convention, the main idea of which was to develop the spiritual life of the church and especially of the young people. The associated or subsiduary ideas were the organization of Bible and Teacher Training classes and of Christian Endeavor Societies. These are the organized forces, which make possible the development of the main idea.

The Work of the Two Conventions.

There is no conflict between the work of the two conventions. The Southern Christian Convention disseminates knowledge through its publications; it plants churches at home and abroad through its missionary efforts; advances the educational work of the church through its college and cares for the homeless at its orphanage.

The Young People's Convention trains workers in both old and new fields through the Christian Endeavor. It enlarges and makes more efficient the Sunday School through its organized and Teacher Training classes.

And thus while the Southern Christian Convention diffuses knowledge, spreads into new territory, cares for the educational interests and provides for the charity, the young People's Convention makes stronger and more efficient that great feeder for the church—the Sunday School—and deepens the spiritual life and trains for more useful service those who enter our churches.

Co-operation.

The idea of the Young People's Convention is a co-operative idea and if it is fully developed it must have co-operation.

It needs the co-operation of the following:

(1) The pastors. They are the leaders and as such they have an influence that will go far towards promoting or discouraging any movement connected with any phase of church work. The work of the pastor is the strengthening of the church and the winning of souls, therefore it is his duty to encourage and aid as far as he can any movement that advances his work. The things advocated by the Young People's Convention have proven their value as helpful methods in church work and as such they deserve the support of the pastor in the local church, the conference convention and the general convention.

(2) Sunday School superintendents, Christian Endeavor presidents, and Sunday School teachers. These are leaders in their various fields and should lend their influence and activity to whatever strengthens those fields.

(3) Church and Sunday School members. Anything to grow must have an atmosphere in which it can grow. It is the work of the church and Sunday School members to create this atmosphere.

The Need.

With the present growth of our church and its interest in Missionary work, we can see that there is a need for more effort and a larger vision. The greatest hope of meeting this need lies in training our young people for the task. Therefore it is our duty as a people to give them every advantage possible.

LITTLE JOURNEYS INTO MISSION LANDS.

(By W. P. Lawrence, Lit. D., Prof. of English in Elon College.)

I. Mexico.

Our first little missionary journey is into the land of Mexico. This is a country just south of the United States. The Rio Grande river forms a considerable part of the boundary. The states bordering on Mexico are Texas, New Mexico, Arizona, and California.

Geography.

Mexico lies between the Pacific Ocean and the Gulf of Mexico and extends south from the United States to Central America. It contains about 750,000 square miles, the greater part of which is elevated above the sea-level from six thousand to nine thousand feet. The border lands along the coast are low, hot and crowded with tropical life. The upland region is possessed of a mild temperate climate. The soil here is fertile but water is scarce, due to light rainfall. The country, therefore, needs a system of irrigation on a larger scale to make it important as an agricultural country.

History.

The Spaniards found a highly civilized race of indians living here in the sixteenth century. William H. Prescott's "Conquest of Mexico" contains many interesting things about these ancient people known as Aztecs. It is also spoken of as the land of the Montezumas, because Montezuma was the Aztec ruler who was on the throne when the Spaniards came, and who surrendered to the Spanish conquerer, Cortez, in 1519. The Aztec empire crumbled like ashes before the superior energy of the Spanish invasion. In 1550 Mexico was added to the other Spanish territory in America under the name of New Spain, and was ruled by a vice-roy appointed by the crown. The name Mexico, now borne by the country and the capital city also, is from the name of an Aztec deity, Mexitli. Though Spain pursued a policy of collecting enormous tribute from New Spain, yet it rose to be the most important of all the Spanish colonies in the world. The Roman Catholic church was given large powers with little restrictions. Aztec institutions were suppressed, and Mexico came to be Spanish. But the spirit of liberty, which set up a republic in the United States, filtered down into Mexico, and after a desperate bloody struggle in which Spain was accused of wanton and heartless cruelty even in war, Mexico won her independence in 1824. Texas was then a part of Mexico, but seceded a little later and won her independence in 1836.

Since 1824 Mexico has been the scene of unsettled government, its history being punctuated by frequent reversions and revolutions. The election of General Diaz to the presidency in 1884 and his continuation in that office for practically twenty-five years gave the country a strong, capable ruler and a stable government. Within the last three or four years the country has turned aside from peaceful, prosperous pursuits, and we have revolution and insurrection without end, and Mexico is making a miserable mess of government.

The People.

James D. Eaton, D. D., a missionary of the American Board since 1882, in a recent account says that there are about sixteen million people in Mexico, one third native Aztecs, or Indians, one tenth white, and the remainder of a mixed race of all hues and colors. Roman Catholic is the prevailing religion, yet it is so infused with heathenism as to be very much unlike the Roman Catholic religion in America or in Europe. The Spanish language is the speech of the vast majority, yet there are twenty or thirty tribes that yet speak their ancient tongues. There are two classes, the aristocratic or ruling class and the peasant or toiling class. The former control the government and the property. The poor class live in huts widely inferior to the average negro cabin. They are not only poor but are ignorant as well. They are the toilers on the vast estates of the wealthy ruling class. The passage of a compulsory primary educational law about the beginning of Gen. Diaz's rule, by which parents violating the law were fined and imprisoned, has set up a tendency to create a respectable middle class, although this law provided only two schools for every twenty thousand inhabitants, one school for boys and one for girls. Higher education is free but not compulsory. The lower class as well as many of the upper class have the reputation of being deceptive and treacherous. John L. Stoddard, in his lecture on Mexico, gives some idea of annoying propensities of the average Mexican when he gives as the reason why the railway companies had no air brakes on their cars that the natives persisted in cutting off the rubber connections of such brakes.

Religion.

The Aztecs believed in one supreme creator and ruler of all things. They had a tradition that their diety was once upon the earth as an instructor in agriculture and other useful arts, that because of cruelty to him he departed in a canoe one day over the eastern sea (Gulf of Mexico) towards the rising sun, and that he would return again. It is reported of Montezuma that shortly before the coming of the Spaniards that he frequently consulted the oracle by which he was informed that the return of the offended deity was at hand and that his empire was at an end. It was on this account that he, on hearing of the arrival of the Spaniards on the coast, sent rich gifts to them hoping to avert, as far as possible, what he fully believed was the impending doom of his people. Thus half conquered through religious convictions the Spaniards found him and his empire an easy mark, which yielded up its authority after a brief struggle of only two or three weeks. His capital city, which was also the center of the Aztec paganism with its vast priesthood of five thousand religious officials, in turn became the capital city of the invader and a magnificent Christian cathedral was built on the spot of the pagan temple in the center of this splendid city. (The Roman Catholic cathedral in the center of the City of Mexico was half a century in building and is one of the most magnificent temples of worship in all the western world.) From this center the Roman Catholic church has held sway over the vast territory of Mexico for nearly four hundred years. It seems to have been so weakened by admixture with the pagan Aztec religion that its vital Christian force is almost entirely lost. A French clergyman fifty years ago, in the time of Maximilian, that unhappy Austrian prince who lost his life in an effort to give Mexico good government, said that the religion of Mexico was more like a baptized paganism than it was like Christianity.

Missions.

The opportunity of the gospel in Mexico, it is evident from the foregoing brief account, is to infuse a new and a better life into that sin-cursed, yet rich and beautiful country. The Roman Catholic church has failed. Perhaps it has done the best it could. The opportunity is now for Protestantism. I believe Protestant missions will save Mexico. The task is a hurculean one. We shall have to encounter the bitter opposition of the Roman Catholic church as well as the strongholds of sin itself. In the murder of President Madero a few months ago, Protestantism lost a friend that could have aided the missionaries materially. January 8, 1912, he accepted a Protestant Bible in Spanish from a committee of missionaries from the Methodist Episcopal, the Baptist, the Presbyterian churches and the American Bible Society, and in his speech of acceptance said: "I am exceedingly grateful for the gift. I hold the same belief as you concerning the value of its principles for the elevation of the people, inasmuch as I am sure that only through Christian morality are the nations uplifted. I heartily congratulate you on the good work you are doing in co-operating for the moral uplifting of the Mexican people. The Mexicans have noble sentiments, and they are good and heroic, they have only lacked enlightenment, and it will be one of my greatest efforts to work for this, so that they may be able to understand the high principles of the Book. Continue your good work and you will thus co-operate with me in uplifting the masses of the Mexican people."

Protestant missions were begun in Mexico in 1870, the American Baptist Home Mission Society being the first to enter the field. Other organizations followed until there are now eighteen American and Canadian societies or churches and one British society supporting the mission work there. These societies have a total of 294 foreign missionaries in Mexico with 529 native workers, ordained and unordained. The gain in missionaries from 1902 to 1912 was from 210 to 294. The increase in communicants for the same time was 4,000 being a gain of 25 per cent., and the gain in adherents was 300 per cent. These facts indicate the rapidity with which the Protestant church can give to Mexico a vital enlightening religion.

AIDS TO GOOD HEALTH.

It is well for us to ask God to spare our lives, and give us good health. It is also well for us to use those aids to life and health which are within our power. It is not consistent in any person to pray God to preserve his life, and grant him good health, yet will not do his best to accomplish these things. A writer in a leading religious paper in New York, says: "Hudson Maxim, inventor and author, celebrated his sixtieth birthday at his home in Brooklyn recently, and gave commonsense opinions on several subjects, especially on the secrets of health and vigor at three score years. He said: 'I never felt better in my life. I think the greatest thing that will give a man longevity is a sense of humor. That, and outdoor life, are pretty good tonics for poor health. A sense of humor gives him a pleasant outlook on life. Instead of a feeling of antagonism to the world, it relieves a man of a good many disappointments. Good humor is a species of good health. Another thing conclusive to long life is a sane philosophy, where one only expects to get out of life what he earns out of it. My mother was an optomist, and I have been one myself for many years. I feel that the world is a great benefaction, and that we ought to be very thankful to be in it to live." There is a great deal of sound sense in those words. They contain much good philosophy. I ask those of my readers who are in the habit of indulging in gloomy words, to put into practice what Mr. Maxim says. Some of you may not be naturally gifted with a sense of humor, but you can get into the habit of being somewhat mirthful. Look at "the funny side of things," and get all of the pleasure that you can from it. Permit me to refer to myself. Although I do a great deal of very sober thinking, yet I give free play to mirthfulness. I enjoy a clean joke. I am often so boyish that I get ashamed of myself. I am past sixty years of age, yet I feel briskly young. I am still full of vigor, both in mind and body. Laugh hard, and live long! C. H. Wetherbe.

SOMEWHAT CONFUSING.

Some years ago, when this scribe was playing editor, an editorial was turned over to a compositor who proceeded to give it a peculiar squint which, when revealed in the proof, was corrected and sent back. The typographical error occurred in the following sentence: "In the civilization of this day, we must face some of the most serious problems." The proof showed instead, this: "In the divilization of this day, we must face, etc.

To be exactly frank with Sun readers, I may say that the compositor's version in that particular instance was not far from expressing what was in the mind of the editor, although he did not want to express it just that way.

In my article for The Sun on "The Church at Prayer," appearing in the issue of June 25th, I am made to say in my opening sentence, "In my former article on this great question of The Prayer Mutiny, I dealt with the *fact*," etc., whereas I wanted to say "Prayer Meeting" instead of "Prayer Mutiny." Some of us are perhaps mutinous enough when we are admonished to pray, but that was not just the thought I wished to express. Again, about the middle of page 7, in the quotation from Jesus concerning our physical needs, instead of "nor yet for your body, what ye shall put on," we read "feed on."

The law of nature speaking to the celular life within the egg, at the bottom of column 2 page 7 reads, "You most love yourself," for "lose yourself."

In the reference to the Lawrence mill workers, the pay is made to appear as more than one dollar per hour for one of the poor workers, whereas it was only about nine cents. Instead of "another for 5 hours, $5.20," we should read "for 57 hours, $5.20." I suggest these corrections for the sake of clearness.

Sincerely yours,
P. S. Sailer.

Lynn, Mass., June 28, 1913.

VACATION WISDOM.

Little Mary went into the country on a visit to her grandmother. Walking in the garden, she chanced to spy a peacock, a bird she had never before seen. She ran quickly into the house and cried out:

"O, grandma, come out and see! There's an old chicken in full bloom!"

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

Rev. W. H. Denison, D. D., Pastor of Memorial Christian Temple, Norfolk, Va., was with us the last Sunday in June at our "Rally Day" in the presentation of "Foreign Missions." Dr. Denison preached on "Foreign Missions" at the morning service; delivered an address on "The Laymen's Missionary Movement" at 4:00 p. m., and spoke on "Our Denominational Foreign Work" at night. That Sunday was fairly pleasant out of many hot days; the congregations were good at all three services, and the people were pleased and edified by the new preacher. The pastor had preached twice the previous Sunday on "Missions" as a preparatory service to this "Rally Day," as the committee on Foreign Missions had requested. Dr. Denison's little daughter had typhoid fever and he returned to Norfolk on a late train Sunday night. He has the sympathy and prayers of the friends in Suffolk for her recovery.

Dr. Denison's face and manner in the pulpit are so much like Dr. W. B. Wellons, the founder and for sixteen years pastor of this church, that those who have been in this congregation since the early seventies were delighted with his visit and his message. His thought is clean, his interest is intense, his delivery enthusiastic, and his feeling is spiritual. His visit has awakened new interest in the subject of Missions and that was the object of the meeting. Visitors from Union, Surry, Wakefield, Oakland, Holland, Isle of Wight Court House, Driver and Norfolk added to the interest of the day.

The great Reunion at Gettysburg during the first days in July has taken the drainage tube out of the side of the Nation from the wound made by the civil war. Of all the great things said during the encampment, the words of Governor Wm. Hodges Mann of Virginia were the greatest. In his address he said: "If we had known each other as well in 1861 as we do today, the war would have been impossible." That sentence practically says that national ignorance was the cause of civil strife. The most expensive education is that which the human race has paid in the school of war. It is a more expensive proposition to live in ignorance than to pay the price of education in school. Education looks expensive, but it is the cheapest thing men buy. The ignorance of mankind costs more than the schools of the world. In this age any youth can work his own way through college and be all the better educated because he worked through himself. I have been through many of the greatest tunnels in the world. It was easy for me to go through, because I went through on the train; but I the men who dug through the mountains and made it possible for trains to pass through from France into Italy or through the Swiss Mountains. I like the club life for students at Elon College. It not only reduces expenses for young men and young women, but it gives them practical experience while they acquire literary knowledge. They are trained for life when they leave college. The new building for young women, now under completion, will be an addition of real value to the Institution. It will add two score of noble young women to the student body; it will develop women of sturdy character and practical accomplishments. These two classes of students—those whose parents are able to pay the regular college prices, and those who are willing to club in order to reduce expenses so as to make it possible for them to go to college—will mingle together in class-rooms, society halls and various religious societies. Both will be benefited by each other; and out in the world the rich and the poor must meet together. Hence in such a school they have already learned how to live together and to appreciate one another. Elon Collge is, therefore, a real school as well as a real college.

W. W. Staley.

NORFOLK LETTER.

Considering the vast number of people there are in the world, representing so many varieties of temperament, taste and disposition, it is strange and deplorable that anyone should suffer from loneliness, and still, I presume it is a fact that we all, more or less, do so. Notwithstanding the fact that we have friends and acquaintances upon every hand there is, nevertheless, a sense in which we must always stand isolated and apart from our fellows. Between ourselves and others some strange, indefinable barrier seems to exist, intangible, it is true, and yet stronger than adamant, which cuts off that perfect communion between heart and heart and soul and soul for which we long and yearn. A perfect understanding of each other's motives and purposes is out of the question here. At the best such an understanding can only be approximated between the most intimate of earthly friends and acquaintances. No matter how devoted, neither husband or wife can wholly enter into each other's lives, nor can father and mother fully fathom and divine the lives of their own children.

And still, how we all crave to be understood. How we dread and shrink from the isolation and loneliness of life which seems to gather about us more and more as the years advance. We want that our fellows should appreciate us, that they should enter into communion with us and know us for what we ourselves know and feel. We are anxious to share our mental and spiritual pleasures with others as we are to share with them our material joys. Unless we thus share them, we feel that we ourselves are deprived of a large portion of their benefits. Which is really so.

I think that perhaps it is true that, as a rule, the more gifted and talented men are, and the greater their aptitude for the higher and loftier pursuits and vocations, the less likely they are to be fully appreciated by those who are less finely and sensitively organized, and whose perceptive faculties do not travel much beyond the common range of thought and feeling characteristic of the multitudes. Hence, some of the best, noblest and truest spirits who have ever lived and wrought among men have complained bitterly of the fact that they were misunderstood and not appreciated.

To the majority of people the great masters and artists in all callings have been known as cranks and fanatics, because of the fact that the very traits by which their work was made possible are traits which are not possessed by the average man or woman, and the average man or woman, as is well known, cannot tolerate with much patience any individual characteristics or peculiarities which vary from the conventional or commonplace.

And yet, the masters and artists, as we may well believe, are not themselves desirous of being different from others less gifted. Without doubt, as a musician feels himself carried to empyream heights by the swing and power of the melody which echoes through his own soul, he fain would so give expression thereto as that all others might likewise be lifted and exalted, and the bitter disappointment to him is that, either they are not at all, or else if so, only imperfectly so. The highest aspiration of the author is that he may so give expression to the concept by which he has himself been moved, as that others may see and be moved. The painter seeks to so throw upon canvas the picture which has gleamed upon the eye of his own soul as that it may gleam likewise upon the souls of innumerable others. And all of these feel that, in a great measure they have failed if these things be not so. In other words, and again, we derive our highest joy in whatever gifts or talents our Father has seen fit to bless us with, only when we are permitted to share the fruits of these with our fellows.

But, sadly and pathetically we must confess it, it so often happens, the dull, indifferent, materialistic world will not have us share with them our offerings, even though they be modest, in that measure and degree in which we would. We can only be content to go patiently upon our way, in the hope that sometime, somewhere, in the light of a more perfect day, we shall see "eye to eye and face to face," and that we shall "know, as also we are known." Then, in that blessed dawning, the shadows will flee away, and we shall forget the long, dreary years of loneliness and waiting in the dear assurance that at last all that we have toiled and striven for is taken at its true worth. Henry Spencer Booth.

WINCHESTER LETTER.

The time is approaching for the election of delegates and the filling out of reports to the annual session of the Virginia Valley Central Conference which meets in Winchester, Va., August 14-17.

It is hoped that we may have a full delegation from all the churches and also a number of visitors. The Winchester church will be glad to furnish homes for all who come. We want the people of the Conference to come and see the church they have helped to build. A cordial welcome awaits all who can attend.

Delegates should be elected, as far as possible, from the leaders in church work. The work of the Conference is important and should have the best talent and the wisest counsel the church can send.

According to a resolution adopted at the last session, all church letters are to be filled out and sent to the secretary ten days before the meeting of conference. We hope that all our churches will send up the full apportionment this year as we shall need all we have called for. Both pastor and members should see that every church bears its proportionate part of the general expenses as collected through the Conference. This promises to be one of our strongest conferences and those who fail to attend will miss a great deal in the way of inspiration and practical help in church work. The following visiting brethren will be present, to aid the conference by their counsel and addresses: Dr. J. O. Atkinson, Editor of The Christian Sun, Dr. W. A. Harper, President of Elon College, Dr. J. P. Barrett, Editor of the *Herald of Gospel Liberty*, Dr. J. F. Burnett, Secretary of the American Christian Convention, Rev. E. M. Carter, Superintendent of the Christian Orphanage, Rev. W. G. Clements and Rev. J. H. Barney. The presence of these brethren with our local membership assures an interesting session.

The crowning event of the session will be the dedication of our first city church, which has been made possible by the prayers and sacrifices of people interested in building up

the work in our conference and in the salvation of souls.

Rev. J. O. Atkinson, D. D., will have charge of this service, which will take place August the 17th. W. T. WALTERS.

ELON COLLEGE NOTES.

The Minister's Council of the North Carolina and Virginia Conference was in session here Tuesday with a good attendance.

Dr. T. C. Amick spent three days last week in High Point, N. C., attending the general conference of the Methodist Protestant Church.

Miss Mildred L. Atkinson, class of '08, is spending the summer with her uncle, Dr. J. O. Atkinson. Miss Atkinson has a position in the city schools of Ashland City, Tenn., as instructor in the Latin and English departments.

Mr. Jennings S. Lincoln, Wakefield, Va., of the class of '11, was a visitor in the village Saturday and Sunday. Mr. Lincoln has been for some time connected with the Rock Hill *News*, Rock Hill, S. C., but is at present connected with the Wakefield, Virginia, High School.

Miss Nettie McCullers, Durham, N. C., has accepted a position with the Christian Orphanage as Housekeeper and entered upon her duties last week. Miss Sudie McCauley, Chapel Hill, N. C., has also accepted a position with the Orphanage as assistant matron and will in connection with this teach in the graded school of the village.

Rev. N. G. Bethea, a Methodist Protestant minister of Henderson, N. C., has purchased Mr. C. R. Heater's place and will move here some time soon. We hear that other M. P. ministers are contemplating moving here, which seems to indicate that the M. P. and Christian churches are on familiar terms and the relationship of the two churches may some day be one.

Two Elon graduates are to serve in the Greensboro City Schools this year, namely, W. F. Warren, class of '10, who will teach English, and E. T. Hines, class of '11, who will teach Latin. Mr. Warren has taught successfully at Reidsville, N. C., and Mr. Hines with eminent success at McLeansville, N. C., and we predict a most successful year in their respective departments of the Greensboro Schools.

The work in the President's office is such that the President is unable to leave to make several trips that he has anticiptaed for some time. This is a fine indication that friends and students are hard at work in interest of the College in all quarters, and a continuation of this will certainly mean success for Elon this year.

Dr. S. A. Ware, Mrs. Sadie Jones, Miss Ruby Michael and Mr. J. P. Huffman were elected on last Sunday to represent the Sunday school of this place in the Young People's Convention of the North Carolina and Virginia Conference which meets in Haw River July 15-16. The Sunday-school for the summer has an enrollment of 113, and while not so many as compared with the school of the college months, a good attendance is always recorded and active work is being done by both students and teachers.

The Vacation Number of the College Bulletin is now in press with The Southern Christian Publishing Company of this place and will be ready to mail next week. This publication will be bound in the 1913 Senior Class colors and contains information worth while to every young man and young woman whose object it is to educate themselves in the right way, in the right time, and in the right place. Application to the President's Office will bring any reader of THE SUN a copy of this excellent publication free of charge.

THE SUN'S proof reader robbed us of a most interesting note in our items last week when he left out an account of the wedding of Miss Cora Bell Lawrence to Mr. James G. Anthany on the evening of June 26th, in the home of Dr. and Mrs. W. P. Lawrence. The wedding was of a quiet nature and witnessed only by a few relatives and the officiating minister, Rev. J. W. Wellons, D. D., the bride's pastor. Mrs. Anthany is well known among us and is highly esteemed for her Christian character and pleasant disposition which we all admire. Mr. Anthany is a prosperous wholesale merchant of the town of High Point, N. C., where the contracting parties expect to make their home after a few weeks' outing in Western North Carolina and other places.

It is with sadness and regret that we chronicle the death of Mrs. C. A. Boone, which occurred on Saturday evening last. Mrs. Boone was stricken with paralysis on last Wednesday morning about seven o'clock while preparing to go to Burlington. Every effort possible was used to bring relief, but she never regained consciousness, lingering for nearly four days and passing away quietly. Mrs. Boone was in her 70th year and leaves to mourn her taking away two sons and two daughters, Dr. W. H. and Mr. D. L. Boone, Durham, N. C., Mrs. J. P. Avent, Jonesboro, N. C., and Mrs. J. M. Saunders, Durham, N. C. The funeral was conducted from the home at noon Monday by Dr. J. O. Atkinson, assisted by Dr. J. U. Newman, and the body laid to rest in the village burying ground in the presence of a large concourse of friends and relatives. The pall-bearers were her two sons, her two sons-in-law, Messrs, J. P. Avent, Jonesboro, N. C., and J. M. Saunders, Durham, N. C., and two of her newhews, Mr. J. Adolph Long, Graham, N. C., and Mr. Moody Stroud of Sanford, N. C. The floral designs were many and beautiful and marked the high esteem in which "Aunt" Mollie was held and the sincere appreciation of her strong Christian character. C. B. RIDDLE.

A DELIGHTFUL TRIP.

It was my first trip to Elon College. I had long had dreams of visiting Elon but time, duties, finance, distance had all thrown obstacles in the way and the pleasure had been denied me. Now the realization of the hope was about to be fulfilled and the anticipation about to become a reality. I had read all that had been said about the instituitons there, and met frequently the genial President and many of the faculty, and felt pretty well acquainted *in absentia*, but that was not quite like seeing for one's self. I wish I could say to my readers of THE SUN, especially the young people who are thinking of college, that catalogues and letters and newspaper write-ups are not like seeing Elon College. I was favorably impressed and pleased with the institution, the evidences of its work, spirit of its faculty, the bearing of the student body. The spirit of development in the plant itself is heartily to be commended. The Alumni seem to be undertaking to do things. None can do more for an institution than its Alumni. President Harper has an ideal home, an ideal wife, and it seems to me that *they* make an ideal President of Elon College. This delightful home was enjoyed by Mrs. Denison and myself during our stay there. Then there is the Publishing House, too, new, commodious, the home of the enlarged CHRISTIAN SUN. Its genial editor is endeavoring to get it into all our homes and why should it not be there? We all need from one to ten religious papers and we should not leave out THE SUN from that list. The editor's generous hospitality and cool, large porch make one feel at home at once. One of the most delightful parts of the whole trip was to meet Mr. and Mrs. Chas. W. Montgomery. Mr. Montgomery is the Publishing Agent and the Elon people are already finding that he knows his business and that he is an expert in his line. I was their pastor for eleven years at Troy, Ohio. You need not be afraid to send your job work to him and all you will have to do is to give him one half a hint what you want and it will come back all right.

No trip to Elon College is complete without a walk up the hill to our Orphanage. Already its capacity is being taxed and the brotherhood should help to make this institution all that it can become. We have no other such an institution as this among us and it should appeal to the generous hearted friends of the orphans and homeless. We have an interest in a similar institution in Sendai, Japan, but none in this country. It is to be hoped that this young institution may be a great blessing and become an ideal home for those who have no home. There is no end of opportunity for such a home and we hope that its usefulness may not be limited on account of lack of finance.

We are glad for the privilege of meeting so many of the leading spirits of our work in this section of our Zion, for the delightful spot that has been chosen for various interests of our work, for the kindly welcome generally received, for the pleasure of meeting Dr. A. B. Kendall, the successful pastor of the Burlington Christian church. On our way home we came by way of Raleigh that we might have an hour between trains and get a little squint at the Raleigh church that is being remodeled and to greet the pastor, Rev. L. F. Johnson, for a brief hour. They are hoping to complete the work soon. May the Lord lead them in securing a successor to brother Johnson who feels called to other fields. Speeding along at rapid rate we watched through the car windows that we might get a little view of the new Franklinton Christian College. Its corner stone had been laid the week before. For the first time we saw it and thanked God that it had been put into the heart of some to establish a school for our colored brethren. The whole trip was very pleasant and a joy to see Elon College, the Publishing House, the Orphanage, the Burlington and Raleigh churches, Franklinton, the meeting of the Elon student body, faculty, old friends, and the effort to bring some messages of help to the cause.

WARREN H. DENISON.

712 Cooke Ave., Norfolk, Va.

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

On June 23 was launched in New York the American Society for the Prevention of Cancer. The society will undertake a nation-wide campaign to combat the disease

The only way to be free from fear is to keep God's law; the only way to avoid the brambles is to walk in the beaten path.—George T. Dowling.

Wellesley College has received $400,000 toward its endowment.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

"MOSES PREPARED FOR HIS WORK."

Notes and Comment on the Sunday School Lesson For July 13th.

Scripture.—Exodus 2:11-25.
Time.—About B. C. 1317-1277 (Sayce); 1531-1491 (Ussher).
Places.—Egypt, Midian.
Persons.—Moses, Hebrews, Egyptians, Pharaoh, Reuel and daughters, Zipporah, Gershom.
Golden Text.—Blessed are the meek: for they shall inherit the earth.—Matt. 5:5.
Leading Thought.—The humble are willing to be led by God.

Lesson Contrasts.

Perhaps no greater contrast can be found in the natural world than that between the fair and fertile Valley of the Nile, and the rugged barrenness of the Arabian Desert. The contrast between that scene of Moses' childhood and this scene of his manhood are typical of the contrasts between his early and his later life. In Egypt he lived in a palace, in Arabia he dwelt in a tent. There he was surrounded by wealth and luxury, and could live at ease; here, his was a life of poverty and toil supported by coarsest fare. There he had comradeship with princes and wise men; here, he was partner with ignorant shepherds. He who had been accustomed to command, now had to obey. But while in the gay and bustling life God has perhaps been oft forgotten, in the calm and quiet life he won an attentive hearing. He who had been rash and self-confident became under the tutelage of God the meekest of men.

The Lesson in Brief.

Moses is said to have been a student at the great university of Heliopolis, twenty miles north of Memphis, "the Oxford of ancient Egypt." There Herodotus and Plato studied. Moses had there at his disposal a library of 20,00 books. His education included mathematics as far as trigonometry, music, astronomy, chemistry, history, law, medicine, painting, architecture, and literature. He made good use in latter years of all this learning. He also had a military training, and is said to have seen active service against the Ethiopians.

Moses was forty years old when he slew the Egyptian taskmaster, and as a result had to flee from Egypt.

The land of Midian, to which he fled, was probably in eastern Arabia, near the eastern branch of the Red Sea. There, by helping the daughters of Jethro (also called Reuel) draw water for their flock, he won the favor of Jethro, who was the chief and priest of the tribe, and married his daughter Zipporah. There he remained for forty patient, growing years, and there his two sons were born, Gershom ("a sojourner") and Eliezer ("God my helper").

Toward the end of this period of forty years Rameses II. died, and was succeeded by his son, Merneptah, a weaker king, under whom there was a chance for the Israelites to escape from Egyptian bondage.

NOTES ON C. E. TOPIC JULY 20TH.

Subject.—"Favorite Verses. III. In the Prophetical Books.—Hos. 14:1-9.

The meeting, like all meetings, should be planned by the prayer meeting committee and the leader. This is the only plan of program-making that has found general favor. It is suggested that members of the society be paired—a younger member and an older member in each pair.

In the meeting the younger member of each pair will speak first, quoting a favorite verse and adding, if he can, his comment. The older member will immediately follow, perhaps with additional comment on the verse read by his partner, and will read another favorite verse for himself. The prayer-meeting committee should keep a duplicate set of cards. If desired, the cards may be numbered, and the number called out in the meeting

The names of the different prophetical books may be written on the cards and the partners may be asked to find a verse from the book assigned to them in this way. This would prevent the verses from being chosen from one or two books.

Favorite Verses From the Prophets to Be Quoted.

1. Can a maid forget her ornament? or a bride her attire? Yes my people have forgotten me, days without number.—Jeremiah 2:32.

2. Yea, in the way of they judgments, O Lord, have we waited for three; the desire to our soul is to thy name, and to the remembrance of three.—Isaiah 26:8.

3. Seeing thou hast forgotten the law of thy God, I will also forget thy children.—Hosea 4:6.

4. When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thy holy temple.—Jonah 2:7.

5. O Israel, thou shalt be forgotten of me.—Isa. 49:14.

6. O Lord, I have heard thy speech and was afraid; O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.—Habakkuk 3:2.

7. Remember me, O my God, and spare me according to the greatness of thy mercy.—Nehemiah 8:22.

8. O Lord, thou knowest, remember me, and visit me, and revenge me of my persecutors.—Jeremiah 15:15.

9. Come let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten.—Jer. 30:14.

Some Choice Verses from Isaiah.

1. This book is the greatset of the wonderful prophetic writings. We have this entire gold field in which to mine for our consecration meeting.

2. Even a stupid animal, that knows its owner, is wiser than the wisest man if he does not know his God (1:3).

3. "Cease to do evil, learn to do well," is a comprehensive formula of religion on its outward side (1:16-17).

4. Red is the color farthest removed from white, and yet the most scarlet soul can be made white as snow (1:18).

5. When the world knows God, the most useless thing on earth will be a sword; it is to be transformed into one of the most useful things on earth, a ploughshare (2:4).

6. To "cease from man" is merely to begin with God (2:22).

7. Every man feeds upon his past—bitter food or sweet, yet he must eat it (3:10).

Besides the $2,000,000 Widener Memorial Library, Harvard University has received gifts amounting to $1,100,000 during the past year.

PROGRAM.

Of Eastern N. C. Christian Conference Sunday School and C. E. Convention.

The following is the program of the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference to be held at Pope's Chapel, Franklin county, July 22 and 23, 1913:

FIRST DAY, 10:30 A. M.

Opening exercises led by Rev. J. D. Wicker.
Enrollment.
Organization.
President's Address.
Report of Committee on Sunday School and Christian Endeavor Literature, by Rev. C. E. Newman.
Discussion of Report.

DINNER.

Devotional exercises.
Report of Committee on Sunday School and Christian Endeavor Music, by Bro. G. M. McCullers.
Discussion of Report.
Address: "The Child and the Kingdom," Rev. A. T. Banks.
Report of Committee on Teacher Training, by Rev. C. E. Newman.
Discussion of Report.
Report of Committee on Home Department, by Mrs. C. E. Newman.
Discussion of Report.
Report of Committee on Cradle Roll, by Mrs. O. W. Mayo.
Discussion of Report.
Address: "Sacrifices in Sunday Schools," by Rev. W. G. Clements.
Business Session.
Adjournment.

SECOND DAY.

Opening exercises, led by Rev. J. C. Stuart.
Roll call, reading of minutes, enrollment of belated members.
Report of Committee on Organization and Expansion, by Rev. W. G. Clements.
Discussion of Report.
Address: "The Great Objective of the Sunday School," by Rev. C. E. Newman.
Report of Committee on Christian Endeavor, by Rev. A. T. Banks.
Discussion of Report.
Report on Primary Work, by Miss Lillian Long.
Discussion of Report.
Business Session.

DINNER.

Devotional exercises.
Report of Committee on Adult Classes, by Rev. J. L. Johnson.
Address: "The Organized Class," by Dr. W. A. Harper, Elon College, N. C.
Report of Christian Endeavor Secretary, by Rev. C. E. Newman.
Report of Adult Class Secretary, by J. C. Stuart.
Business Session.
Adjournment.

NOTICE!

Notice is hereby given to all who expect to attend the Young People's Convention of the Western N. C. Christian Conference which meets with St. John's church, Randleman, July 25, 26 and 27, 1913, to please notify Mr. C. F. Swoney, Randleman, N. C., and tell him when and how you will come, by rail or by private conveyance. Trains from High Point arrive at Randleman at 9:30 A. M. and at 3:30 P. M. The trains from Aberdeen and Asheboro arrive at Randleman at 11:30 A. M. and 4:30 P. M. All these trains will be met by the entertainment committee on Friday, July 25th. Please notify Mr. Swoney at once so homes may be provided for you.

A. P. GASTER.

From a financial point of view preaching pays less than law, medicine, teaching. Statistics of Harvard, Yale, and Princeton graduates, compiled in 1901, show that for the first ten years after graduation teachers averaged $784.72 for the first year and $1,779-16 for the tenth year; clergymen, $520 for the first year and $1,714.25 for the tenth year; lawyers, $355.20 the first year and $4,994.88 the tenth year, and so on through the professions.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

REPORT OF CORRESPONDING SECRETARY OF THE WOMAN'S MISSION BOARD OF S. C. C.

The duties of the office of Corresponding Secretary have been as follows:

To get up stationary for the various officers and express it to them. To have the blank reports printed and distributed.

To send out requests for the statistical reports and to urge upon all churches and their pastors and also on all societies to be represented here at this time.

To supply at intervals the program for THE SUN.

To attend to the printing of programs for this Rally.

To publish in THE SUN such notices as seemed necessary.

To prepare the following statistical table for information and consideration:

Eastern Va. Conference—11 societies (3 Mite Boxes), 291 members, 31 Christian Missionaries taken, 4 Mission Study classes.

Eastern N. C. Conference—8 societies, 124 members, 3 Mission Study classes.

Western N. C. Conference—6 societies, 1 Mission Study class.

Va. Valley Central Conference—1 society (1 Mite Box), 23 members, 30 Christian Missionaries taken, 1 Mission Study class.

N. C. and Va. Conference—5 societies, 4 Mission Study classes.

In addition to these facts the reports show that the Conference Boards have either three or five members, that some of these Boards have a mid-year meeting, that no one of them has a field worker nor a Literary and Mite Box Superintendent. Our Conference has a Cradle Roll Superintendent and also a Superintendent of Young People's Work. All except one say their Boards have no special work and that one does not say what the nature of its work is. Nor have the Mite Boxes been distributed, according to the reports sent in, tho' I am sure some have been distributed, perhaps without the knowledge of the Conference Board's officers. The Winchester, Va., Society reports a children's society. There are like organizations at Memorial Temple, Norfolk, Franklin, Va., and Burlington, N. C.

These facts indicate that we have made a beginning, but that we have a tremendous work yet to do. We should take courage and press on, nothing daunted by the giant task awaiting us. The responsibility of it is great, but the necessity of it is equally great and the outcome eternal in its import.

Respectfully submitted,
MRS. W. A. HARPER, Cor. Sec.

Elon College, N. C., May 27, 1913.

Litchfield, Conn., where the Beecher family lived, celebrated on June 21 the hundredth anniversary of the birth of Henry Ward Beecher.

Brown University has voted $225,000 to start a pension fund for the faculty.

THE PROSAIC SIDE OF MISSION LIFE.

Mrs. Gray, of the American Presbyterian Mission at Nanking, China, describes the work of a woman missionary in a way which should give the average Christian food for thought:

"If she is the right kind of a woman," so the letter runs, "she will, on coming to China, gird her armor on a little tighter and fight the powers of darkness as never before in her life. She will find it more difficult to get time to read her Bible and pray in China than it ever was in the midst of busy American life. She will have to smile over disappointing interruptions and to live with critical human eyes constantly upon her.

"Some morning she gets up early, takes an old Chinese woman warranted to be staid and steady, some bedding and some food to eat, Gospel and tracts to distribute, a hand basin, towel, comb and cake of soap and off she sets at daylight on the back of a donkey forty *li*, sixty *li*, or eighty *li*, to a little country place, where she lives a month in the chapel and goes out into the homes of the people to teach and preach. Perhaps she rides a wheelbarrow to her next place; possibly she can rent a boat and go by water; but probably she walks, for she wants to get there. If it rains she pulls on her rubber boots, tucks up her skirt, puts up her unbrella and goes just the same.

"If a baby is burned or a foot is cut or a man comes down with chills and fever, she becomes doctor. She may have to give her patient a bath before she can diagnose the case, but she does not hesitate at that near so much as does the patient. Does someone refuse to eat rice gruel? She opens a tin of beef extract and makes a bowl of nourishing beef tea. Has someone heard of foreign vaccination and wants his family vaccinated? She gets the points from Shanghai, goes out to the family and it is soon over.

"Does a woman want a bit of sympathy? The missionary listens and comforts. Is there a quarrel? She resolves herself into a Hague tribunal and tries to adjust it. Does a poor fellow need work? She tries to find it for him. Is a family without shelter She manages to tuck them into an old house in her compound until a place is found. She walks out on the hillside to be alone and to rest, meets a poor peasant or coolie, dives into her bag for a tract, then, remembering that he cannot read, she tells him of God and gives him the tract to give to some one else to read to him.

"There are city street chapels and classes in the catechism, classes in Chinese character and perhaps classes in cross-stitch or crochet work in order to persuade women to study the Gospel. She entertains crowds of women and children, drinks gallons of tea, asks and answers the same questions thousands of times, and shows troops of people through her house, even to turning down the bed and exhibiting two clean sheets. She plans new buildings for the work, interviews contractors, buys land by proxy, exhorts the servants to be honest, writes multitudes of notes in addition to her business and friendly correspondence and goes to committee meetings to plan new work to do.

"She must look after her house, train a new servant, revise her wardrobe and devise ways to keep both house and wardrobe respectable and still have money enough left to keep a boy and girl or two in school, pay a Bible woman's salary, buy tracts to distribute, contribute to famine funds, bury a servant, help buy a coffin for a poor neighbor; and a little gift to the new bride, put a dollar into the Christmas collection, give a tea to the Christian Endeavor women, hire a rickshaw for women with tiny feet whom she needs to help her in the street chapels, purchase a gown for a deserving woman whose gown was stolen, build an addition to a crowded chapel, buy a few conveniencies for the country chapels, and it takes not a little of her time to decide what is best not to buy.

"She takes her faithful Bible woman with her and off they go up the street to visit women they have never seen before, to tell them about the Gospel and to leave them some portions and tracts. As she makes her way in and out of cold, cheerless homes, often followed by children or passers-by, she is a diversion in the colorless lives of the women, who ask her questions no one in the home-land would dare to ask, questions about her food, her dress, and much else. Between questions she tries to tell them that Jesus died for them.

"She goes to look up delinquent church members, carries flowers to sick ones, and encourages the discouraged just as you do at home, and it fits the needs of the Chinese heart just as well as it does any heart at home."—*Record of Christian Work.*

GREENSBORO CHURCH.

The church services last Sunday were devoted to "Missions." The choir rendered a lovely hymn, "Reapers are Needed," followed by five little girls in a dialogue, "The Need of the Nations," at the close of which they sang "Little Missionaries." We had a map talk on our work in Japan and the need of better equipment there.

Mr. Rountree, our pastor, preached an eloquent sermon on "Christian Stewardship," full of true missionary zeal. Our church is awakening to the vital importance of missions and, with a "missionary pastor," we are bound to crown this interest with success.

The books, "Sunrise in the Sunrise Kingdom," for our Mission Study Class, have been received. Thank you for your promptness.

(MRS.) ROBERT WILLIAMS.

Greensboro, N. C.

JULY MISSIONARY PROGRAM.

Song: "My Faith Looks Up to Thee."
Scripture—Matthew IX, 18-34.
Prayer.
Song: "Faith Is The Victory."
A talk by the Leader on "How to Increase Our Faith."
Chain of Prayers.
Song: "Rock of Ages Cleft For Me."
Discussion by all members on:
Does Honest Doubt Ever Do Good?
Is it Necessary to Have Faith in Order to be Healed?
What Influence Has the Faith of the Christian World on the Salvation of the Heathen World?
Song:
Mizpah Benediction.

IMPORTANT NOTICE.

Besides writing a personal letter to each Sunday-school superintendent, I take this means of calling attention to the Sunday school and Christian Endeavor Convention of the Eastern N. C. Christian Conference. The Convention meets at Pope's Chapel, Franklin County, Tuesday after the third Sunday in July. The railroad station is Franklinton, N. C. Arrangements will be made to accommodate all delegates, so let every Sunday school Superintendent and every Christian Endeavor President see that his organization has the full representation. Every one is earnestly requested to do all in his power to make the convention a great one, and one that will mean much for the work of the young people of the Conference and for the extension of His cause. J. C. STUART, Sec. *Pro tem.*

WITH THE VANGUARD.

Some Notes and Comment on What Sunday Schools and Societies are Doing.

The Young People's Convention of North Carolina and Virginia Conference will be held at Haw River, July 15-16. The program was printed here last week. Every school should be represented. If your delegates have not been elected, elect them at once. So should Endeavor societies.

The Young People's Convention of the Western North Carolina Conference will be held at Randleman, July 25-27. Only two more Sundays are left in which to elect delegates. This convention should be well attended, for the program is a very attractive one.

A Brooklyn society recently played a trick on the members who come to the business meetings late—after the business is over and in time for the refreshments. This time they reversed the program, had the refreshments first, and the stragglers got in just in time to hear the reports and addresses.

The 26th International Convention of Christian Endeavor will be held at Los Angeles, July 9-14. By the time this issue of THE SUN reaches the reader the convention will be at work. Endeavorers should follow closely the proceedings of the convention as they appear in the daily papers and *C. E. World.*

Next Sunday is World's Sunday School day. Special prayers should be offered for the World's Sunday School Convention then in session at Zurich, Switzerland. The superintendent should have a special program, but if this cannot be arranged, he should at least devote five minutes' talk to it. There are now 300,000 Sunday Schools in the world, with more than 30,000,000 officers, teachers and scholars.

The Sunday School of the First Church, Greensboro, conducted an excursion to Mt Airy, Wednesday of this week, by way of Winston-Salem. Cheap round trip fares were offered. In addition a large crowd from the school there were many others from Grensboro and intermediate towns who took advantage of the low round trip rate.

At a recent meeting of the Charlotte Baraca-Philathea Union strong resolutions were passed expressing disapproval of Sabbath desecration carried on at Lakewood Park in that city. The resolutions set out that there are 1,250 Baracas and Philatheas in Charlotte, and it appears to be a power for good.

The Baraca class of the Christian Sunday School, of Norwood, Ohio, on Saturday, February 15th, undertook and accomplished successfully the feat of building themselves a class room in a single afternoon. The class had been meeting in a small room in a basement, but had outgrown it. So money was raised, material purchased and the afternoon set as the time to do the work.

The Seward Bible class of the Central Hill Baptist Sunday School, Isle of Wight Co., Va., claims to be the largest distinctly rural Bible class in the country. It is in a strictly country church and has a membership of 156. It was organized less than four years ago with 8 members. This class shows what a country class can do. Its history is interesting. The Adult Bible Class Monthly this month gives more than a page to the class.

The Atlanta, Ga., council has passed an ordinance forbidding negroes to rent or purchase property in a city block when a majority of the inhabitants desire their exclusion.

HOW I CAME TO WRITE MY STORY, "THE ORDINARY MAN."

By Harold Begbie.

An unknown correspondent, the librarian of a university in America, writing to me about Broken Earthenware and In the Hands of the Potter, asked me some months ago to write a book dealing with "the conversions of ordinary people, respectable men and women, who do not indulge in drunkenness, or theft, or lying, or gross immorality." He went on to say: "Because of the conditions that surround them, many people know only those who belong to the respectable classes, and I am sure that many of your readers, of whom I am one, would welcome a work narrating the religious experiences of our brethren who belong neither to the 'submerged tenth' nor to the 'fourhundred.' "

Of course the supreme test of religion is its influence upon the central host of humanity. If education and refinement can safeguard civilization, and if the bulk of mankind can advance in virtue and righteousness without religion, such conversions as are narrated in Broken Earthenware might well become merely curious and interesting problems in psychology.

The conversion of a respectable man can be as wonderful and beautiful a thing as the conversion of a great sinner; but it is seldom that the result of that conversion utters itself in an uprush of burning and torrential love which bursts into the flood-gates of self-repression, and flows over the whole brotherhood of man in a tide of self-forgetting care and compassion.

And now in this book I show that conversion is a quite common experience among ordinary men, is very often nothing more than a secret turning of the face toward God, a private decision to live a new life, a personal and wholly tranquil choice of the soul for Christ as its Master and Saviour. No priest appears to be necessary, the excitement of the revivalist preacher are absent; in the privacy of its own soul, the spirit turns from evil and faces toward good.—*N. Y. Advocate.*

NOTICE! NOTICE!

The Young People's Convention of the Western North Carolina Christian Conference will hold its annual meeting with the Randleman Christian church July 25-27, 1913.

The Sunday school at this church has extended to the convention a cordial invitation to meet there, which invitation the executive committee has gladly accepted; and we feel sure that with Randleman as our meeting place we can have one of the best conventions ever held in the Western Conference. That the convention may be a success I want to ask that every pastor and also every Sunday school superintendent begin now to make plans and have every school within the bounds of the conference represented. A large delegation is one of the very necessary things that go to make a convntion a sucess. Brethren, please see that yiur school is represented in the Randleman Convention.

Yours in the work,
J. F. MORGAN, President.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

Brown University has voted $225,000 to start a pension fund for the faculty.

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MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

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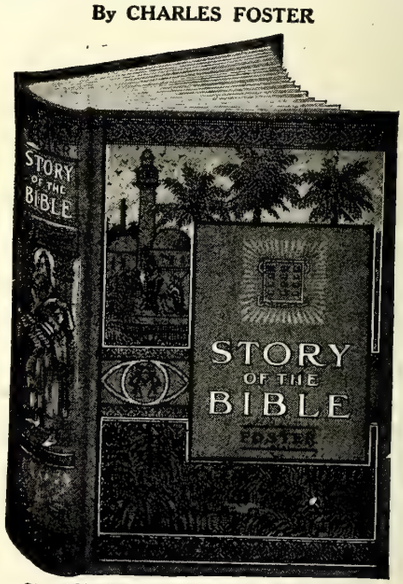

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MRS. C. A. BOONE RESTS FROM HER LABORS.

Aunt Mollie Boone dead! Those four short words will carry a pang of genuine sorrow to many a heart, touched by her life and inspired by its example. Nearly a quarter century ago Mrs. Boone, known to Elon students as Aunt Mollie, and her husband, Rev. C.A.Boone, Mollie, and her husband, Rev. C. A. Boone, known likewise more intimately as Uncle At, came to Elon among the first of those far-seeing, faithful members of the Christian Church, who saw in Elon the hope of our brotherhood, and built a home here, which for many years was Elon's most popular boarding establishment for young men. In those days the College had no boarding accommodations for young men, and it was by the influence and success of its private boarding houses that the College was enabled to establish its reputation for good, wholesome board at reasonable rates. And chief among these establishments was the Boone House.

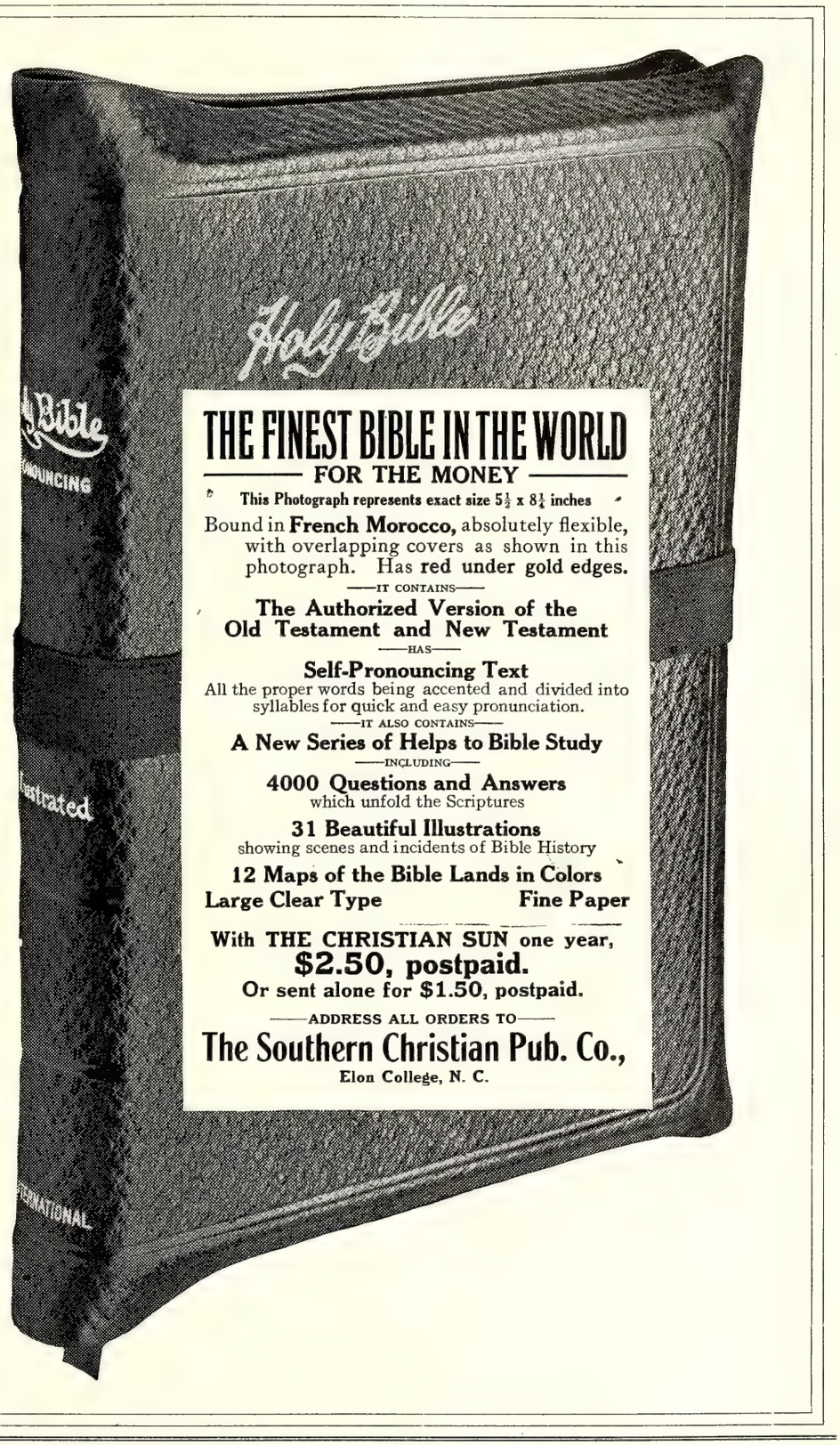
And the chief attraction of the Boone House were the two devoted Christians who were its inspiration and its light. Aunt Mollie and Uncle At were not satisfied merely to provide good things for the physical man, but they gave themselves in loving service to the boys. Loving counsel, words of sympathy, tender and heart-felt, words of encouragement, generous and inspiring, for deeds well done, words of reproach, sweet, gracious, tearful, for the mistakes of buoyant, exuberating, over-enthusiastic youth—these were the real secrets of the hold Aunt Mollie and Uncle At had on the Boone House boys. They were father and mother to them, and were loved and honored as such.

This writer counts himself fortunate, when as a fourteen-year-old boy he sought education at this sacred place, that his path was directed to the Boone House and that for five years he enjoyed the fellowship and the uplifting counsel of these great-hearted, noble-souled Christians. Aunt Mollie immediately adopted me into the inner circle of her counsel and gave to my life the direction it so much needed at that time. I can never live long enough to thank her memory sufficiently for her loving sympathy and tender counsel; and what she did for me, she did for every Boone House boy during the eighteen or twenty years during which she kept her home open to young men. In the lives of these young men she has erected for herself a "monument than bronze more enduring" and has gotten for herself, all unconsciously on her part, a grateful memory of her in their hearts that the flight of years cannot obliterate. And every one of them who chances to read this poor tribute to her great life by one who knew her sterling worth, will say, "Truly a good woman has gone to her reward; truly a mother in Israel has fallen."

One of the characteristic qualities of Aunt Mollie's make-up was that she had the implicit confidence and unalloyed affection of every inmate of the Boone House and yet never took their part in any matter of discipline or difference of opinion between themselves and the Faculty of the College. She would not allow the officers of the College to be criticised in her presence without immediately coming to their defense. This attitude of hers was excellent for the young men and of tremendous influence in assisting the College administration. A smaller soul than hers would have pursued a different policy and eventually have found a smaller place in the affections of the very ones whose friendship she was anxious to enjoy. She was the old-style type of friend, who aimed more at helping than at gratifying her household, and she did both and they loved and honored her for it. Long may her kind continue, for of such is the Kingdom of Heaven, and they are the light of the world and also the salt of the earth.

Borne to her resting place in the burying ground of the community she loved so well, and for whose up-building she had labored and sacrificed for so many eventful years, upon the strong arms of her two sons, Dr. W. H. Boone and Mr. D. L. Boone, her two sons-in-law, Messrs. J. P. Avent and J. M. Saunders, and two of her numerous nephews, Messrs. J. Adolphus Long and Moody Strowd, through a double line of floral bearers of the Ladies' Aid Society of her church, followed by one of the largest concourses of sorrowing loved ones and friends ever essembled for a funeral here, having fallen on sleep in her seventieth year from a paralytic stroke four days before, her last end seemed suited to the excellent life she had lived. Tenderly her mortal remains were laid in their final resting place, covered with flowers, around which grief-stricken hearts lingered, weeping softly, for many minutes after the benediction was said, to return to the sterner duties of life, enriched by her example and inspired by her life to live nobler and work worthier in the Master's appointed place.

W. A. HARPER.



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We have some letters and dues for the Corner, but came just too late for this week, as I had made out my report before they came. They will appear next week.

The larger children are planning great things for the "4th." We are hoping they will not be disappointed, though the weather is very warm.

I hope the brethren will take notice of the letters we have mailed out to them, this week, and govern themselves accordingly.

We are having very encouraging prospects for crop and garden. The rains have not been too much and everything is growing and looking fine.

At the meeting of the Trustees it was left with Dr. J. O. Atkinson, Chairman, and the Superintendent to secure the help needed at the Orphanage. Together with Miss McCullers, of Durham, we have arranged with Miss Sudie McCauley, of Chapel Hill, to fill the places.

Miss McCauley will teach in the graded school, during the school-year, and at the same time assist in the work here. We want to leave no stone unturned for the educational advantage this year.

DONATIONS:

We have received, this week, from the Lewisburg Christian church, Lewisburg, Pa., a very valuable package. It contained, 24 dresses, 1 skirt, and 11 pieces of underwear. These goods were all newly made up in good style and are very much appreciated. This supplies our smaller girls very well, and if some more of our churches will send us a bundle for the larger girls—ages, from thirteen to sixteen—it will be very gratefully received. You might arrange it this way: Say your church wants to make up a box of this kind, each family could furnish a garment, or one family the goods and another make it up. Let's see if we can't have school-clothes for our boys and girls by the time school opens.

GOOD YEAR FOR ORPHANAGES.

This is a good year for orphanages. The annual report of the superbly administered Baptist orphanage at Thomasville shows money in the treasury. The Presbyterians are in the midst of a campaign to raise a fund of $50,000 the income from which will go to the support of their institution at Barium Springs. The Methodists are planning great developments of their model Children's Home at Winston-Salem, three new buildings being in immediate prospect. The plans for this home have not been fully announced, but *The Chronicle* learns that, through the generosity of two individuals, two new $10,000 cottages, one for babies and one for girls, are to be erected immediately, the contracts to be let probably within a few days. A little later an administration building to contain also the school, will be erected at a cost of $25,000 to $30,000, $10,000 of this money being pledged by Charlottee Methodists. A model school is planned for this institution to have not only the ordinary courses but vocational branches, such as stenography, book-keeping, banking, courses in mechanics and wood working, printing, domestic science, millinery, agriculture, etc.

There has been a very perceptible quickening of interest in charitable, educational and uplift work in North Carolina and this section during the past few years. This quickening has been reflected in a number of movements and in none more than that for giving the orphans a better chance. People are beginning to want every child to have the opportunity to develop any talent that may lie within him.

Full many a gem of purest ray serene
The dark unfathomed caves of oceans bear.
Full many a flower is born to blush unseen
And waste its fragrance on the desert air.

It is the duty of people with means and knowledge and opportunity to search out and polish these gems and to cultivate these flowers. The fact that a child is brought up in an orphanage is no mark or indication of that child's native capacity and certainly it is no discredit to the child that he was unfortunate enough to have his parents die when he was but a babe.

Let the good work for the orphans keep up.—*Charlotte Evening Chronicle.*

CLUB GUARANTEES SATISFACTION.

We have frequently called attention to the fact that everyone who has secured a piano or self-player piano through the Christian Sun Piano Club has been pleased and that not a single case of dissatisfaction has occurred. That is a remarkable record.

What is the cause?

The explanation is very simple. The Club is so organized that dissatisfaction is absolutely impossible. The privileges given to Club members protect them perfectly against every form of dissatisfaction. As a result every member is pleased, or as most of them express it, "Delighted."

The great saving in price which is made possible by uniting our interests in a Club of one hundred buyers is a big feature, but only one of the many attractions to the Club. Write for a copy of the illustrated catalog and study the plan. It will save you upwards of one hundred dollars and will insure absolute satisfaction. Address Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Advt.

SWALLOWING SUNSHINE.

Lily stood one glorious morning by a sunny window, through which came a flood of rich, warm sunshine.

"What a lovely morning," said Lily. So she picked up a spoon and put it right in the sun-ray, and then in her mouth. "O, mamma, I have swallowed a spoonful of sunshine," she cried, with a merry laugh.

"I will tell you at bed time whether you have or not," said mother. And when the Sandman's hour came around, it was found that through all that long summer day Lily had been sweet-tempered and bright.

"You have, indeed, been my little sunbeam," said mother as she tucked Lily in bed and kissed her good night.—*Phyllis Rowland.*

If pensions weigh heavily on the country the weight is rapidly lessening, for of the nearly two million soldiers at the close of the Civil War only 167,000 remain, and their average age is seventy-one

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

"THE LIMITATION OF FAMILIES"
A TREATISE by PROF. DU GAN. Sent in plain sealed cover prepaid for $1.00 Bill or Stamps. This treatise should be read by every married woman. Published and copyrighted by The Hygienic Sales Co., Dept. 33, Peoria, Ill.

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"QUICK WHITE" (in liquid form with sponge) **quickly cleans and whitens** dirty canvas shoes. 10c. & 25c.
"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. **"ELITE" size,** 25 cents.
If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.
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CHRISTIAN PATRIOTISM.

"Righteousness Exalteth a Nation, but Sin is a Reproach to Any People."

In a striking sermon on patriotism yesterday, the Rev. H. E. Rountree, pastor of the First Christian church, drew a parallel between the passion of patriotism and the passion of religion, between the devotion to country and the devotion to Christ.

He drew his text from Proverbs, "Righteousness exalteth a nation, but sin is a reproach to any people," and he called the subject of his sermon, "Christian Patriotism."

He began by defining patriotism. He declared that it is not an ill feeling towards one's neighbors, that it is not a lack of respect toward someone else, that it is not an air of superiority, that it is not even superiority itself, but that it is an unflinching belief that one's country has a mission to perform, which it is impossible for any other country to perform, and a uniting to give the best we have that this purpose may be fulfilled. It is an unflinching belief in the world-task of our compatriots and a zeal for helping in this work.

In this season of the national holiday, said the Rev. Rountree, when our thoughts naturally turn to the celebration of the independence of the nation which was purchased by the blood of our forefathers, it is appropriate for the church of the living God to consider its responsibility to make the nation what it ought to be and to reproduce in its citizenship the pattern of Christ.

No nation needs a high-strung patriotism more than America because it is such a cosmopolitan nation. No nation includes such a variety of races and any such nation must have a high-strung and real patriotism if it is to secure unity of conviction and action.

No other nation is so gigantically resourceful as ours and it takes patriotism to conserve resources to the highest good of the nation and of other nations in the earth.

There is a tendency to let fade the great significance of America, of the Revolutionary war, of the Fourth of July. The birth of independence made us free, gave us life, liberty, and the pursuits of happiness, and for us to digress from that liberty and for which our forefathers died is unwise and approaches treason.

The older nations were built on the principle that the people existed for the state, not the state for the people. Even the church, which should inculcate the Christian principle of the equality of all men, and this aristocratic principle grafted upon it and came to be a governmental heirarchy.

Out of the breaking down of that hierarchy by the Reformation was born our nation. Even after the Reformation in Europe the new principle of equality was not fully realized and it was not till the propagandists of the Reformation reached the virgin soil of America that they could make that principle flourish.

Liberty was born as the fruitage of brotherly love and was the application of government founded upon Christian principles. If we do not continue our government upon Christian principles we are traitors to our birth-right. The Declaration of Independence was not indeed to be the herald of the Christian religion, but it was the outgrowth of Christian principles and that act stamped us before the world as a real Christian nation, and the first of nations to practice principles of equality.

Hence the lesson of our national holiday ought not to be excluded from the pulpit, from the school, or the home. The true idea of citizenship should be grounded into the very fibre of growing life. It is our duty not only to make men citizens, but to make them citizens worthy of the present life as of the life to come.

The greatest danger to America is that it will fail to recognize the leadership of God as did the Israelites of old. Patriotism is not superiority, a patriot is not the politician who speaks loudly of the flag, and then robs the public coffer. A true patriot is he who adheres to righteousness and therewith exalts the nation, fighting against sin, which is a reproach to any people. The patriots are they who truly and faithfully do their duty to their country and to their God. Love of country is born of love of God.

Jesus himself was a patriot. He died for His country and His people. We are only patriots when we give to our country unswerving devotion of our lives. Men, the fate of our country is in your hands and you are not doing your duty unless you are always at the poles voting for the side of righteonsness, if there is such a side. Never fail to vote, unless it happens that both sides represent sin to such an extent that you cannot honestly vote for either.

Whiskey is unpatriotic because it is driving the nation to ruin and yet there are some who purpose to be Christian who will tolerate this sin which is "a reproach to any people." In our common deeds, in our every act, we are unconsciously declaring as from the house-tops that spirit which is within us. Patriotism is a spirit belonging to the inner recesses of a man's soul. Love for country is in harmony with love for family and love for God.

Then the speaker drew his parallel between patriotism and Christianity, defining Christianity as an unflinching belief that the church has a mission which it is impossible for anything else in the world to perform. We need, said he, a high-strung religion because we embrace all peoples, all tribes.

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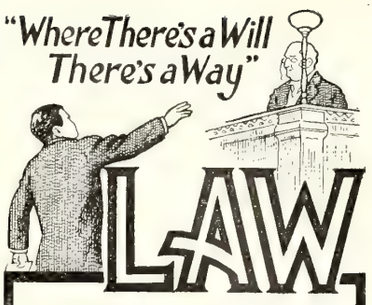

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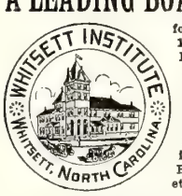

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There is also a tendency to let fade the significance of Christ and his birth. But any digression from that significance is as truly treason as digression from the significance of the birth of independence. Our great danger in religion is that sin will be grafted upon the church. God is to rule; let him rule. Jesus died for us and we are fulfilling our destiny only when we give our greatest devotion to Him.

Christianity is for the uplift of man, the home, and the nation, and we need no greater proof than the fact that the greatest nations have always been those founded on Christian principles to show the validity of the truism that righteousness exalteth a nation, but that sin is a reproach to any people.—*Greensboro Daily News.*

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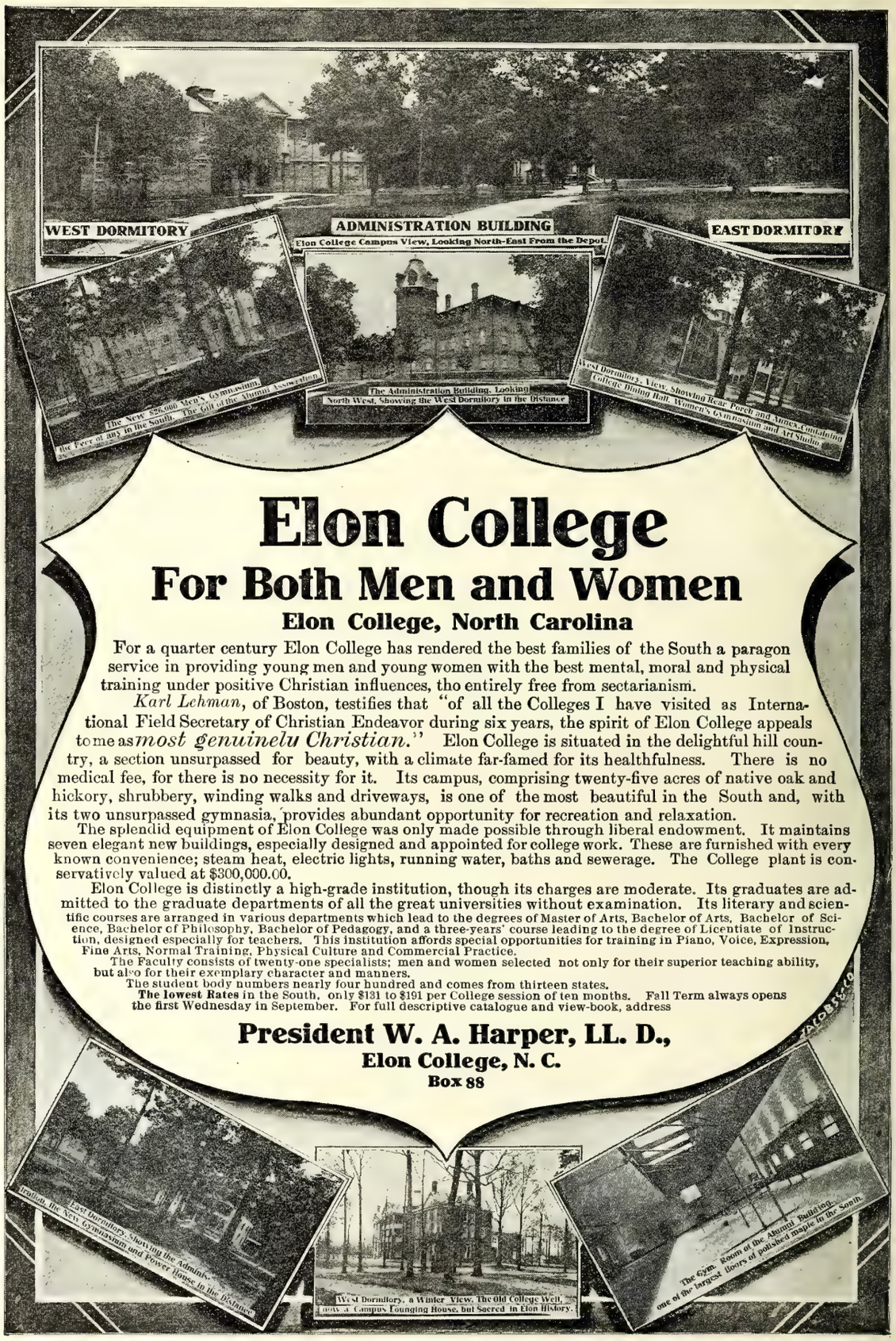

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In two hours, at an art sale in Paris on June 17, pictures to the value of $624,100 were sold. A Rembrandt portrait went for $113,520.

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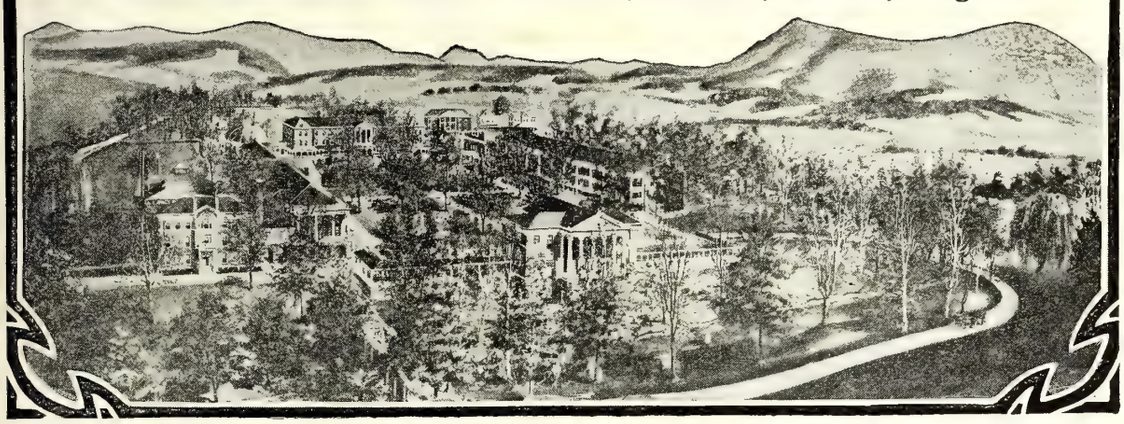

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A YOUNG INVENTOR.

Among the curiosities of the United States Patent Office is an invention by a six-year-old boy. This is a toy with sliding disks, capable of making a delightful noise—to a six-year-old—and its inventor is said to be the youngest person in the world to whom a patent has ever been issued.—*Selected*

Moulinais, who flew in an aeroplane from Paris to Warsaw, 930 miles, in one day, continued to Dvinsk, Russia, and thence to St. Petersburg, covering in all, within a week, 1,600 miles, a record for cross-country flight.

Edward Perreyon, a French aviator, recently broke, at Vienna, the world's record for altitude flight in an aeroplane carrying two passengers, reaching a height of 15,480 feet.

On June 17 Maurice Prevost, a French aviator, made an aeroplane flight at Rennes, France, at the rate of 111½ miles an hour.

The total number of deaths in aviation is 313, of whom 71 have perished since January 1.

Funds aggregating more than a quarter of a million dollars are bequeathed to various activities of the Presbyterian Church by the will of J. Milton Colton, a former Philadelphia banker.

SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

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J. O. ATKINSON, ... EDITOR

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DEATHS

Harrell.

Clinton Parker Harrell, son of Joel E. and Cora Harrell, departed this life on June 6th, 1913, aged 1 year and 3 days. He was a bright little child, but was greatly afflicted during his brief life. The parents have the sympathy and prayers of many friends in their bereavement. The funeral service was conducted at Liberty Spring Christian church, by the writer.

I. W. JOHNSON.

Allen.

Near Haw River, N. C., July 3rd, 1913, in the seventy-third year of her age, Barbra A. Allen, the wife of the late Levi W. Allen, to whom she was married June 24th, 1866. She was a consistent member of Long's Chapel Christian church, where her funeral and interment were conducted by her pastor, assisted by Rev. P. H. Fleming, of Burlington, N. C. Mother sleeps in Jesus. May God comfort the bereaved family.

JEREMIAH W. HOLT.

Kernodle.

Whereas, It hath pleased our heavenly Father to remove from our Society, Sister Martha Kernodle, wife of R. T. Kernodle, May 9, 1913, we offer the following resolutions of respect and thus record our appreciation of her beautiful life:

1. That in the death of Sister Kernodle the Ladies' Aid Society of Union Christian church has lost a worthy member, and we feel that we have sustained an irreparable loss.

2. That her exemplary Christian life, her faith in God, her humility, her meekness, her charity, attributes of Christian character, so beautifully combined in her life, shall be cherished and honored in our lives.

3. That we seek so far as possible to emulate her Christian example.

4. That we extend to all those who are grief-stricken by this sad dispensation of Divine Providence, our deepest sympathy. May they look up to our Heavenly Father, who doeth all things well, and thus be drawn nearer to Him.

5 That a copy of these resolutions be sent to the family, praying the Father's sustaining grace upon them in their afflictions, also that a copy be sent to The Christian Sun for publication, and a copy spread upon our minutes.

MISS SELMA McCAULEY,
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Committee.

More than one hundred dead have been taken from houses demolished in an earthquake on June 14 at Tirnova, Bulgaria.

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SUPERB EQUIPMENT.

If every parent who reads this paper could but inspect the splendid equipment of Oak Ridge Institute, North Carolina's widely-known preparatory school for boys, there would not be room enough at this school for one-tenth of next season's students.

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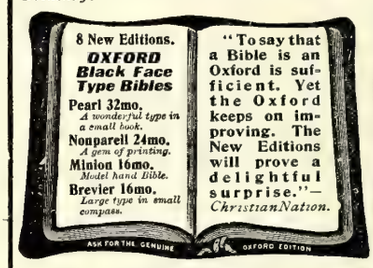

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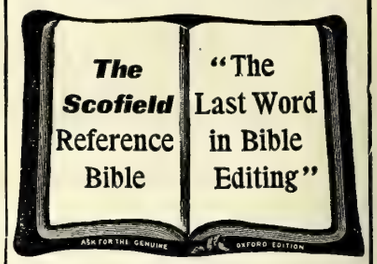

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VOL. 65 ELON COLLEGE, N. C., JULY 16, 1913 NO. 29

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

When In Doubt—

There are times of doubt and darkness to all of us. We hardly know, in such times, what to believe, and what not to believe. We seem benumbed, chilled through and through, halted, and without a pilot. Possibly in such experiences, Spurgeon's remedy is the safest: "One thing I have made up my mind to; whether I find present joy or present sorrow, present commendation or present censure, I will be faithful to my Lord."

Riches and Religion.

Many regard their religion very much as some regard their riches, a thing to be laid aside and kept to be drawn on at some future date. And as many defer using their riches till too late, so some defer using their religion till it becomes worthless. Riches and religion are for use, and are only valuable when in use. Only that part of a man's wealth ever benefits him which he puts into service. So there is no hoarding of religion; only that is of any value to a man which he puts into service.

Real Benefactors.

Those who have lived to bless man-kind, and make the world better and happier for their living, have not sought to live in luxury and die rich. John Wesley, who made the world his debtor for all time, said: "Money must needs pass through my hands, but I will take care it shall not rest there. If I leave behind me above ten pounds ($50.00), bear witness that I lived and died a thief and a robber." Wealth is for use, not abuse; and all of it belongs to God our Creator. We are but stewards in His employ and to Him must one day give an account for every dollar that comes to our hands.

The Source of Happiness.

Big salaries, high honors, lucrative positions, electric fans, marble floors, elegant offices, easy places cannot bring peace of mind, nor happiness of heart. These may contribute to one's comfort, and satisfy one's sense of pride; but the source of happiness must be sought elsewhere. Goethe well declared, "He is happiest, be he king or peasaat, who finds peace in his own home." Where there is domestic infelicity there are not enough millions on earth to purchase peace of mind and joy of heart. Home is the real fountain from which flow the sweets, or the bitters, of life. Solomon was a philosopher when he wrote (Prov. 15:17) "Better is a dinner of herbs where love is, than stalled ox and hatred therewith."

Nickels.

How the nickles swell into dollars, and the dollars into millions is demonstrated by the moving picture "shows." During the past year, officials say, $319,000,000 was taken in, as admittance fees, by the moving picture business, mostly in nickles. There was a total of 3,600,000,000 spectators, which, counting our population at ninety million, would indicate that every one of us went to a moving picture show forty times during the year; and that each of us paid, not $2.00, but nearer $4.00 to see the moving pictures. Suppose we were "assessed" four dollars each for missions, a contribution to assist in bringing the world to a saving knowledge of our Christ? We would cry out that the assessment was "too heavy," and could not be met.

A Praying Pastor.

A contemporary tells of a pastor who had conducted a series of meetings for two weeks with small attendance and no visible results. At the end of that time the meeting closed, and the pastor went home a miserable man. He spent the whole Sunday night in prayer, wrestling with God, begging for souls. Next day the pastor got in his buggy and went through the community telling the people the meetings would begin again immediately. The people came together, the preacher spoke from a burning and burdened heart, pouring out his soul to God in prayer for the unsaved. A revival broke out, swept the entire community and practically every unsaved person in the vicinity was brought into the Kingdom. God yet stands ready, even in this commercial and busy time, to make good his word spoken by our Savior and recorded in Matt. 21:22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Keep On.

Christ was a vital artist; He set before us not a fact accomplished, but a life to be attained. He was "the way"—that by which we go, along which we travel. That is an open, not a closed, way. Through it we strive to reach that which we have not yet reached. The Christian invitation is ever that of "Keep on." What we achieve today does not accomplish the journey, but makes that of tomorrow easier, better, happier. No man is as good as he ought to be, as good today as he may be tomorrow. We go from grace to grace, glory to glory. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27). That command carries a long way, a way long enough for us to travel all our days. Where is the person who has attained all the fullness of it? The Christian invitation is, "Keep on."

Our Greatest Possessions.

We work, and worry, and strive to attain. Yet our greatest possessions, our most valuable belongings are not acquired; they are bestowed as gifts. In the world of things, God gives us the pure air, the vital sunshine, life-sustaining water. These are not acquired; they are bestowed. So likewise of those possessions that make for future welfare and eternal life. Faith is not an acquirement, it is a gift. If our faith is not strong enough, we should ask that it be made strong. Heb. 12:2 "Jesus the author and finisher of our faith." That newness of life, without which one cannot enter into the Kingdom of God, is not acquired. It is a gift from above. And that wisdom which is most essential cometh down from above. No wonder we are commanded to pray without ceasing. Our richest and best belongings, the ones essential, come to us in answer to prayer—as gifts of our heavenly Father.

Teach Us To Pray.

In one of the denominational papers we find the following "Prayer" credited to Robert Louis Stevenson: "The day returns and brings us the pretty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content, and undishonored, and grant us in the end the gift of sleep, Amen." Besides being execrable English of unpardonable construction that is no prayer at all. We are surprised that a church paper should publish it and send it as such. It is addressed to no Deity, has no reference to heaven, and is not concerned about a hereafter. Any healthy man with a good digestion and a sunny disposition can live out every day to the full all the implication of that "prayer," and have nothing to strive for in the doing. A real prayer confesses our own weakness and insufficiency and makes us reach out and up in an effort to get grace and strength. Real prayer admits that this earth is not what it ought to be, and that Heaven should come in its place, and that we are weak and wayward children and need a Father to help and to guide us. Rather than pray this "prayer" offered by Stephenson and approved by our contemporary one would ten thousand times better do as did the publican in Luke 18:13 "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

If Christianity had never come to China, the Chinese would still be asleep. Everything seems to be going into the melting-pot and Christianity has an opportunity of making a mold into which a new civilization may be cast. Of all times in history, now is the time for Christian churches to put forth every effort to aid the Chinese in remolding their institutions and shaping their destiny. —Bishop Bashford.

Dirt and filth accumulate. Cleanliness does not. It requires eternal vigilance and labor to maintain clean and healthful surroundings. But it pays to have a clean, attractive neighborhood; pays in dollars and cents and in pride, joy and self-respect.

EDITORIAL

AMONG THE HILLS.

A party of delightful friends came by last week, had compassion on a much perspiring editor, and took him in a speedy and comfortable automobile up to the mountains. Blowing Rock, where the breezes are always brisk and cool, was the objective point. We do not see why every body in the world does not want to go to Blowing Rock, North Carolina, in the hot summer time. It is 4,300 feet above the sea, the atmosphere is cool and crisp, the water is the clearest and coolest we have ever found anywhere, and the scenery cannot be surpassed. If Blowing Rock were as accessible as Asheville or Hendersonville, which it far exceeds in altitude, the houses there would not be able to accommodate the visitors. But it is twenty-three long, high and rugged miles from the nearest railway station, and those miles are every one needed in ascending the mountains that rise hurriedly above you, in that short distance, for 2,000 feet. Blowing Rock presents a panorama, once you have reached its noble heights, the wildest, rarest, most rugged and reckless any where to be found in our Blue Ridge range. The fields of her slopes and foot-hills, unless immediately under the plow, are gorgeous in their profusion of snow-white mountain daisies. The precipitous heights, and the inaccessible far spreading hollows, are glorious in the glimmering, wavy yellow of the chestnut blossoms, while here and there the vigorous green patches of the mountain laurel appear as oases in a setting of gold. In the mountains you wonder and wonder and wonder at the greatness of God, His munificence, His plenty, His prodigality. God seems to have piled the mountains up, in rich and reckless profusion, one upon the other, and just flung them out and strowed them around without regard to quantity, number or abundance. He just made the mountains to be great and their scenery to be gorgeous and grand to look upon. That was sufficient. They were not made for use or wealth or any such thing. God made a great many things in this world just to be looked at, admired, beheld with reverence and with rapture. The mountains are of that class. They stand there, rest and recline there, through sunshine and through shadow, through calm and through storm to simply declare the eternity, the abidingness, the greatness, the glory of God.

Hotel accommodations at Blowing Rock are ample and reasonable, and it is worth all the climbing it requires to reach there to have a ravenous, mountain appetite, and a wholesome mountain meal.

Take a week off, beloved, and fly away to the mountains. It will be worth while in health, happiness, and the brighter hope of a better future. God dwells among the hills, and there restored health is found, a new lease on life is acquired, and a more wholesome outlook on tasks yet to be accomplished is had. The mountains give one a vision of dominion and power and greatness, and we struggling mortals need again and again such a vision.

RALEIGH.

The people of the entire State have an abiding interest in Raleigh, our capital. Other towns may be as beautiful for situation, and as thriving in industries; but all of us experience a feeling of patriotic emotion on visiting Raleigh that we do not experience elsewhere.

Recently this city of our pride has taken on an air of commercial and industrial activity, and improvement, commendable to contemplate and highly in keeping with the progress of our times. Commodious and praiseworthy hotels have been erected, business houses have been enlarged and bautified, the national government is spending a handsome sum on the federal court and post office building, her great banking houses are out-stripping each other in the volume of their business and the magnificence of their sky-scraper buildings, and a hundred tokens tell in unmistakable terms of Raleigh's commercial awakening and material development.

Now is it not singular (or is it the same old story that prosperity hardeneth the heart, and turneth away the minds of the people from their God?) that in the very wake of her winderful commercial awakening Raleigh is getting a great deal of gratuitous, and not altogether wholsome, advertisement of her disregard for things holy and sacred? If the papers are printing it correctly Raleigh is fast coming to be a wide open town on Sunday, and her Bloombury Park is a flagrant violation of every law of the Sabbath. Games go on unhindered, they say, and the difference between the Sabbath and other days is that more people are there on Sunday, and the desecration is more flagrant. Raleigh is a city of churches, and has enjoyed the enviable reputation of being a God-fearing, Sabbath observing people. If her commercial awakening is to rob her of this fair reputation, then the price of her progress has been high indeed, too high for all time and eternity to compensate.

One other fact is obvious. Churches of different name and faiths in other towns of the State get together, secure the services of some able and efficient evangelist, and all join in the work of creating a religious awakening, having a great and stirring revibal now and then. Thousands are brought to higher grounds of Christian living, and the moral tone of a whole city is changed for the better.

Since when has anybody read in the papers of Raleigh, our State capital, calling her people together through her several churches, for the purpose of making a united effort, in Christian service and fellowship, to reach the unreached, and save the unsaved, of the city? No city in our State has a finer opportunity than Raleigh. Her public auditorium is spacious, convenient and magnificent, her own population is ample, near-by towns are numerous, and accessible, and hundreds would be attracted to a Raleigh meeting conducted with unanimity and with power. In short why does not Raleigh, like our other cities, have now and then a great evangelistic meeting; or seek to have such?

These musings and meditations may not be worth much to the capable dwellers at our State capital, but others besides ourselves are thinking and wondering. Meanwhile the city of our common care and pride is getting a lot of advertising of the unenviable and ungodly sort, especially as to her Sabbath desecration and her Bloombury Park.

We are somehow possessed of the notion that a religious awakening is needed at our State capital to put the moral and Christian activity of the city on a par with its now wide awake industrial activity. Commercialism without Christianity is activity turned hellwards.

Don't bolt your noonday lunch. Take time to eat it leisurely and to enjoy it. Food half chewed is hard to digest and does you but little good.

NOTES AND PERSONALS.

—Hillsboro Street Christian church, Raleigh, is now without a pastor, Rev. L. F. Johnson, D. D., having closed his work there last week.

—Our good brother, J. R. Truitt, Greensboro sends $3.00 renewal for two years, (That is the way to make an editor's heart feel good), and then graciously adds, "I appreciate very much the wonderful improvement in THE SUN, and hope you will be able to maintain the high standard for the paper which you have set for it."

—Dr. Job. G. Holland and Bro. I. A. Luke of Holland, Va., lost their handsome residences by fire last Saturday night. Very little furniture was saved. The buildings were only partially insured, and the financial loss to both is heavy. It seems that Holland is fatal for its destructive fires. We sympathize with our good friends in the loss of their homes.

—"The World's Sunday School Convention is in session at Zurich, Switzerland. Did anybody go from North Carolina?" *Biblical Recorder,* July 16. Why, yes, beloved. Dr. W. C. Wicker, of Elon College, went as a delegate from this State, and we are of the opinion some others also. And, by the way, Dr. Wicker has an interesting letter from his journeyings in this week's SUN.

—Dr. N. G. Newman in deciding to leave the Holland-Holy Neck charge for the work at Defiance, Ohio, writes: "Have had a hard time in consenting to part from people I love as I never expect to love any other. My feelings have all been averse to the change, yet it seemed the only right course and so I am content. One of the best fields in our Southern Convention is on the look-out for a pastor."

—An inviting program has been prepared for the Young People's Convention of the Western N. C. Conference, at Randleman, Friday—Sunday, July 25-27th. Rev. J. F. Morgan is president of the Convention and Prof. R. C. Cox is Secretary. Dr. A. B. Kendall, Burlington, delivers the annaul address Friday P. M. at 8 o'clock. Dr. P. H. Fleming, of Burlington, is to preach Sunday A. M. The "best yet" Convention is expected.

—Rev. J. C. Robertson and wife (nee Miss Mary Lou Pitt) who have been at Brevard, N. C., since their marriage in June, are guests of Dr. and Mrs. W. A. Harper at Elon. They go from here to Suffolk where Mr. Robertson is pastor of Oxford Methodist church. Mrs. Robertson is at home at Elon, and when the college opens in September will certainly be missed here where for several years she has been one of our most popular and efficient teachers.

—Rev. H. E. Rountree, Greensboro, June 11: "The excursion run by our Sunday school on the 10th to Mt. Airy and White Sulphur was a complete success. Over five hundred people went with us. A better behaved crowd I never saw. The diversion was a stimulus to us all. Today, everybody is speaking its praise, and congratulating the Committee, S. A. Caveness, Chairman, for the great way in which it was conducted and its great success."

—Greensboro *Daily News, July* 14:

The second of the series of open air meetings on the corner of Elm and Market streets which are being held in collaboration by the Salvation Army and the churches of the city, was held yesterday afternoon at 6:30 o'clock, the sermon being preached by the Rev. Mr. Rountree, of the Christian church.

A large crowd of about 100 interested auditors were present to attend the service, which was a

success in every sense of the word. Rev. Mr. Rountree spoke weightily and appealingly on the subject, "Believe in the Lord Jesus Christ and thou shalt be saved."

Next Sunday afternoon at the same hour the open air service will be lead by the Rev. Mr. White, of the Moravian church, and the public of Greensboro is cordially invitel to be present and join in the service.

—Rev. L. I. Cox, under authority of the North Carolina and Virginia Conference recently conducted a series of meetings at Reidsville, N. C. Dr. A. B. Kendall, of Burlington, and Rev. J. F. Morgan, of Elon College, assisted, and the meetings were highly successful in every particular. As a result of these efforts, and of previous work by Bro. Cox, a Christian church was organized at Reidsville last Monday evening with thirty-one charter members. A suitable building lot has already been purchased and practically paid for and Bro. Cox and the Reidsville people are now anxious that a suitable building be erected at once. The outlook is hopeful, and the prospects for a Christian church there at an early date are very promising.

—We heartily congratulate our beloved friend and brother-in-tribulation, Dr. J. P. Barrett, and his co-laborers on the *Herald of Gospel Liberty*, in restoring to full size, beauty, and vigor *The Herald* so soon after being submerged by the Dayton flood. *The Herald* grows younger and richer with increasing years and Editor Barrett has certainly made the whole denomination his debtor in giving to the world one of the very best church papers published. Every reader of THE CHRISTIAN SUN ought also to be a reader of *The Herald of Gospel Liberty* to see and realize what the Christians are doing not only in the South, but throughout the whole country. *The Herald* is a credit to the entire church and is certainly doing a great work in forwarding the Kingdom of Christ.

—Our Eastern Va. Sunday school workers are contemplating a great meeting in their Sunday School Convention at Suffolk next week, beginning Tuesday July 22nd.

—Rev. N. G. Newman, D. D., Holland, Va., has accepted a call to the Defiance church, Defiance, Ohio, and with it the professorship of New Testament Greek and Literature in the Christian Biblical Institute of Defiance College. Dr. Newman is to spend the month of August at the University of Chicago taking the summer course in New Testament Greek and Literature and will begin his work at Defiance about September 1st. Bro. Newman is fitted by training and by temperament for the new position to which he goes and may be counted on to fill the same with distinguished honor and success both to himself and the institution he is to serve. He is a close student by force of habit, and is a graduate both of Elon College and the University of North Carolina, and has had successful experience both in the class room and in the pastorate. But to us it is the most regrettable fact we have published in many a week. Our Southern field needs Dr. N. G. Newman's services exceedingly and must of necessity suffer for his going away. He is pastor of two of our best and most influential churches, Holland and Holy Neck, with a total membership of 863 at the last Conference, preaching at each two Sundays in the month. The salary is $1,000.00 a year and parsonage and there is no better people, more amiable and considerate, any where to be found. This pastorate will have a hard time finding a successor to Bro. Newman whom they will esteem and love as they have him, and fortunate for service is the minister who accepts this charge.

The CHRISTIAN SUN $1.50 a year.

A FEW REMARKS.

—Congressman Hobson, the able and eloquent Congressman from the sixth Alabama district, is a candidate for United States Senator to succeed Senator Johnson.

—The first bale of cotton of the 1913 crop was sold on the New York Cotton Exchange July 14 at 20 cents per pound, the cotton being raised in Cameron county, Texas.

—The formal debate on the new tariff bill will begin in the Senate Thursday the 17th. This will likely be debated for weeks—and then Senators will vote about like they would on the first day, if allowed.

—Militant suffragettes of England seem to have gone stark mad. Recently two big fires were charged upon them, that of Ballikuirain Castle, Scotland, with a damage of $500,000, and a railway station near the castle costing $10,000.

—The fine features of friend Crowson of the Burlington *News* look out from the front page of the Wilmington *Star* of July 5. Bro. Crowson made a fine address before the Rural Letter Carriers' Association for which the Association gave him a rising vote of thanks.

—Rev. R. L. Davis, Superintendent of the Anti-Saloon League of this State was found guilty by the superior Court in Raleigh last week of striking Wiley Straughan over the head with a whiskey bottle in an affray at Raleigh some months ago. Davis has taken an appeal to the Supreme Court.

—The Balkan States are still in ferment, and fighting continues. Greece and Servia refuse armistice, and are determined to have vengeance on the Bulgarians who have committed cruelties and crimes of the most revolting character. The Balkan States, in fact, are in a melting pot and have not yet had time to cool off.

—An examination of more than 180,000 men, women, and children in this State has been made for hook-worm disease and more than one third of the number have been found to have the disease. The people who so bitterly censured John D. Rockefeller for making the gift of a few millions to make the treatment of this disease possible ought now to send in apologies.

—Secretry of State William Jennings Bryan was present and made an address at the formal opening of Grove Park Inn, Asheville, the evening of July 12. This is claimed to be the most costly and magnificent hotel in the South. Nothing stronger than grape juice was served at the banquet. Secretary Bryan lectured at Hendersonville Sunday on "The Making of a Man" to an immense audience.

—A man in Pennsylvania paid $3,000 for a German shepherd dog and gave the costly carmine to his wife who is exceedingly fond of dogs. The papers are saying that this money could have been spent to better purpose, and we agree. So let us hope that the party receiving the record sum in exchange for his dog will put it to better use than did the purchaser of the dog. The $3,000 is not lost; it has just changed hands, and maybe for the better.

—The House and Senate both have lobby investigating committees, and people generally have been made aware by recent findings that President Wilson was right in declaring, some weeks ago, that there was "an insidious lobby" at Washington endeavoring to influence tariff legislation. There have already been confessions and revelations that show the "interests" to have been most active indeed, at our nation's capital, in seeking by purchase and "persuasion" to carry legislation their way.

—Four years after the death of her husband, Mrs. Mary Belle Crawford, of Atlanta, Ga., is arrested and placed in a cell, without bond, for alleged murder. Mrs. Crawford was the chief beneficiary of the Crawford estate of $250,000, and heirs-at-law are suing to set the will aside, having had the body of the dead capitalist exhumed after four years interment for medical examination on suspicion. Uneasy lies the body that died leaving an estate to be fussed about, and fought over, by unworthy and would-be heirs.

—We are in receipt of No. 2, Vol. 1, of *The Sentinel of Liberty*, published at Grand Saline, Texas. From the copy received we judge that this paper is devoted to an attempt to show its readers what the Catholic church stands for, and to reveal the inwardness of that church to the eye of the world. In this issue we find this item of news under the bold face caption: "A Murderous Catholic Mob Attacks J. J. Crowley," to wit:

On the evening of June the 12th at Oelwein, Iowa, a Catholic mob attempted to assassinate Rev. J. J. Crowley. The attempt came very near being successful. One ruffian by the name of Edward Murry struck him over the head with an iron bar. The whole trouble grew out of the fact that Rev. Crowley, an ex-priest, had lectured on the value of our public schools vs. the parochial. If there is one thing above another that Rome hates and is determined to destroy it is the public school. She well knows it is the bulwark of this nation, and that it must first go, before she can enslave us.

This is another time Rome over-stepped herself. As a result of her attack upon this good man's life the whole state of Iowa is aroused, and these ruffians are facing long terms in prison.

It is said the Catholics have one thousand rifles stored in the basement of the church. From all reports the Catholic priest and his cohorts are fearfully frightened, and well they may be.

WANTED—A PREACHER.

(At Hardscrabble Circuit, salary $300 a year.)

Our church wants a preacher, a preacher of fame,
Not too fond of sensation, nor too prosy and tame;
But one who has learning, devotion and skill,
And can live on a pittance, will just fill the bill.

We feel in our hearts we can justly expect
He shall not be too young to command our respect;
Nor yet do we want one decrepit and old.
But one who will add to the strength of the fold.

The pastor we're seeking and hoping to find,
Must be active and earnest and helpful and kind;
Not too conservative—fond of the past—
Nor yet too progressive, too daring, or fast.

The success of our church on the preacher depends,
So we trust he will know how to win hosts of friends.
He must not be frivolous, vapid, or light,
Nor yet be so solemn our souls to affright.

There's one fault that all of our pastors have shown,
They expected that part of the time was their own.
But we have a right, for the money we pay,
To call for their service by night or by day.

In fact we are waiting and hoping, some day
An angelic pastor may wander this way,
Who can live, work and suffer, yet never complain,
If sometimes he fails all his dues to obtain.

Quite humble and meek, not puffed up with pride,
Nor greedy, nor selfish, nor dissatisfied,
But thankful to take what the church may afford,
Knowing patience is always its own best reward.

—Exchange.

NOTICE!

All who expect to attend the Sunday School Convention at St. John's Christian church, Randleman, N. C., July 25 to 27, will please notify C. F. Swaney, Randleman, N. C. The High Point train arrives at Randleman at 9:30 A. M. and 3:30 P. M. Asheboro train, 11:30 A. M. and 4:30 P. M.

Respectfully,
A. P. GASTER.

Randleman, N. C.

FROM OUR CONTRIBUTORS

TRAVELS ABROAD.

BRO. EDITOR:

In compliance with your request for notes of my voyage to France, Switzerland, Germany, Holland, England, and other places across the Atlantic, I wish to say that we left New York June 24 at 10 o'clock, and was piloted out beyond Sandy Hook under favorable skies and with bright prospect for a prosperous voyage. After passing out into the open sea, the splendid Holland-American steamer, Ryndam, which is 550 feet long and over 60 feet wide, a veritable Leviathan of the sea or a floating palace if you choose, began to throb with power like a thing of life and was soon under full speed. The last thing we saw of American greatness and power, as we left the land of our nativity and childhood, for the old world, was the statue of Liberty which stands like a lone sentinel at the entrance of New York harbor.

In our party to the World's Sunday School Convention, there are delegates from almost every State in the Union, also from British America, Ontario, etc. We soon became acquainted like a great family, and have entered heartily into every phase of a sea voyage life. After the first day the wind began to rise and to rage and the rolling billows to make the voyage more interesting. Many of the passengers became subject to the usual experiences of a sea voyage, and paid tribute to Neptune. It was quite interesting to notice the peculiar effect of the sea upon some people's diaphragms, but fortunately for us this dreadful malady, which never kills, but only makes people wish to die, never struck us. During the second day we saw many interesting specimens of the sea fraternity such as whales, porpoise, and fish and fowl of various kinds. When I saw a whale of such vast dimensions spurting up water into the air, and with prodigality bathing himself luxuriously in mid-ocean, I thought of the editor of THP SUN and Dr. Staley, and wished for them both with their hooks and lines.

The accommodations furnished by the Ryndam which is manned by Holland officers are unsurpassed in quality and abundance. None of the American or European hotels could provide a better, more appetizing or abundant menu, than that provided by this splendid company. During each meal the orchestra renders a splendid program for the entertainment of its guests. Between meals refreshments are frequently served from early in the morning until late at night and band music adds interest to the occasions of the day.

We have held services arranged by Rev. J. A. Alford, General Secretary, of Montana, each day during our voyage. On Sunday morning this writer was requested to conduct the services and in the afternoon Rev. C. P. Hiller of Everett, Mass. The services are well attended, and seem to be much appreciated. We are favored each day with a free copy of *The Atlantic Daily News*, a paper that publishes aboard ship all the important news of the world. Wireless telegraphy is the medium of communication.

I observe that you are sweltering under the summer heat while I am wearing my heavy winter clothes and have to sit inside during the evening, or wrap up in a heavy steamer rug.

We are having an experience of passing through heavy fog today and tonight and the fog horn sounds every minute to protect the crew and passengers.

Our itinerary will take us through France, Switzerland, Germany, Holland, and England, and we shall visit some of the most important cities in these countries and the most interesting historical places. We have a guide who knows the countries and can conduct our party so as to get the most good from the trip.

More than 2,00 delegates are expected from North America and all countries where Sunday school work has been introduced will be represented. The two official languages of the Convention will be English and German. I hope to be able to give the readers of THE SUN some interesting news about the Convention and information about some of the good things in the Sunday school world. We as a people are worthy of the best in the whole field of Sunday-school work and while we have been progressive, we might take front rank in this splendid work of the church, if our people would measure up to their capabilities and opportunities. Are we not too much like the man who lay thirty-eight years at the pool of Bethesda? When the waters are troubled we do not step in because others step in before us. Our people should study Sunday school methods. There is no end to the number of good books dealing with all phases of Sunday school work. Why cannot our church develop more Sunday school specialists? We are capable, our people need specialization along aggressive lines and our work could use all the well-qualified leaders that we can prepare. If there are those who would like to specialize in any department of Sunday-school work, in teacher training, school organization, organized class work, home department, cradle roll, or any of the rest I shall be glad to co-operate with them and help them to get in touch with all the help they can use in any of such preparation.

Written on the Atlantic.

W. C. WICKER.

UNION AND EPISCOPALIANS.

In THE CHRISTIAN SUN of July 2nd is an article by Mr. Gardner, of Gardner, Me., calling attention to the union conversion proposals of the church now callel Protestant Episcopal, but that now agitates dropping the "Protestant" part of the name.

One of the curious things in human nature is that many of us seem to think we are most proficient in things we understand the least. Probably every one has read an awful kind of prose from would-be poets. There are many people who think they can sing, and who desire to sing, and who try to sing alone, who make every one but themselves, most miserable. And think of the large number of subscribers who know just how the paper can be improved,—so much better than the editor. And every preacher can give points to the financial interests of the country.

So with our Episcopalian brethren; if there is anything they know little about, it is the common courtesy of fraternity which lies at the basis of union. The Episcopalians have much to teach us in organization, and in beauty of church services, in reaching the children, and in efficiency of placing the clergy. There is not a better organized denomination in America of which I know. Yet the very fact that they have little knowledge of other Protestant denominations, can be seen in their rule that ministers of other churches are not generally allowed to enter the pulpit. There are exceptions to this. I myself have preached in Episcopalian pulpits with and without the consent of the Bishop, here in Fall River. But as a general rule, very few non-conformists have been so treated. At the present time there is a rule to bar Protestant clergymen without special consent out of Episcopal pulpits. The Catholic priest, who would not do so, may enter the pulpit, but not the Protestant ministers, who are now approached and coached by the Commission called Episcopal with the rector of Trinity, which by the way has been a most immoral church corporation in New York City, occupying a prominent seat.

When Dr. Van Allen of Boston, a high churchman, spoke on the subject of the change of name, he said in substance, "Let there be no doubt whether the Episcopal church is Protestant or Catholic. If a Protestant minister joins our church, he must go through the regular orders, and be re-ordained; if a Catholic priest joins us, if he is a good man, he is at once received as a priest.

And yet while Episcopalians by their own church government insist that Protestant ministers are not priests and ministers of the gospel, and that Catholic priests are ministers and priests, they approach the great Protestant bodies and say "to rededicate ourselves to God, free from past prejudices." Our Episcopal friends are rich in the eternal human element of inconsistency.

CARLYLE SUMMERBELL.

Fall River, Mass.

FINANCIAL STATEMENT OF MISSION TREASURER FOR JUNE, 1913.

The following action was taken by the Mission Board at its last meeting: "We recommend that the treasurer place monthly before our people through the *Christian Missionary*, the *Herald of Gospel Liberty*, and other papers, a simple and concise statement of our actual financial condition."

Receipts for June.

For Home Missions	$2,676.16
For Foreign Missions	1,483.46
For all other purposes	28.70
	4,188.32
Cash on hand June 1, 1913	1,584.45
	$5,772.77

Disbursements.

To Home Missions	289.75
To Foreign Missions	1,100.45
To all other purposes	529.02
	1,919.22
Cash on hand June 30, 1913	3,853.55
	$5,772.77

Liabilities.

Bills payable	6,600.00
Due accounts, as per ledger	5,354.72
	11,954.72
Less cash balance	3,853.55
	8,101.17
Salaries and bills due, approximately	735.74
Total liabilities, approximately	$8,836.91

J. G. BISHOP, Mission Treasurer.

AMONG OUR CONVENTIONS.

The Young People's Convention of the N. C. and Va. Christian Conference is in session at Haw River this week. A full report of the meeting will be printed next week.

Next Friday, July 25, the Western N. C. Young People's Convention will meet at Randleman. We trust all churches will have delegates.

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

Shall Our Education be Christian or Un-Christian?

BY PRESIDENT W. A. HARPER, LL. D., ELON COLLEGE, N. C.

A Startling Revelation.

The National Educational Association, which is supposed to reflect the educational sentiment of the country as faithfully as such an organization can, has just adjourned. It suggests in its platform many needed reforms and is eloquent in its plea for the rural public school, larger and better school houses, beautification of school grounds, practical education, and kindred themes, but does not even make mention of the religious life as at all within the province of education. *O tempora! O mores!*

A Study in Values—Weigh Well!

Our various State Constitutions and our Congress by the creation of the Bureaus of Education in the Department of Interior recognize that education is the duty of the state. These same instruments, as well as the Constitution of the United States, affirm that the church and state shall be forever separate and distinct in this country. In the popular thought the church has been accepted as the synonym of religion, and so the conclusion has been drawn that there must be no religious instruction in the public schools or the state institutions of higher learning. If it is the duty of the state to educate that its citizens may be intelligent and provide livings for themselves, is it not the duty of the state to provide moral and religious instruction that the graduates of its school system may be law-abiding and upright? Is it worth while to educate a man's head and neglect his conscience? Which is worth more to a state, an intellectual prodigy without character or an intelligent man of character? Is it any more the duty of the state to provide for education than for religion?

A Tremendous Blunder.

But this is not the end of it. Not only have we seen the Bible and prayer excluded from our public schools, but we have seen something positively hurtful to moral and spiritual growth put in its place. In the public school age the pupil is in its own home when not in school and the evil effect of the lack of moral and religious instruction does not appear, the parents' admonition and the home influence acting as a corrective to any moral or spiritual laxness that may tend to develop from the school, but even here teachers whose moral character is low and whose opposition to religion is outspoken have their depressing effects on their pupils. I would like to see the time come when no man who was questionable as to his moral life and hostile in his opinion to the Christian religion should be permitted to teach in our public schools, and the state runs a great risk of immoral infection from this deadly source today. When will a free people in the wild clamor for a false liberty of religious opinion see the fatal error they have committed in not protecting the fountain-head of our public school system from moral pollution?

Religious Divorce Courts Avoid Them!

Even worse does the status of religious instruction become in the institutions of higher learning, worse intrinsically and worse also because of lack of counteracting home influences which serve to nullify the direful effects of irreligion in the public schools of secondary grades. When we send our sons and daughters off to college, they are on their own responsibility. When deadly seeds of unbelief, or infidelity, of skepticism are sown in their hearts, there are no parental words to uproot them. They must be so thoroughly grounded in their religious life that they will be able of their own power to question and disprove to their own satisfaction and destructive teachings of those they are supposed to accept as authorities, or they shall lose their respect for religion. This is not an idle dream; it is a fact, and these statements are made upon a basis of experience and observation. I record with solemn affirmation that I have known many instances where devout Christians have lost their devotion to their church and their God through a false step in the choice of the place of their higher education. They went away religious; they came back irreligious, scoffers. There would be no such objection to state institutions of higher learning as we constantly hear, if they had not really become divorce courts, divorcing their student from religion and marrying them to irreligion.

Religion or Irreligion—Which?

It amounts to just this: Shall our sons and daughters go to institutions where religion or irreligion is taught? There is no midway ground. Religion is not a separate department of life and cannot be set off from other vital questions by strict lines of division. Religion enters into every relation of life and must be provided for at every step. It is impossible to arrange a college curriculum in such way as to exclude religious instruction, so as not to be forced to take position on certain vital religious and spiritual interests. History and the Social Sciences simply cannot be taught without involving instruction favorable or inimical to religious growth. The same is true of Natural Sciences. Literature has a tremendous bearing on the spiritual life, and it makes no difference whether this literature is ancient or modern. Philosophy cannot be touched without involving spiritual interests. Even mathematics has its religious aspect. Since there can be no education that does not have its religious bearing, how can we escape the conclusion that our young people during the fateful four years of college life are developing an intellectual bias for or against the religious life? There is no escape; we are providing them a whole-some religious atmosphere or they are breathing miasmatic germs destructive of the spiritual life. *Our education shall be Christian or Un-christian,* and each individual parent shall settle that issue,—it cannot be avoided.

The Free Tuition Bait—A Farce.

What will the outcome be? Will State College push Christian college to the wall? Ostensibly they have the advantage because they can put their hands in my pocket and in yours and take therefrom the money to perpetuate themselves. When they lose a student in open, fair competition, they can carry the contest still further and award scholarships without limit, relying upon the power of taxation within their grasp, and they are doing it every day, though even with free tuition. Ostensibly those scholarships are given to those who expect to teach or to those who deserve them, which latter class are limited in number supposedly, but actually anybody who lets it be known that he will come on no other conditions will find the scholarship "*available,*" and more often they are given to the scions of rich men and politicians than to those who most need them. Shall this public plunder continue forever? Never! But why not What reason have you to believe that the Christian College shall continue in the face of the tremendous odds against it?

The Christian College is the Place for the Proper Unfolding of Character in Youth!

I believe the Christian College is here to stay and to grow and to increase, because it furnishes *that element of life* without which there can be no enduring estate or state, *character.* If the time were ever to come, wherein the great majority of our intellectual men were without character, the death knell of the state would already have been sounded. But that day will not come. I am exceedingly optimistic over the situation. There will always be some to whom the monetary consideration of free tuition in a State College and the false supposition that it will make education cheaper for them, will outweigh the character-developing process in the Christian College, and if the product turned out by the State College could in any way compare with the product in Christian character of the Christian College, it is conceivable that eventually the Christian College would cease to exist. Of those who accept the farcical monetary bait, many will return moral perverts and religious scoffers, and the observation of these unfortunates will steel the unthinking parents round them against any such appeal in their case. The Christian College, the product of Christian hearts for the Christian end of educating the heart as well as the head, is destined to fill a larger place in our educational system and will make our education safely Christian.

Our Education is to be Christian!

But I ought to add, in conclusion, that this optimistic view will not make it less necessary for the friends of Christian Education to do their full duty by their Christian College. The Carnegie Foundation, the Rockefeller Foundation, and scores of rich men, whose hearts are poor, are active to break the power of religion over education. They will succeed, unless the liberality of the Christian world shall exceed the lavishness of these few would-be philantropists in the educational realm. I have faith and reason to believe that the men and women of the Church of God will rally to the Christian Colleges and will save them from eclipse and to the world's upbuilding. Whether or not our education shall be Christian or un-Christian is to be destined in the support accorded the Christian Colleges by the followers of Christ. I believe they will amply support them, both by gifts and by patronage, and for that reason with confidence I give utterance to the faith that is in me, that *Our Education is to be Christian.*

LIKE MOST QUARRELS.

Ina came in from the country on her fifth birthday to visit her Cousin May. At night they were put to bed early. An hour passed, when heart-breaking sobs were heard from the children's room.

"What is the matter, children?" asked May's mother, entering the dark room.

From under the bed-clothes Ina sobbed out: "May won't give me any of her peanuts."

"But May has no peanuts," replied her aunt.

"I know that," sobbed Ina, "but she said if she did have peanuts she wouldn't give me any."—*Exchange.*

VALUABLE FARM FOR SALE.

135 acres 1½ miles northwest of Elon College, on macadam road. Good dwelling and outhouses. Good wheat, corn and tobacco land. Meadow and pastures with water. Well timbered. Will sell cheap.

J. W. CABLE, Elon College, N. C.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

The mule is a hybrid from the ass and the horse. The mule has more intelligence than either of his parents. The mule has received the worst treatment of all domestic animals, and has rendered the best service to the human race. No animal is so little thought of, seriously, and no animal deserves more praise.

The race-horse is a thorough bred of great market value and great attraction. Horse-racing attracts vast crowds, is widely published by the press, secures the attention of the reading and sporting public, and the name of the winner at the great races is heralded from one end of the country to the other. Newmarket, Epsom, and Oaks, in England; and Sheepshead, Morris Park, Long Branch, and Gravesend, in the United States, remind the sportsmen of spending money; but it should be kept in mind that most of the money simply changes hands. As a producing animal the race-horse has comparatively small value. The mule is the opposite type of animal. The mule makes no stir in society, excites no newspaper comment, attracts no excited multitudes, provokes no betting; but day in and day out the mule pulls the cotton plow, the log-wagon, and the harrow. In five Southern states more than a million of these burden bearers perform their daily task without comment or reward.

It has come upon me, in the nature of an unfulfilled obligation on the part of human society, to express what all must feel, when they pause to think, some appreciation of this domestic toiler that gets no pay but a poor stall and rough food. The cotton crop alone is worth *a billion dollars a year* in these Southern states. The mule is a real producer of wealth. The mule is a great asset in the nation's life and prosperity. The mule's life is much longer than the life of the horse; and the life of the race-horse is the shortest of all the horses. It appears in horses, as in men, that regular, honest work means longer life than high pressure sport. The best life is, also, the longest life. Many horses do faithful work and are entitled to praise; but the mule puts in more time, does harder work, gets less credit and more abuse than any of earth's toilers.

In all this, I am not saying anything against thoroughbred horses, under saddle, driven for pleasure, testing their speed; I am simply pleading the rights of the mule. I am writing just what you, dear reader, already know. I am aiming at more than this: I am trying to point out to you that among men, as among animals, the world becomes excited over the wrong man and praises the wrong man and overlooks the men who deserve all praise.

The flashlight man, the loud man, the self-asserting man, the trumpet man, gets into the limelight, into the public gaze, into the papers, has the multitude to follow him, to "hurrah" for him, and the plodder is overlooked. The professional evangelist visits a city, gets all the ministers and all the churches to organize; masses the choirs, advertises, gets the crowd and the big collection; parades numbers and fills the air with blasts of success. The papers praise him. The excitement dies and the regular workers toil on. The current expenses are paid by the quiet faithfuls. The real preaching is done by the unknown pastors. The Sunday school lives because the year-round workers are there. The mule-type, if I may use so homely an illustration, the stay-in-the-field toilers, are the dependables, in Church and everywhere else among men. The brilliants may have their place; but the steady worker, the honst plodder, the obscure faithful must not be overlooked in human appraisement.

W. W. Staley.

WINCHESTER LETTER.

Leaving home June the 24th, I started out for a few days' canvass among the members of our Churches for funds for the Winchester Church. I have been well received everywhere and the people are interested in our Winchester work. As the years pass, the vision of our people broadens and more and more their sympathies and interest are aroused in the field beyond their own local Church. I hear much satisfaction expressed at the progress of the Winchester Church. It is the hope and prayer of the pastor to make this Church a stimulus and a strength to the whole conference. In our preparation for the dedication, Aug. 17th, we need the prayers and help, not only of the conference, but of the brotherhood. We shall close our canvass today and return home. I want to express my affection for the kindness and courtesy shown me everywhere, and I also want to thank the people for the interest in the Winchester Church. I do not think the conference is making any mistake in making an investment there, and I believe the time will soon come when every one who puts a dollar in it, will be grateful that he made the contribution.

A report of subscriptions and collections will be published next week.

Rev. R. L. Williamson filled my appointment at Winchester June 29th, and made a fine impression on the congregation with two excellent sermons.

Bros. Williamson and Andes are both doing good work in their respective fields and are held in high esteem by the people whom they serve.

It was quite a pleasure to me to have the privilege of worshiping with the congregations at Bethlehem and Mayland the 5th Sunday in June. I served both of these Churches as pastor and I was glad to have the opportunity of meeting with them again.

W. T. Walters.

CLIFTON FORGE LETTER.

My Dear Brother Editor:

Through the Sun, dressed in its new and comely gown, which is not only becoming, but attractive indeed, there come to me glad messages weekly. For over eight long years The Sun has been my only connecting link with a people and a work dear to me.

Many are the sweet memories of other days, of associations and of service rendered and given, covering little less than a hundred different congregations in North Carolina and Virginia. Many changes have taken place. Many have gone to the better land—still their right armor scarred and bent in the struggle for right, is a rich heritage, stimulative to for right, is a rich heritage, stimulative to courage and faithfulness by those of us left behind. But I must not risk myself at this time to write in this strain, but rather to give an account of one of the many incidents of my life in the Y. M. C. A. work. Wednesday, June 25th, 1913, at 6:30 p. m., you would have found me in the Terminal R. R., Y. M. C. A., Washington, D. C.

I was there by invitation; so were 499 other men. The occasion was nothing less than the fifth aniversary dinner of the above mentioned Y. M. C. A.

In the mixup of the lobby, while shaking hands with friends and old acquaintances, it was my good pleasure to be introduced to the Hon. Josephus Daniels, Secretary of the Navy. As good fortune decreed, so it was; namely: We were not interrupted for a few minutes. I told Mr. Daniels I was greatly indebted to North Carolina, though born and reared in old Virginia, for the little "learning" I have. His face brightened, if such were possible, then he asked me where I attended college. "Elon Colege," was my reply. He at once mentioned the names of Drs. Atkinson and Moffitt, and others, and spoke of the splendid work Elon is doing in the educational world. He spoke also of the high standing of Elon in comparison with the other educational institutions of the State.

Well, you know as well as I do, this monopoly on my part could not last long in a crowd of 500. So no less dignitary than William Jennings Bryan, Secretary of State, stepped up, shook my hand and gave Mr. Daniels to understand that they must proceed to the hall door and prepare to shake 500 hands, as the men passed out of the lobby, headed for the gymnasium where the feast awaited.

Before we don the robe of the Epicurean, preparatory to this anticipated feast, indulge a reminiscence. The boys of the early days of dear old Elon, no doubt, well remember our trip to Greensboro, to hear Mr. Bryan speak. At the close of his speech we were determined to shake his hand. The flying wedge of foot ball fame, was in vogue at that time, so with disheveled hair and wiltered collars, we of the early nineties put the wedge to working. We reached the platform and shook the coveted hand. The damages to our fellow creatures left in our wake, we will not discuss.

Face about: We are now headed for the gymnasium. Enter; be seated. This room is 196 feet long by 60 feet wide. Arc and incandescent lights vie with one another for supremacy. Ferns and palms, stars and stripes, electric fans, inspire and cool our fevered mind and body. The best possible orchestra sooths our tensioned nerves. Sum all this up, and you will cease to wonder at our enthusiasm. We forget the sweltering world without, the hard problems and worries of every day life, and enter the enchanted oasis of joy and comfort, and of good feeling to all the world; surpassed only by the happy dream of the passenger of the Sahara caravan.

We sang "Blest Be the Tie That Binds." The Orchestra followed with "America," "My Country 'Tis of Thee, Sweet Land of Liberty; of Thee I sing."

Five hundred voices, without a noticeable discord sang: "Auld Lang Syne." The Orchestra answered by playing "Dixie." Old men, young men, strong men, like children at play, stood to a man, waiving handkerchief and napkins, and shouted until many were hoarse. Pardon me, but just want to say, I have yet to hear "Dixie" played; and breathe a silent atmosphere. Willie Yank and Johnnie Reb wake up when "Dixie" comes in. My observation covers the most of the large cities in the United States.

Since I spoke of a feast, no doubt you are hungry. If so, help yourself to—cold consomme en tasse, radish, olives, crab flake, lamb, Saratoga chips, chicken salad, potato salad, fruit and cream, cake, coffee. (If Broth-

er Atkinson had been with me we would have had Blue fish on the bill).

Now dear reader, if you have an ear for charming rhetoric and flowing eloquence, sit up and listen. The speakers are no less personages than the Hon. Henry F. Ashurst, Senator from Idaho; Hon. William Jennings Bryan, Secretary of State and Hon. Josephus Daniels, Secretary of the Navy.

These speakers were non-partisan—but they were sectarian all right—I mean they were of the kind that grows out of deep religious training of the evangelical faith in Jesus Christ as the Savior of the world, and God the Father and the Holy Spirit as the Comforter. There was no "Mr. Taft Unitarianism," and Roman Catholicism was made conspicuous by its absolute absence.

Mr. Bryan has been a member of the Y. M. C. A. for 30 years; and it goes without argument that he is one of the association's strongest and most loyal supporters in every possible way.

Mr. Daniels sanctioned the work of the Y. M. C. A. in its administration to men. He expressed a desire to see this association reach more of the boys in blue, declaring himself as being in favor of improving the man behind the gun; in mind, spirit and body, as well as improving the efficiency of the gun.

Dear friends, if this manuscript escapes the waste basket and you like it, I may try to write again. Christian love to every reader. Every family should be a leader of our good Church paper, now ranking with the very best in every way. B. F. Black.

HERE AND THERE.

Brother Editor: With your permission I will try to tell the Sun's readers something of my travels for the Christian Sun, and something of my observations while on these trips.

I have been in the fields of Revs. R. H. Peel, W. C. Wicker, C. C. Jones, H. H. Butler, W. H. Denison, I. W. Johnson, C. H. Rowland, A. T. Banks, C. E. Newman, L. F. Johnson, J. Lee Johnson and J. O. Cox. Without an exception, I found these brethren much interested in the Sun's circulation, and all agree that it is a necessary adjunct in enabling our people to understand the importance of the various church enterprises. Our people in Eastern Virginia are waking up to the importance of Missions as they have not done before, and this is adding new life to other lines of church work.

The Memorial Temple of Norfolk is in the lead as a Foreign Mission congregation, and here are some items as gathered from the report of the official board ending with June, 1913: The first year of the labors of Dr. W. H. Denison, 86 members received into fellowship; $1000.00 raised for Foreign Missions, $250.00 paid on parsonage debt, clearing that property of debt, salary and running expenses met, the Sunday school so increased as to make Church enlargement a necessity. This is mentioned to show how increased interest in missions gives life and growth to a Church.

Our people in Berkley are still holding together, notwithstanding that illness has rendered two successive pastors unable to serve out the terms for which they were called. These brethren want, and should have, a live, wide-awake pastor.

The Portsmouth pastor and people are hard at work to finish paying for their house of worship and build the church enterprises. How could it be otherwise under the leadership of Dr. Harrell?

The Suffolk Church, and pastor, who seems to be pastor of the town as well as of his own Church, are yet hard at work and bringing things to pass, not simply along one line, but along all lines.

We found Dr. N. G. Newman both hard at work, and considering a call to Defiance, Ohio, which call, we learn, he has accepted to the regret of his present field and his conference.

Dr. Rowland serves Franklin and Bethany Churches, advances the Church enterprises, grows in grace and becomes more popular all the time.

All the brethren have received me as agent for the Sun, cordialy, rendered valuable assistance in doing the work, and extended every hospitality; all of which is highly appreciated and for which all will please accept sincere thanks C. C. Peel.

ENIGMA, GA.

A great meeting has just closed here, held at the Christian Church, of which Bro. H. W. Elder, of Richland, Ga., is pastor. The meeting began the night of July 5th. Brother Elder had with him Bro. J. V. Knight, a ministerial student of Elon College, N. C.

Brother Knight did all the preaching. He captured the hearts of the people from the start by the earnest, faithful manner in which e preached the truths of the gospel. His preaching had wonderful effect. The church was revived, backsliders reclaimed, and a number of happy souls were brought from sin into marvelous light of the gospel of Christ. As one result fifteen souls were added to the Church. The meeting continued a week, with increasing interest, Brother Knight having to leave with Brother Elder for Kite, Ga., to conduct another meeting.

This is the sixth year Brother H. W. Elder has preached at this place and this was the best meeting he has ever had here. Brother Knight endeared himself very closely to the hearts of the church people. We heartily commend him as an earnest, faithful servant of God. The people were greatly pleased with his method of conducting the services.

All of us are grateful to God for this good ministry of His servant among us. God bless him in all his work. When he comes this way again he will be sure of a hearty welcome in all of our homes. We hope that it will mark the beginning of better days for Enigma.

Fannie J. Patrick

ELON COLLEGE NOTES.

Miss Myrtie L. Cox, Columbia, S. C., is on a visit to her parents here, Rev. and Mrs. L. I. Cox.

Rev. R. P. Crumpler, class of '09 filled Rev. J. V. Knight's appointment at Shallow Ford near here last Sunday and spent a few hours in the village with friends. Mr. Crumpler is also engaged in teaching in connection with his preaching.

Mr. J. R. McNally and family are spending a few days in Washington, D. C., and other places north.

Mrs. Laura Lee, Everett, Pa., has accepted a position with the College as matron of the Young Men's Club and will move to this place some time soon. Mrs. Lee will bring with her, her two sons and place them in College.

Preparations are being made looking to the opening in September: All the furniture is being repaired and the buildings put in up-to-date shape. Work also continues on the new building and the tank.

Mr. R. A. Truitt, Summerfield, N. C., has been elected as principal of the graded school for next term.

Rev. J. O. Cox and family, Durham, N. C., are spending a few days with President and Mrs. Harper.

Uncle Wellons returned from a trip to Selma, Smithfield, Fayetteville, and other points Thursday. C. B. B.

THE FIRST SENATOR ELECTED BY DIRECT VOTE.

Senator A. O. Bacon, of Georgia, will have the distinction of being the first United States Senator elected by the direct vote of the people. Several months ago he was nominated in the Democratic primary, it being understood that the choice of the primary be ratified by the legislature when it convened in June. After his nomination, however, the amendment to the Constitution, requiring the direct election of Senators was ratified and formally proclaimed. Senator Bacon must now go before the people in a special election to be called by the Georgia Legislature. For the trouble and expense of an election, the result of which is already known, the Georgia Senator will be compensated in the knowledge of the fact that he will be the first Senator sent to Washington by vote of the people.—*Nashville Christian Advocate.*.

DOUBLE NOTICE.

First: The Sunday School Convention of the Eastern Virginia Christian Conference will meet with the Suffolk Christian Church July 23-25, and we want to make it a great Convention.

This NOTICE is intended to request ALL DELEGATES and VISITORS to notify C. A. Shoop, Chairman of the HOSPITALITY COMMITTEE, SUFFOLK, Va., that you intend to come, so that provision can be made for your entertainment before your arrival. Do not neglect this, as it will help the committee so much in the assignment of homes.

Second: The Committee on Education of the Eastern Virginia Christian Conference will meet on Thursday of the Convention, July 24th, and all persons who have business with this Committee will please attend the Convention and meet this Committee.

W. W. Staley, Pastor of the Church
and Ch'm of the Com. on Education.
Suffolk, Va.

A PRAYER.

Lorl, bless my body, Thou, Lord Jesus, who wast once enshrined in flesh like mine, make me to understand the sacrednss of my body. Make me to realize its value, for only as I keep it strong and well can I do good work for Thee. Help me to keep it pure, Lord, for it is a temple of the Holy Ghost. Keep me from injuring myself by carelessness or overwork. Keep me, if it be Thy will, from illness, from the pestilence that walketh in darkness, and from accident, the destruction that wasteth at noonday. And whether I eat or drink, or whatever I do, may it be all for Thy glory.—Lucy Rider Meyer.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. Lambeth, Elon College, N. C.

Kerosene sprayed on ponds or pools of stagnant water will prevent mosquitoes from breeding. A half pint is sufficient for 100 square feet of surface. If possible, all stagnant pools of water should be drained or filled.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON, JULY 20TH.

Subject.—"Moses Called to Deliver Israel." Exodus 3:1-14.

Time.—About B. C. 1277 (Sayce); 1491 (Ussher).

Place.—Midian, Egypt.

Persons.—Moses and his family, the angel of the Lord, Jethro.

Golden Text.—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

Leading Thought.—The pure in heart see God and his plans.

Purpose of The Lesson.

The purpose of this lesson is to show how, at the age of eighty, Moses was finally outfitted in wisdom and character for the mighty task and definitely called of God to be the human deliverer of Israel from Egyptian bondage.

Lesson in Brief.

"The back of the wilderness," where Moses was keeping Jethro's flocks, was the central uplands of the Sinai peninsula, where there is moisture and where he could find grass. He was in the southern portion, near Mount Horeb, also called Sinai.

The "burning bush" was the thorn bush, the shittim, or acacia, a common desert bush, growing about twenty feet high, with a trunk sometimes two feet in diameter. Its numerous blossoms are a bright yellow. The bush, unconsumed by the fire, was a symbol of the Israelites, not destroyed by the fierce fires of persecution.

Orientials remove their shoes to this day when entering a church, and Moses was made to feel that the presence of God constituted a church even there in the desert.

The Canaanites and other tribes named in v. 8 were conquered by Joshua, to a great extent, and yet enough of them were allowed to remain in Canaan to poison Hebrew life for many generations.

"A land flowing with milk and honey" (v. 8) is a proverbial expression for a rich and fruitful country.

The fact (v. 12) that Moses would lead his people to the very spot where he had received the command from God to lead them from Egypt would be a confirmation of his course. He would think of this culmination during all the period of stress before him.

In Egypt every god has a name. The Hebrews, worshipping only one God, knew Him by no distinctive name, but referred to Him by His attributes, as Elohim, "Lofty One"; Shaddai, "the Powerful"; Jehovah, "the Existent." Moses (v. 13), knowing that the Hebrews would need to distinguish their God from the many gods of the Egyptians, asked for directions about the name of the Deity, God selected the most vague of all His names, the name that signified mere existence, the fountain of life, Jehovah. By that highly thenceforth known to the Hebrews.
spiritual name, above all others, He was

Object Lessons.

A piece of electric wire.—Suppose we should say to this wire, "Go light that dark room; go pull a street car up the hill." What might the wire answer? 'I cannot. I am not able to do anything alone; but I will try to be a good conductor of electric power, and the electricity will light the room and pull the car."

God said to Moses, "Go, do hard service in Egypt." When Moses said, "I cannot," God gave him a promise of power. He gives the same promise to us. "Certainly, I will be with thee," "Without me, ye can do nothing."

Ask pupils to hold out their hands.—What is in your hand, Anna, and in yours, John, and yours, Alice? You say they are empty. No, each hand holds something different. One has the power to draw pictures, one to sew beautifully, one to make music, another to arrange flowers, another has skill with tools. Every young person has some special thing "in his hand" with which to serve the world. To-day's lesson tells of God sending a man to do a great work with the simple weapon he had in his hand. (Read Ex. 4:2, 3.)

CHRISTIAN ENDEAVOR TOPIC FOR JULY 27.

"Missionary Essentials at Home and Abroad. I. Information." Acts 15:12-18.

This is the first of a series of four meetings on Missionary Essentials, the sub-topics being Information, Prayer, Giving and Going.

Information cannot be said to be greater than the other three essentials, perhaps, because none of the four must be discounted, but without information one cannot give, go or pray intelligently.

This meeting should be a carefully planned one. No one should attempt to talk without preparation on a definite sub-topic.

The leader should give in outline the Missionary conditions and needs of today. Briefly he should tell of what is being done in each of the more important missionary fields. He should be followed by half a dozen others who have been asked a week in advance to have a part, and given subjects.

Get the missionary leaflets of our own denomination. Let one member tell what our church has done for Foreign Missions and another what it has done in the home work.

Give to some Endeavorer an interesting missionary biography and ask him to write a two-minute review of it, incorporating some of the most interesting anecdotes and other details. Insist on brevity, and insist that there is to be no reading from the book in the meeting. Good biographies for this purpose are abundant. Add to those named in the last section those of John Williams, Hannington, Eliot, Gardiner, Miss Fiske, Carey, Mocat, Martyn, Heber, Dug, Taylor, Whitman, Cox, Judson, Boardman, Gilmour, Patterson, Hamlin, Chauffler, Neesima, Cian, McAll, Egede, Crowther, Brainerd.

This topic will be given to some Endeavorer of wide missionary reading, who will speak of missionary books other than biographies. He is not to occupy more than five minutes. He will speak of general accounts of mission countries, such as Dr. Arthur H. Smith's books on China, Dr. Griffis's and Dr. Gordon's books on Japan, Dr. Underwood's and Mr. Gale's books on Korea, and Bishop Hurst's book on India. He will mention specially interesting accounts of missionary adventure, such as Dr. Jacob Chamberlain's. He will speak of historical sketches, such as those by Dr. Pierson, Miss Brain, and Dr. Speer. He will name the Encyclopedia of Missions, and the great reports of the ecumenical missionary conferences, especially the latest, the report of the Edinburgh gathering. The Boxer massacres, the Armenian massacres, the Indians of North America, the women of India, African exploration—all have stipulated many missionary books. The speaker will use his five minutes to try to arouse an interest in the books of this character that he has himself read.

MISSIONARY BRIEFS.

Every Christian Endeavor society should organize each year a mission-study class, if only of two, to study a textbook of missions, and become for the whole society a nucleus of new missionary zeal.

Own missionary books, and make them your own by reading them many times.

The Bible is the greatest of all missionary books. Do all your missionary reading in its light.

The church at Bolenge, Africa, was organized ten yeas ago and now has 1,300 members. Seventy-six evangelists are sent out from this church of which the congregation supports fifty.

The Presbyterian Board of Foreign Missions is planning to send out the largest number of missionaries ever sent out by one society in one year. Already one hundred candidates have been accepted. This large number of new missionaries has been made possible by a bequest to the Board of nearly three millions of dollars.

"Missionary work for Hawaii was started as the result of the finding of Henry Obookiah weeping upon the steps of Yale College. He was longing for an education, and that the true religion might be carried to his native islands. On October 23, 1819, the first missionary party, seventeen persons, including Hiram Bingham and Asa Thurston, set sail from Boston for the Sandwich Islands. They were met on landing by the news that a revolution had overthrown the old gods and that the land was without a religion. The conquest of the islands for Christ was remarkably rapid."

BARACA NATIONAL HYMN.

Tune: My Country 'Tis of Thee

Baraca's name we take,
All forms of sin forsake—
We pledge our word.
We have a common tie,
'Tis love and sympathy;
And by our lives we try
To serve our Lord.

We have no other sword
Than God's own Holy Word.
In which we trust.
It makes us brave and true.
Gives us the Spirit, too,
By which we dare to do
For Jesus Christ.

Then let Baracas cheer
From churches far and near,
All join and sing:
How God hath used our class,
To bring great things to pass,
Until in Heaven en masse
We'll crown Christ King.

MAKES ABOUT $175 FROM EXCURSION.

The Sunday school Excursion to Mt. Airy operated by the First Church, Greensboro, last Wednesday, netted the school about $175, after all expenses were paid. The day passed without a single accident or unpleasant incident. A picnic dinner was served at Mt. Airy. Mr. S. A. Caveness was chairman of the Committee and the success of the Excursion is attributed almost solely to his untiring efforts. The other members of the Committee, who assisted him faithfully, were L. M. Clymer, Jno. R. Foster, C. C. Johnson and H. V. Simpson.

Now is a good time to subscribe.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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HAS NOT GOD CALLED?

Do we heed the voice of God calling us to awake from our slowness, dulness and indifference? If so, let us not wait to be ministered unto, but to minister.

The call comes to us with greater power than ever before and we plead with our women to heed this call with Christian hearts, wide open, busy Christian hands. God has given us power and ours is the duty and privilege of using it. He has called us to undertake greater things for him, and while we are planning and working, let us be praying. Prayer is the first and chief method of solving the missionary problem, and we feel that this fundamental need of a new life of prayer in connection with the work of missions should be set before our people in the hope that we may come to God in the devotion of a richer love and fuller faith in the actual practice of believing and persistent prayers. What an inspiration it would be to our missionaries in the thick of the fight if we could get a definite group of people at home to support them by prayer and what a help it would be to us if we would really get to work and by prayer, planning and personal work we could succeed in organizing a Missionary Society in every church within the bounds of the Southern Christian Convention. Let us pray that the voice of God may reach many hearts and touch and tender them for a more faithful loving service.

MRS. W. T. WALTERS.

INTERCESSORY FOREIGN MISSIONARIES.

BY REV. ALFRED E. STREET

For many years a missionary in China.

The following is not a literary presentation of truth, but is designed to be a practical suggestion for work. This purpose has determined the form of presentation. It has grown out of the writer's experience in addressing churches, and the reception that has been accorded the truths here presented has revealed the need of their more general diffusion.

Christ did not command us to pray the Lord of the harvest that He send forth missionaries, but "laborers." The difference is intentional, for there are others just as necessary as missionaries. ("Missionary" is the Latin form of the Greek "Apostle," meaning "One Sent").

Those harvest hands who *directly* reach the souls of men and save them can be divided into (1) Native Workers, and in all countries the burden of evangelization rests upon them; (2) Missionaries, who are no longer needed when the natives have learned all they can teach (some centuries ago they finished their work among the English); (3) Intercessors, who give their time and strength to the distinct work of definite intercessory prayer.

Of these three classes, if comparison is possible among things all of which are necessary, the Intercessor is most important because he is working at the very root and foundation of all harvest success and. in so far as man is responsible, his faithfulness determines the success of all others.

Definition.

An Intercessory Foreign Missionary is a "laborer" who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He only is entitled to the name who enters upon an engagement to work for *definite* fields; an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of "the heavenlies," instead of among visible men, and that there are no restrictions as to the number who can be intercessors, to the place of their residences, or to the variety, sweep and completeness of the results accomplished.

Necessity.

For the Intercessory Foreign Missionaries.

That mission field which has the largest number of missionaries (faithful intercessors), whose names are not in the published lists will always be the most successfully harvested. This is so:

(a) Because of the nature of missionary activity. * * * *

(b) Because prayer based on God's Word is the only weapon man can use to touch the invisible foe.

We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince of China only by way of the place "above, where Christ is" ever living to make intercession.

(c) Because the missionary on the field cannot alone do his work.

When the intercessors' hands fall Amalek prevails on the mission field to-day. The enemy is strong. Jesus refused to bow down to Satan, but the heathen bow and worship, therefore the blackness of darkness broods over those lands, a stifling, choking power of death.

In Christian countries prayer is continually offered for the pastor and for every detail of the work of the church, special meetings are held to pray for revival. In open-air meetings, while one is speaking, others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need other persons to pray definitely while they work or speak. Only the need is more urgent, just as there are more deaths, on the "firing line" than in the quiet of the home.

What can be Done by Intercessory Missionaries.

(a) A host of intercessors can be speedily enlisted in this war.

(b) Enough missionaries and money can be found really to accomplish our task.

(c) *Suitable* men can be sent as missionaries and the unsuitable can be prevented from making the mistake of going. Such mistakes have in the past cost many lives and thousands of dollars. They can be prevented by the Lord of the harvest only when He is asked to do so. Even Christ Himself prayed all night before He chose the first twelve missionaries.

(d) Many urgent questions of general missionary policy can be solved only through much prayer.

(e) Individual heathen can be prayed for by name and thus be saved.

(f) A native ministry can be raised up and maintained.

(g) Revivals can continually spring up on the foreign fields.

(h) Fresh fillings of the Holy Spirit can be given to over-burdened missionaries.

(j) The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

(k) Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is many times multiplied.

Experiences have repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that as far as man can see results, he was able to do more for the heathen toiling as an intercessor in America than while he was among the heathen *without intercessors pleading for him.*

How to do the Work of an Intercessory Missionary.

(a) Decide deliberately that *this* intercession is to be a regular binding duty.

(b) Select fixed days, hours, times, and make them take precedence, as far as possible, for all other engagements.

(c) Begin humbly, letting experience enlarge and guide.

(d) Wait on the Lord of the harvest for directions as to what part of the field you are to belong to.

(e) Learn the names of all missionaries in your field and pray for them by name.

(f) Do not pity the missionary or condole with him, but give him your sympathetic *help.*

(g) Write to the missionaries you are praying for, asking pointedly what their difficulties and needs are. Tell them you do *not* want something bright and newsy, but something dark and discouraging, and that when they are worn out you want them to drop you a postal telling you that, so that you can pray them strong again.

(h) Pray for every need or condition that you can learn about. This article is only suggestive.

(j) Form the habit of letting God impress upon you the things to pray for. He will do it.

(k) Not many words are needed, but time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought," and we must let "the Spirit make intercession."

Warnings.

Some may be tempted to cherish a subtle, hidden feeling that by doing this work they are conferring a favor on some one by helping. Not at all. It is the other way; the unspeakable favor is granted you of sharing the burden of intercession daily carried by the risen Christ Jesus in heaven.

A newly arrived missionary cannot vote for the first year, as so much has to be learned before he can do so intelligently. In the same way, one beginning as an intercessory missionary needs to consider himself as a beginner with much to learn.

When details of mission work begin to come to your knowledge, be exceedingly careful how you judge, condemn or decide in matters that you have never met and that have puzzled the wisest men of many decades.

(1) *Indirect Work.* Every Christian should do some work as an intercessory missionary, but there are some at home whom the Lord calls to give their daily toils for the

salvation of the nations. Many are needed who by teaching, writing and exhorting, shall arouse Christians to a sense of their responsibility for the death of those who perish. Not because they are sinners, but because the salvation prepared for them by Christ has never been offered them by men. In the work here suggested, house to house visitation among the members has been proved most effective in arousing them to their privileges in the foreign fields. A *caution* is here needed, for such work is only indirect, and most jealous, prayerful care is needed to prevent it from displacing the direct work of intercession. Any work that is *visible* so appeals to our pride that it is more attractive than is the lonely toil of intercession.

(2) *Rejected.* It is generally considered that God has not called one to the foreign work because age, health, family relations, rejection by a mission board or other outward circumstances prevent him from going abroad. Such *circumstances have no bearing whatever on the question as to whether the Lord wants you to work directly for the salvation of the heathen.* God is waiting for you to take your place in this vital, difficult and blessed work of joining Christ in interceding before Him. It is not an evidence of obedience quietly to drift along at ease, letting the far-away, unseen multitudes perish for the lack of your own prayers. Some laborers *must not go* to the mission fields.

(3) Substitutes. When a draft is made for war service only a limited number of men is called out, and a "substitute" has to be one of those not drafted in his own name. But in this spiritual war every citizen of heaven is drafted, and no substitutes are possible because there are none left undrafted. Victory is impossible unless those at home meet and rout the invisible foe. It is unjust to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen. We must "lay down our lives for the heathen." (I John 3:16).

(4) *Candidates.* Beware of ever urging any one to go as a missionary. The Holy Spirit only can do that with safety. We should rather urge that one set his will as flint that he is going to "do the will of my Father in heaven," and that he then *pray,* "Lord send forth laborers," and if the Lord really wants him in foreign fields, it is only a matter of time when it will be made so plain that there will be no room for doubt.

(5) *Rewards.* There is a peculiar supplementary reward given for all missionary work. It is in addition to the honors of faithful labor, and is determined not by what is done, but by what is "left." For every comfort of friend that you leave in order to do this work, you *will* receive one hundred fold (10,000 per cent) of the comfort, rest and satisfaction that they could afford. This is indescribably true of both missionary and intercessor, and is the kind of "joy set before him" that enables Jesus to "endure." The missionary leaves by taking ship, the intercessor leaves by shutting the door of his closet. Attendance at church meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of the hardest work God wants you to do. Men are dying in agony while you are enjoying a "beautiful" service, and while God is calling you to forget your very existence in watching and praying with groanings that cannot be uttered.—*The Christian Missionary.*

Subscribe for The Christian Sun.

WHAT HAS ELON DONE FOR THE CHURCH?

(By W. A. Harper, LL. D.)

It is impossible from a human point of view to tell just what would have happened, if something that did happen had not happened. Life is too complicated to admit of a mathematical determination of the influence of this or that agency. And to argue *post hoc ergo propter hoc* is to commit a well-know fallacy in logic. These considerations make it difficult therefore for me to write on the theme that heads his article.

And yet we can with confidence in a general way indicate some of the things that have come into the Christian Church, South, attributable in a measure to Elon, if not wholly due to its influence.

And first among these positive goods is that this College gave the Christian Church in the South its first unifying force, not that brotherly love and fellowship did not already obtain, not that, but that this institution calling for united effort on the part of all our people became a centre drawing all hearts to it—it was the beginning of our institutional life. Its success taught its founders their real power and paved the way for other efforts in line with a progressive Christian activity. The Orphanage and the Publishing House have come, but he would have been counted a veritable dreamer who before Elon was founded had been visionary enough to suggest that these two enterprises of the Church would now be serving a people grateful for the burdens they impose. And there is no reason why a movement on behalf of missions should not meet with a similar response and achieve a similar success.

That the College is this unifying power of which I speak is evident further in that both the Orphanage and the Publishing House are located here—that no other place was seriously considered for their location, all eyes turning instinctively to this mecca of our interests. So that Elon is not only our educational centre, but also the centre of all our institutional work.

Nor must it be thought that brotherly love and fellowship one for another on the part of our several congregations and of our individual brethren is any less by reason of the foundation of the College. Those who were prominent in the Church before the days of this institution do not hesitate to say that the College has contributed powerfully in the direction of a closer brotherliness and of a more genuine fellowship among the Churches and among the brethren. It is the mutual burdens we bear that bring us close together and knit our ties of love and sympathy strong. It was the burden that the College imposed that proved to be our deliverance as a people. And that is also the explanation of why the people of the Christian Church are so devoted to Elon. They have borne burdens and travailed in spirit for its success, and never more cheerfully than when about two years ago they responded with open heart to the call for $50,000.00 to place it on its feet financially. Our people are unified in their affection for Elon because in unison they have sacrificed to make it what it is.

A second contribution of the College to its constituency has been the revelation to them of their own ability to do. The Civil war left the Church broken and discouraged. Many Churches never recovered. Many members left our ranks—even our ministry, what was left of it, partially sought other folds. A mere remnant was left, but they were weak and downcast and despondent. Yet in less than a half century after the curtain fell on the scene of carnage, this same remnant has wrought more work for the kingdom than the entire Church had in the halcyon days of youth of our vigorous cause and practically all of that achievement has taken place in the latter half of that period and the last ten years of that half century have been more ac-

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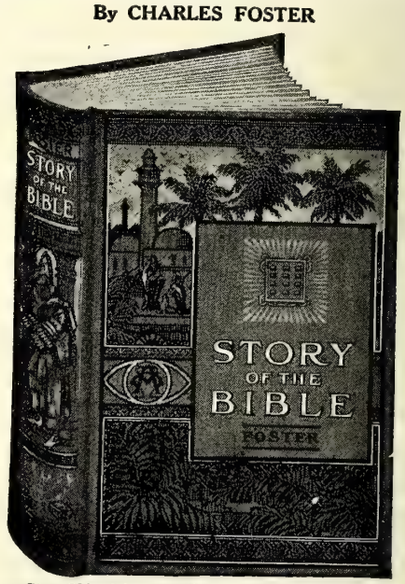

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complished in growth and expansion than the preceeding four decades. What is the explanation? These people have found themselves —they have learned their strength—they are now ready to grow. In the last ten years the College plant has more than doubled its efficiency and the Orphanage and the Publishing House have come forth as if by magic. All because in the dark and discouraging days of Elon's foundation twenty-five years ago, this plucky Gideon's Band had caught the gleams of a new light and discovered in their weakness a new strength, the strength of sacrifice.

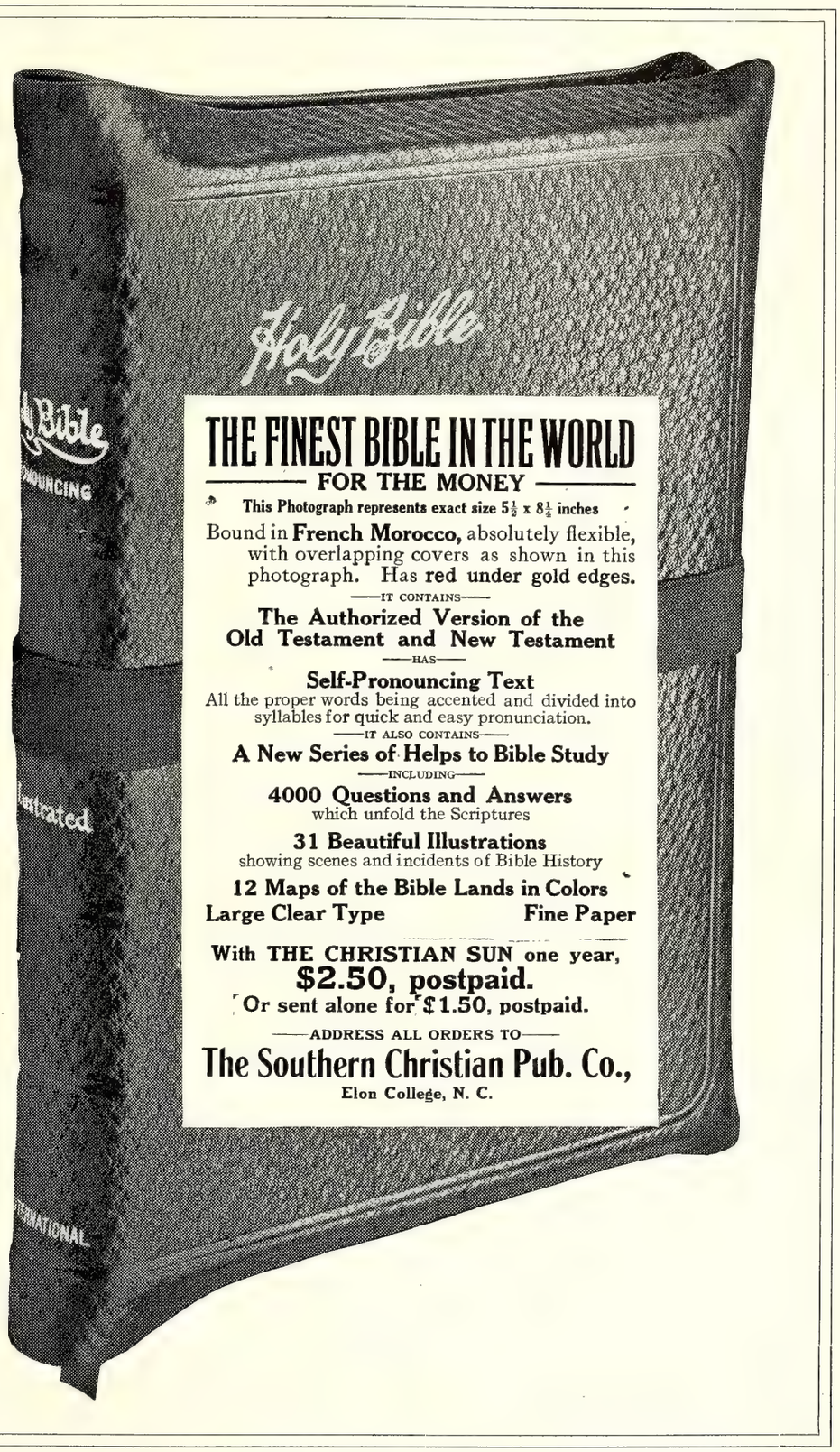
And that brings us face to face with a third great good that we have learned from our College—the duty and the joy of Christian giving. We have not yet measured up to our full duty, but we have learned a great deal. In the early days of our cause it was considered improper for a minister to expect a regular salary from his Church or Churches, as it nearly always was. If they saw fit to give him anything, he should accept it, but to stipulate with a congregation for a salary was to be mercenary. In those days there were no Church enterprises and the Churches gave no money for anything outside their own immediate needs. The joy of Christian giving the Church did not experience. Even when the College was proposed, the first suggestion was for a joint-stock company and all who subscribed were to receive their stock back in tuition for their children or for those designated by them. There was no thought of giving the money outright for the establishment of the College. And that is explanation why the College was talked of for nearly twenty years before it was founded—Colleges are charitable institutions and cannot pay dividends. But in the fullness of time the brethren caught the light and made the sacrifice necessary to erect the College, giving their money with rejoicing to the Church and to the kingdom for whose growth the Church exists.

Since that time every enterprise of the Church has taken on a vigorous virility. The contributions have steadily increased for every call made by the Conferences and the Convention and new calls have been added. The College has been a constant source of expense to the Church. as it ought to have been in order to fulfill its purpose, but the Church has responded nobly and enjoyed the giving —and our College and the sacrifices its founding and maintenance entailed taught us our first lesson in this most Christianlike of all the Christian graces.

Other benefits that have come to us will occur to the thoughtful reader. The blessings common to every Church College have been brought to our people by Elon, but these that I have mentioned are almost peculiar to this institution and so have deserved the fuller statement they have received. The others it shares in company with similar institutions and chief among them is an educated ministry and a trained laity, without which no Church can discharge its obligation to the world. When Elon was founded College graduates in the ministry could be counted on less than the fingers of one hand. There were practically no laymen who had attained to that greatest of all human boons—a College education. Today in our pulpits are found thirty-seven Alumni of Elon College and many others who have had partial College training and as many of our ministry now hold post-graduate degrees as before Elon's birth held any sort of College degree. And the College has placed in our Churches of its full graduates nearly two hundred as consecrated, devoted lay-workers and given a partial training to more than a thousand others who did not graduate, but were given a new impetus for service by coming into contact with the Elon life and spirit.

And what does the future hold for Elon? That depends of course upon the support the church gives it, but there can be no reason to believe that the Church will not respond even more liberally to its needs in the coming years than it has during the quarter century just closing. And the College will continue to serve the Church by uniting it in Christian effort, revealing to it its own deeper powers, teaching it still further lessons in the joy of Christian giving, sending into its pulpits trained ministers that shall be able to handle in masterful way the intricate problems of the Kingdom, and providing a laity developed in intellect and cultured in heart, through the inspiration of these five agencies and the others that in God's providence it shall supply the Church, bringing it into a larger share of service for the Master and obtaining for itself a still stronger hold on the hearts of the membership and working out for itself a still greater "weight of glory."

The moral of this discussion is patent to all who think: Help Elon and build up the Christian Church, at the same time getting full value received for yourself.



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Dear Friends:

The first Sunday in this montl I was with the good people at Pleasant Grove, Va. As one begins to get into the association of this people he realizes the significance of its name. Not only is this people devoted to their individual church and pastor, but to all the enterprises of the church. The Orphanage has some very warm friends in that section. It is a pleasure to them to hear of the work and to give for its support. One of these friends said that he was going to give the Orphanage a barrel of flour. We will need eighteen barrels more than our crop made, to do us a year. Now, remember, if you give anything to us the railroad will give us free transportation; by applying to your District Freight Agent.

As I make up my report a letter comes from one of our leading Sunday school workers, saying: "Our Missionary Society is making some sheets for the Orphanage and we are going to ask the young ladies' class and girls' class of our Sunday-school to make pillow slips." I certainly appreciate that, for the sheets are needed very badly. I was just planning to go and buy the goods to make them. That is the way I feel the Lord would take care of the work. Just heed what He says; He will not cause you to make a mistake.

It takes eight chickens, fryers, for one meal, at our house. That is another way you could help the cause; a church or society might send a coop of chickens.

We are canning all the berries we can gather, but as for the fruit, we will not have any this time. As we have such a quantity of empty cans, while we are planning to fill them, as nearly as we can, with tomatoes, corn, etc., we will be glad to send some of them to some of our friends, who have the fruit to fill them for us.

The health of our "family" is good and we are getting along nicely. Those who went to the picnic on the 4th, reported a good time.

Sister Elizageth Jane Lester sent us two pairs of pants for the boys. Thank you; it is so kind of you to remember us.

E. M. CARTER, Supt.

Cullman, Ala., R. F. D. 7.

Dear Uncle Emory:

Here comes a little ten-year-old girl from North Alabama who would like to join the band of cousins.

We moved from Randolph Co., Ala., near Roanoke, last fall. Mama and Papa were members of the Christian church at Forest Home. Bro. J. D. Dollar was the pastor. We all liked to hear him preach. I hope he will come up here this summer and preach some for us. There is no Christian church up here. I send a dime, with love to the cousins.

Your niece,
ANNIE PEARL ALMON.

Welcome, Annie Pearl; we are glad to have you join "our band" and trust you may do much good for the Orphanage.

McRae, Ga., June 30, 1913.

Dear Uncle Emory:

We send our dimes, with love to you all at the Orphanage, and love to our Cousin William Staley Cheatam. We feel sorry for him to lose his little Sister.

Not many letters in the Corner these weeks. Do you wish us to stop too? We have written every month of our lives and sent our dimes—Newman, 8 years, S. E.. 6 years, Jos. Rabb, 2½ years. We have helped a little with these dimes, and maybe we have inspired some reader. We have helped ourselves a great deal; mamma and papa know.

It is very hot here now, but we have plenty of shade, and figs getting ripe. We spend much time under the big fig tree. Fondly,

JOHN NEWMAN DENTON,
S. E. DENTON, JR.,
JOS. RABB DENTON.

No; sir, I don't want you to discontinue your letters. I rather wish more of the cousins would write again. I know what you have to enjoy, of the "big fig tree"; but I don't care for them to eat till they are cooked in sugar. Come again.

Subscribe for The Christian Sun.

ONE HRUNDRED MILLION RED CROSS SEALS BEING PRINTED FOR 1913.

Orders for printing 100,000,000 Red Cross Christmas seals for use during the holiday season this year have already been placed and preparations for the sale are well under way according to an announcement made from the New York Campaign headquarters to-day.

Over 40,000,000 or $400,000 worth of seals were sold in 1912, a gain of nearly 25 per cent. over the previous year. Because of the deep interest in the anti-tuberculosis movement for which the seals are sold, the American Red Cross and The National Association for the Study and Prevention of Tuberculosis who conduct the sale, hope to reach the 50,000,000 mark this year, netting $500,000 for the prevention of consumption.

A radical departure from previous seals in the shape and character of the design will be instituted this year. The seal will be rectangular in shape, 1½ inches wide and 1 inch deep. The center of the design will depict Santa Claus with his eight reindeer dashing across a field of snow, and the border will be a brilliant red and green decoration of poinsettias and holly, the Red Cross emblem appearing on either side.

The design was drawn by C. J. Budd of New York, the well known illustrator, who was awarded a prize of $100 for his drawing. The second prize $50 was awarded to R. Foster Worthley of New York and the third to Miss Hazel de Berard of Brooklyn. Miss Sara B. Hill of New York was given honorable mention.

Distribution of the seals will be started about September 1st and by December 1st it is expected that the entire 100,000,000 will be distributed. If more are needed an additional supply will be printed. In addition to the seals themselves, advertising material to the amount of several million pieces is also being prepared. The campaign this year will be organized in almost every city and town of the United States, and no less than 100,000 agents will give their service to the work.

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"BABY ELITE" combination for gentlemen who take pride in having their shoes look A 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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TYPHOID DRINKING WATER.

One of the greatest dangers of the summer vacation is the summer typhoid. People in the cities or elsewhere where the quality of their drinking water is unquestionable, and where some attention is paid to the matter of flies, fall ready victims to summer or vacation typhoid when they go to our various summer resorts, where the sewerage and drinking water are too closely related, and where the flies and food are intimately associated. Either of such combinations is a dangerous proposition. No one knows just how much of our summer typhoid is due to bad water or how much is due to flies.

Now, as to the water question, if there is the slightest doubt as to the quality of the water, the following simple remedy will make it safe. Get a one-pound metal can of chloride of lime, or bleaching powder. Take a level teaspoonful of the powder and a few drops of water to make a thin, smooth paste in a teacup. Then dilute this paste with four cupfuls of water. Place this stock solution in a clean stoppered bottle and keep corked tight. This is enough to disinfect 250 gallons of water. Use a teaspoonful of this stock solution to two gallons of water. Stir well, and use in from a quarter to half an hour. If the water has a slight odor of chlorine, use slightly less of the stock solution. Find out how much stock solution it takes to give a slight odor to the water, then use about one-forth less than that quantity necessary to produce odors.

Water thus treated is absolutely harmless. The chloride of lime is consumed by the water in ten or fifteen minutes, and even if it were not, in such small quantities it would be harmless.

Fresh stock solution should be made every three or four days, and the powdered lime should be kept in a tightly closed can.

There is little excuse for flies even in summer resorts. The only practical damage done by flies is in polluting food and milk. They can be screened out of kitchens, dining rooms and cook shacks with little expense. Many summer landlords can not be made to appreciate this, but if with a suggestion or two good screens are not forthcoming, the best plan is to patronize the other resort. It will be the cheapest in the long run.—*N. C. State Board of Health.*

In an autograph letter from Kaiser William, delivered to President Huerta on June 17, Germany formally recognized Mexico.

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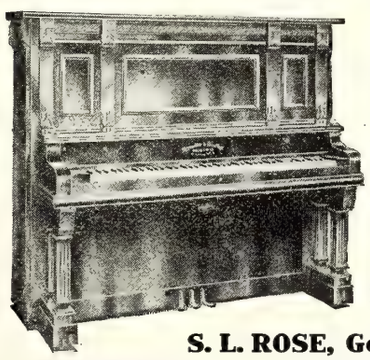

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TO BE CHALLENGED.

In every age God has worked with men of force. It is true that He may welcome weaklings into His kingdom, but it is only that He may thereafter make them strong to do His will. Christianity spells not effeminacy, but efficiency. When some one expressed surprise at the energy and initiative displayed by a certain servant of God, the latter explained his course by saying: "When I became converted, I put off the old man; but I did not put on the old woman!" To be a Christian is not to be coddled, petted, or exempted, but to be challenged, demanded, mobilized with others for service. Christianity is not a lullaby or a sleeping potion, but a bugle call summoning to attack and to advance.—*Zion's Herald.*

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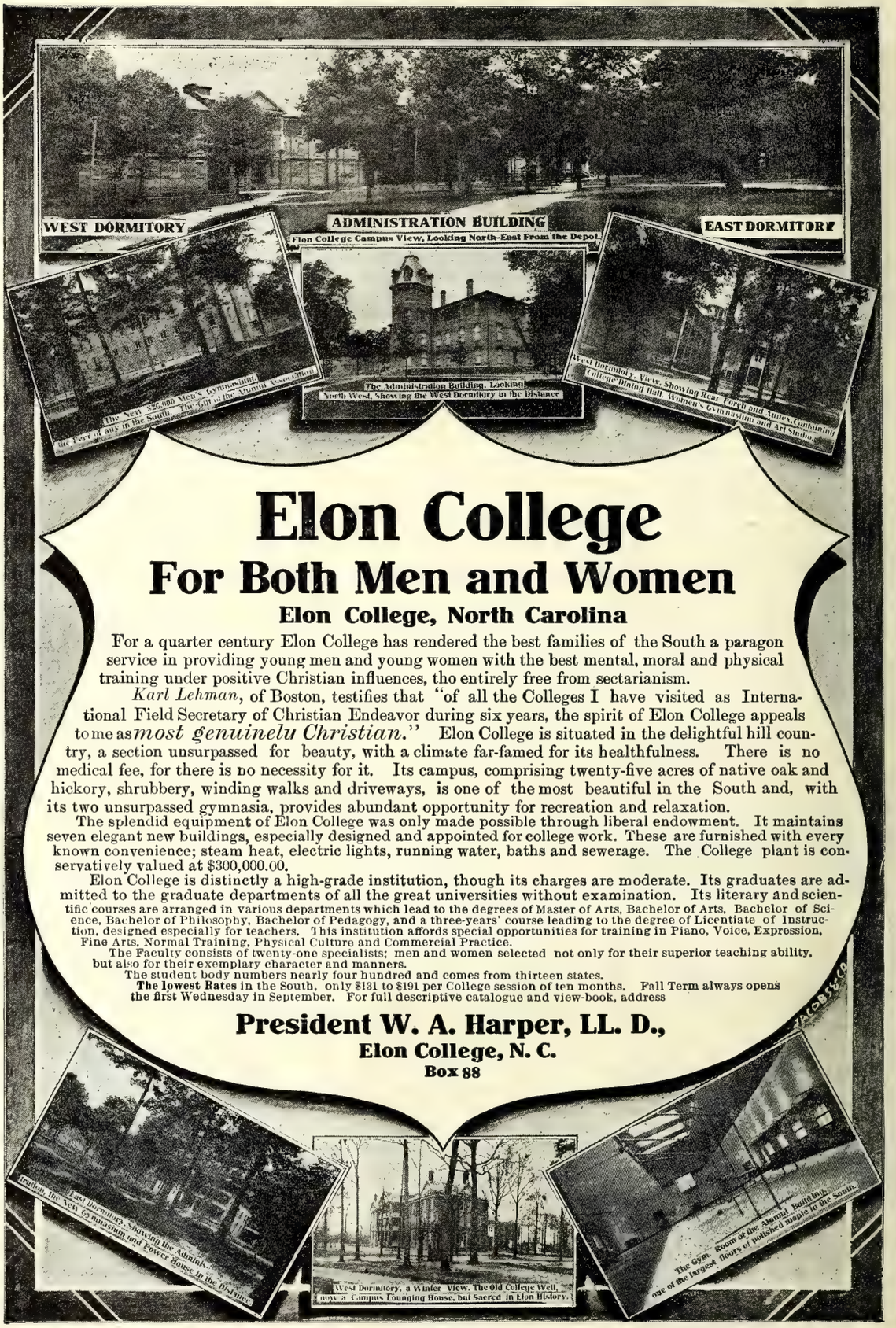
In two hours, at an art sale in Paris on June 17, pictures to the value of $624,100 were sold. A Rembrandt portrait went for $113,520.



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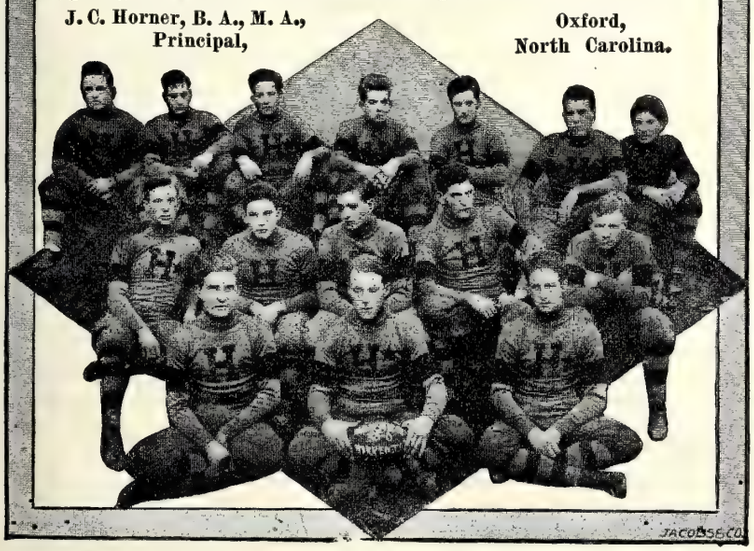

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Young people especially crave entertainment. If this is not furnished in the home they will seek it elsewhere. The self-player piano makes home attractive to them, and the influence of good music develops their tastes in the right direction, thereby protecting them against the allurements of the street.

If you are interested in securing the best self-player piano (or a regular piano) write for a copy of the illustrated catalog of the Christian Sun Piano Club. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Advt.

THE CHRISTIAN AND NATIONAL DEFENSE.

Until we have a permanent court of nations and the great nations committed by arbitration treaties to take all cases to it, a certain amount of armament is of course necessary. Against this reasonable defense the Christian has no quarrel. But the Christian should take the sturdiest stand against the continued attempt to foster a deep-rooted militarism within the nation. He should preach Christ's doctrine of the kingdom of God including all men, regardless of nationality, under a law of love.—*Congregationalist.*

CLUB MEMBERSHIP INCREASES.

The hot summer weather has failed to diminish the general interest in the Christian Sun Piano Club. New members are joining every day, in fact, the fame of the Club is spreading rapidly, and many are joining as a result of seeing and hearing the superb pianos and player-pianos in the homes of their friends.

The object of the Club is to secure the lowest possible prices on pianos of known and approved quality, and to provide an easy and convenient system of payment for those who do not find it convenient to pay the entire amount at once.

If your home needs a good instrument, you will find the Club a great assistance. Write for illustrated catalog and booklet containing letters from Club members. Address Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Advt.

THE CHRISTIAN AS A VOTER.

More and more there is coming to be a distinct feeling that there is a Christian vote apart from the the old party vote. The Christian voter is going to vote for the man who has probity and honor, who is committed to the new conception of office as stewardship, whose platform is framed for the betterment of the State, and who does not stoop to petty policies or politics. He will be guided by a cause rather than by a party. He will use his vote as a rebuke to men in high places who have done evil.—*Watchman.*

WILLING TO TRADE.

A New York lady of breeding and wealth declares that she will give up her husband rather than her welfare work. There are lots of ladies who are ready to contribute their husbands to any good or bad cause which may be willing to take them over.—*Houston Post.*

SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

Rates in same proportion from all other points.

For detailed information, schedules, Pullman accommodations, etc., ask your agent or communicate with.

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

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All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

MARRIAGES

Johnson-Holland.

A pretty marriage was solemnized by the writer at the home of Mrs. Mary Holland, near Holland, Va., on June 29, when Miss Frances, her daughter, became the wife of Richard Darden Johnson of Courtland, Va. A large number of relatives and neighbors were present to witness the ceremony which was performed on the lawn in front of the home. The attendants were Johnnie Johnson and Callie Holland, Jodie Howell and Clara Holland, Thomas Owen and Bessie Holland. We wish for these young people a happy and useful life. N. G. NEWMAN.

DEATHS

Holt.

Died, at her home in Burlington, N. C., July 2nd, 1913, Mrs. Margaret Kivet Holt, wife of J. C. Holt, aged 70 years, 9 months and 20 days. Her maiden name was Whitsett. On September 10th 1861 she was united in marriage to J. C. Holt, of Burlington, N. C. In early life sister Holt confessed faith in Christ and united with New Providence Christian Church of which church she remained a loyal and consistent member till death. She was kind, considerate and true to her friends and gladly gave a helping hand to those in need. For some thirty-five years she had been afflicted, which affliction gradually grew worse, notwithstanding the best medical attention, hospital treatment, loving attention of her devoted husband, who, almost heart-broken, mours her death. The end came quietly. She simply fell asleep to earth and earthly things to awake in the spirit land. She leaves four brothers. We commend those who mourn, to the Father of infinite love who doeth all things well. The funeral services, by the writer, held at New Providence and the interment was made in the church cemetery. The floral tributes were beautiful; the music, tender and consoling. P. H. FLEMING.

Gwaltney.

Mrs. Ada Elizabeth Gwaltney was born March 24, 1884,. died June 21, 1913. She was married to J. H. Gwaltney in April, 1901. In early childhood she joined Antioch Christian church and was a faithful member until her death. She leaves a devoted father and mother, a kind and devoted husband, four children ranging from 4 to 11 years, besides a number of friends who are saddened by her death. May the Lord comfort these in their bereavement. Funeral services were conducted by the writer at Antioch Christian Church.

Landing.

Emma Vester Landing was born September 1st, 1876. Died July 2nd, 1913. Since childhood she has been a member of Antioch Church and remained a faithful member until her death.

She leaves to mourn her departure an aged mother, a loving husband, an infant child, one brother, three sisters. May the Lord keep and comfort them in these hours of sadness and may their hearts be cheered with the hope of future meeting.

Funeral services were conducted at Antioch church by the writer.

R. H. PEEL.

Turner.

Near McCray, N. C., July 12th, 1913, Mrs. Fannie Turner, widow of Ephraim Turner who was killed in the Civil War. Mrs. Turner spent many years of her life in the home of her son where she died at the age of 70 years. She was a consistent member of Prospect M. E. Church. Funeral at the home of W. J. Turner where she had lived many years. Interment at Union church conducted by Rev. J. W. Holt.

Hailey.

Marvin Augustus Hailey, infant son of E. L. and Fannie M. Hailey, was born August 15th, 1912 and died July 11th, 1913. Funeral anl burial at Long's Chapel by Rev. J. W. Holt. May God comfort the bereaved parents. J. W. HOLT.

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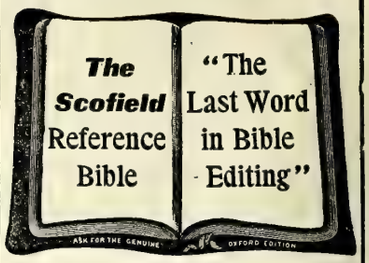

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., JULY 23, 1913 NO. 30

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Praying or Paying.

We sometimes think it easy to pray, but hard to pay. The opposite is true. Prof. Warneck of Halle has well said, "It is much more difficult to pray for missions than to give to missions." Thousands, maybe more, throw their dollars, sometimes ten, perhaps twenty, into the missionary collection who really have never prayed for missions in their lives. We do the easiest thing always. It is easier to pay *to* missions than pray *for* them. It is always easier to pay, for anything, than pray for it. Prayer means burden, anxiety, deep earnestness, soul-longing. When we pay we give what we have; when we pray we give what we are. It is easier to give ours than to give us.

A Soldier In Training.

We sometimes turn down the best things because they seem commonplace, ordinary, and "don't pay." The following paragraph which comes under our eye from *The New York Christian Advocate*, illustrates the manner in which God uses the things to most profit which many think are not worth while, and others besides soldiers in training are ready to cast away:

A West Point cadet received a weekly denominational paper by the thoughtfulness of a Christian friend. It did not interest him and was often dropped into the waste-basket unopened. He had decided to ask the publishers to stop sending it when one day his chum, glancing through it, was caught by an article which appealed to young men to invest their lives where they would produce the highest results. That was the beginning of that boy's remarkable career. After a few years of honorable service he resigned from the army, and volunteered to go to Japan as a missionary, becoming one of the most efficient workers in that field. It was "a church paper" that helped to transform this man's life.

Breaking Up The Foundations.

Old views, old beliefs, old alliances, political, social and religious are being broken up. This strenuous time drives us forward at fierce speed. The father is so busy providing luxuries and bodily comforts for himself and household that he no longer finds time to gather his family for daily worship. Family prayers, in the average household, is a lost art, a relic of an historical past. The crowded trains, the thronged high-ways, the street multitudes, the pleasure seekers every where will tell you that the Sabbath is being desecrated to a fearful degree and that the old ideas of the sacredness of the day have passed away. Parents have intrusted to Sunday school teachers the religious instructions of their children; and these teachers, at best, can only supplement, in a thirty minutes a week, that which parents are supposed to teach at home. The very foundations of beliefs, practices, affiliations, social, political, religious are being broken up. Will the foundation being laid by modern society stand the test. "Other foundations can no man lay save that in Jesus Christ."

The Brewer's Wife and Distiller's Daughter.

Superintendent Anderson, of the Anti-Saloon League of Maryland, is of the opinion that there is "an awakened sense of social justice" being experienced just now. But because the Superintendent expressed this view in a rather caustic manner in a Baltimore paper, he was attacked, with a horse-whip, in his private office by the son of a retired distiller, on the ground that he had reflected upon the wives and mothers of brewers and distillers. Superintendent Anderson sends us the words he used, and for which he was brutally attacked. Read them:

Before long, when a brewer buys an automobile, people will figure how many little children were robbed of carfare to the parks before the price of the auto filtered to him in profits. When some distiller contributes to charity, or builds a church, or finances some similar enterprise, folks will begin to wonder how many men were robbed of hope of heaven by the stuff which he sold for profit, knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a specialty of liquor blossoms out in a diamond necklace at the theater, the margins of programs may be covered with calculations of how many children and mothers have gone without decent clothes in order that she may shine resplendent. And the day is not far distant when the socially prominent wife of a man who has made his money out of the liquor traffic, upon giving some lavish entertainment in a palatial home, will find that even the guests will involuntarily trace the connections between that luxury and the hovels in the slums, and the pitiful sight of household goods on the sidewalk where a drunkard's family has been evicted for non-payment of rent, and regard her as a social parasite.

We note that the Baltimore papers are of the opinion that this brutal attack "in behalf of wives and mothers," by the pampered son of liquor profits and the cherished child of dollars robbed from hungry women and starving children (through the hands of drunken husbands and fathers) has done more harm than good "to the liquor business." Let us hope. If truth and justice prevail in this world the liquor business must be harmed, must be out-lawed, by the help of Almighty God.

The Creator of Evil.

A gentleman recently contended, in our presence, that God was the creator of evil, from His hand evil came, and therefore—mark the conclusion—God was responsible for the evil wrought in the world. Furthermore, the speaker contended that his argument was sustained by plain and direct Bible declaration, citing as proof Isaiah 45:7: "I make peace, and create evil. I the Lord do all these things." There was the simple scriptural declaration and there was no moving the speaker from it. The writer was astounded that one could so distort this Scripture as to make God the creator of all evil wrought at men's hands, and was therefore alone responsible for the evil in the world. The man would not be convinced that sin was one thing, and the evil here spoken of was a consequence, a result, an outcome, of sin. He would not be persuaded that in this sense God was the creator of evil, and that, in this particular, evil was a good, a wise, a beneficent, thing. Evil results as a consequence of sin are provisions for correction, for reproof, and for redemption. Unless there were evil consequences of sin no man need fear sin. One can get the full view point in any one of scores of selections in Scriptures where evil is set forth in its true light. Take Judges 2:13-15: "And they forsook the Lord, and served Baal. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, * * * *. Whithersoever they went out, the hand of the Lord was against them *for evil*, as the Lord had said, and as the Lord had sworn unto them." This was the chastisement, the corrective, the punishment sent upon the sinning Israelites for their own wickedness, even the sin of serving Baal. In this sense, and in this alone does God create evil—as a good that may bring wayward and erring and sinning ones back to the paths of peace and righteousness. Or, our speaker might have been enlightened, to his edification, had he read the whole verse of Isaiah 45:7: "I form the light and create darkness; I make peace and create evil. I the Lord do all these things." Light and peace come first and are in keeping with God's eternal plan of righteousness; darkness and evil, agencies and instrumentalities of correction and purification. Elsewhere in Scripture the word here translated "evil" is translated "sorrow," "wretchedness," "adversity," "afflictions," "calamities," such as man brings upon himself by reckless and wayward living; but no where in Scripture is the word here used translated *sin*. "God created evil only in the sense that He made sorrow, wretchedness, adversity, etc., to be the sure fruits of sin." Any other position is unscriptural. Our speaker fell into the fatal error of taking a partial, or split off, section of Scripture to fit in with, and justify his own preoccupied position.

"Ye have not yet resisted unto blood, striving against sin" (Heb. 12:4). What is the matter with us? We do not deal with our sins with our strength. We try to blow them away with our breath; we wish them away with our fancy; we dream that they will disappear in our sleep; but we do not go at them with the last ounce of strength in our blood and say, "By the eternal God, and with His help, this cursed thing shall be left behind!" If men would take hold of their sins with all their strength they would strangle them.

"Gentle handed strike a nettle
And it stings you for your pains;
Grasp it like a man of mettle
And it soft as silk remains."

—CHARLES E. JEFFERSON.

EDITORIAL

IN THE HILL COUNTRY.

(Editorial Correspondence).

WAYNESVILLE, N. C., July 21, 1913.

DEAR CHRISTIAN SUN: Everybody wants to go somewhere. And when everybody gets there everybody wants to go somewhere else. In this world of work, and weariness, and worry, we are certainly on the go. I came to the hills supposedly to rest. I wasn't tired, and so can't rest. And from the stir and movements and go of thousands of others hereabouts I would judge that they can't rest either. But they are paying a dear price for the trying. You pay for rooms here that you wouldn't live in, for beds that you wouldn't sleep on, and for food that you wouldn't eat, at home. But it is all the thing to do you know—and is rest! Possibly so. I have a secret notion though that the real rest comes from the inconveniences that you learn to tolerate, the change from the daily routine, and the exhaustion that ensues so you can rest, and enjoy and appreciate more your home when you get back to it. The best place on earth to rest is at home, if one has the will and the courage equal to it. If your will breaks down on you and you become a slave to your daily grind, or your courage fails and you become a coward before your tasks, then you can't rest at home. This going away business is an admission on our part of our own lack of volition, courage, fortitude. It admits that we were defeated by our daily affairs and have been brought under subjection to them, rather than that we were able to overcome and subdue them. And so we let go, run away, form a perspective at long range, and then go back and take fresh hold. Thus God has mercy on the weakling and the coward, and allows him to take fresh hold, have another chance. In a poetic mood David mused: "When I consider thy heavens, the work of thy fingers, the moon and the stars, what is man that thou art mindful of him?" It takes no poetic musing to use the Psalmist's words for an inverted chain of thought: "When I consider thy mountains, the work of thy hands, the seashore which thou hast made, as places of refuge and new creation for even the timorous and the cowardly, how great is God, and His ways of mercy, pity and indulgence are past finding out."

Waynesville, where I write, is only 2800 feet above sea level; but like all the others of these mountain resorts, with few exceptions, it is not exactly in a valley, but on a plateau between mountains. This must be done, I suppose, for the benefit of liverymen who furnish you carriage or car at nameless expense for an afternoon drive to see the places of interest near by. I went for a car riage drive to Eagle's Nest Saturday afternoon. It is five miles up, every inch of it, but up there you are 5050 feet above sea. Off in the distance is Jones' Knob, 6209 feet in altitude; Wesner Bald, 5570 feet; Lickstone Bald, 5741 feet; Cold Mountain, 6010 feet, and various ranges loom up in the distance, some thirty, some sixty miles away. Practically on the top of Eagle's Nest, as on that of Blowing Rock, and I presume other high peaks as well, you find a spring of the clearest, coolest water to be found anywhere whatsoever. My son could not explain the cooling process, as he couldn't find any ice about, and I couldn't explain it to him, other than that the immense pressure of the great mountains on the struggling stream made it cold and frigid, keeping it locked and hidden from all warming influences of the sun—the sun being the center and source of all heat and warmth.

I was out at Lake Junaluska, three miles from here, awhile ago. This is very interesting, I mean the lake and its history. The Methodist church, people, or corporation, have purchased some twelve or fifteen hundred acres of land, thrown up an immense dam between two neighboring hills, built a lake covering 250 acres, and constructed seven miles of fine road about the lake, erected near it an auditorium capable of seating 3,000 people, built cottages and homes here, there and everywhere, and are now building a great hotel out there. I suppose some two hundred thousand dollars have been spent in all, and if present plans carry, a million dollars will be expended. Our Methodist brethren will use this as an assembly place for their chautauquas, their institutes and their summer camping grounds. It is going to be a great Methodist colony, with splendid grounds, ample buildings, a refreshing lake, and vast mountains, when all is complete. By the way, this idea seems to be spreading here in western North Carolina. The Baptists have a colony, an auditorium, cottages and such over at Ridge Crest, and the Presbyterians at Montreat. The idea is a fine one and grew out of a desire to be in a religious atmosphere even when on a summer's outing. Some people get the idea that in order to rest and have a good time they must get out from under the restraint of moral influence and religious teaching. Nothing is further from the truth, and these church colonies, assembly places, and denominational camping grounds so teach and prove. Good people may enjoy themselves as well as the bad, and better, and may do so without having all manner of evil planted in their faces.

The mountain air is cool and the breezes are bracing and balmy. I see from the papers that it was very warm the past week, particularly last Friday, and that many deaths ensued in the larger cities. It was, so inhabitants here said, the warmest it had been in their memory; still it was not uncomfortable in the day, and the nights were sweet, refreshing, and delightful. Good and glorious night; the holy hours when rest comes, vital sleep enspheres, heavenly silence prevails, and happy forgetfulness of the day's blunders and tomorrow's tasks. Of all the rich provision in this material universe, God never made a wiser or better than the blessed night. Night is to day what the ocean is to the earth, the great wash-pot into which the accumulation and the impurity and the uncleanness are gathered, and all things are made pure and fresh and clean again. The morning atmosphere is as fresh and fragrant and vital now as that which Adam and Eve first breathed in creation's early dawn, and this despite the smoke of a million factories and the vile odor from a thousand furnaces—because God baptizes the busy day into the pure pool of the purifying night. When the day's work is done how sweet indeed is the rest, the recreation of God's good night.

And so I reckon that through the baptism into that mysterious night called Death God takes away the weariness and exhaustion and the unwholesome accumulations of His children, and bring them into the light of Eternity's day, new and re-created creatures, prepared for the perpetual joy of that day that has no end, is clean and pure and perfect, and so shall never need a night, or know an hour's darkness.

Even now while I write the restful night has spread its mantle far and wide. The vast mountains lie sleeping in the distance like some monster giant stretching high and far to ghostly proportions. The wearied and feverish earth has ceased its tossings to and fro. Its parched brow is soothed under the cooling touch of night; and the restless rush and worry, the turmoil and the hurry are content to be still in the silent clutch of Darkness. Ah! well this feverish life shall also go as has gone the day, and the body, worn with the task and travel of the way, shall also be content to lie without murmur or complaint in the narrow confines toward which one and all move with sure and steady tread.

May this day of ours be spent that the night will have for each only the promise of sweet, dreamless, and re-creating sleep. J. O. A.

"SHOULD HE HAVE TOLD?"

When you spring a specific instance of how, or how not, to deal with an erring one, unless of the glaring sort, then you stir up a wasp's nest. Everybody has a separate and distinct idea of how any given moral, or immoral, condition should be dealt with. But every person who ever taught school, or endeavored to manage boys, will be interested in a condition presented by Principal Harlan E. Hall, of a Mansfield, Ohio, high school as follows:

Good and Bad are two boys, each 14 years of age. They attend the same school. One day Bad said to Good, "I am going to throw a snowball through the window." Good made no reply. Bad threw the snowball and broke the window, and Good saw him do it. The next morning at school the teacher asked the pupils singly and privately the questions, "do you know who broke the window?" and "who broke the window?"

1. What should Good say when the teacher asked him "Do you know who broke the window?"
2. What should Good say when she asked him, "Who broke the window?"
3. Should the teacher have asked the boy these questions?
4. Should the teacher have the same right in compelling Good to tell?
5. Modern American schools are rapidly adopting systematic instruction in ethics. In your opinion, should children throughout the public schools be taught that it is their duty to tell the truth about wrong-doing when questioned by a competent authority,

It is useless to say that Principal Hall's queries have elicited hundreds of replies. Men are not agreed in such matters, because no universal law may be laid down to cover every specific case in questionable matters. Even the very plainest questions, involving right and wrong, save those of unusual nature covered by such general and sweeping declarations as are contained in the decalogue, must be answered on their merits, and dealt with in wisdom and prudence according to the situation.

While not answering the questions submitted the finest point we have seen made is that of the National Boy Scout Commander, Mr. Beard, in the following example:

For the last thirty-odd years I have been dealing with boys as one of them, and I am firmly convinced that it is most dangerous to interfere with the established laws of boyhood.

Last summer I had 40 boys under my charge for eight weeks. When an offense similar in character to the one you mention (the snowball incident) was brought to my notice, although I was satisfied as to who the culprit was, I lined the boys up, brought them to attention, then asked that the one who had committed the breach of discipline step three paces to the front. For the first and only time in the eight weeks of experience no one moved from the ranks. I then went along the line and asked each boy if he did it, and received a negative answer from each one. I then addressed the boys somewhat as follows: "Young gentlemen, you know who did this, I do not want you to tell me, but it is evident that you have a liar in your ranks—some one among you who has disgraced you. If I were you, I would not speak to a liar."

Then I dismissed them. The day afterwards, a little fellow asked permission to address the rest of the boys. He stood upon a box and said. "Fel-

low Woodcrafters, I want to apologize to all of you for lying to our Chief, and for bringing disgrace and dishonor upon this camp, and I ask you to forgive me.'' Then, turning to me he said: ''Please, Mr. Beard, may the boys speak to me now?'' I told him that they could do as they chose about it. Thereupon the whole of them came up like little men and shook hands with him and told him it was all right, but not to do it again.

At the end of eight weeks, with 40 boys in camp, boys of all kinds and from all over the United States, I had not one who would lie to me, and I reached this result by referring all matters to the boys themselves.

A FEW REMARKS.

—An attorney of Greensboro, Mr. E. J. Justice, has announced himself a candidate for the United States Senate to succeed Senator Overman, whose term does not expire for nearly two years yet. Mr. Justice's letter of announcement has one commendable feature; he wishes a brief campaign. Let us hope also that it will not be rancerous and personal. It is believed that ex-Governor Glenn will in due time announce himself a candidate for the same position. The ex-Governor has rendered a great service to his State and thousands are anxious to see him back in public life. Senator Overman has proven himself capable and efficient and has a great following in the State. Others may announce their candidacy later, for a seat in the Senate, ''the most august assembly in the world'' is a prize to be coveted by patriots who desire to serve.

—It is not worth while to worry and fret at the weather. The good and wise Creator of us all, and of this universe, creates and manages that, and we need not worry over that which we can't help or correct. The worrying and the fretting will only make the weather warmer and more intolerable to us. Looking at it all in a good humored way The Charlotte *Observer's* advice is about the most timely and philosophical:

Suppose it has turned warm again, compensations are numerous enough. The weather has become a joke and we all like jokes. Then there is the pleasure of participation in any breaking of records, with the pleasure of reminiscence in store. Over and above everything else we may reflect that we are going through a process wherein the skin eliminates a hugely increased proportion of the body waste and gives the other organs—which we overworked last Winter and will overwork next Winter—a beneficial rest. We are getting free Turkish baths, more helpful than the artificial kind can ever be. In short, Nature is doing by us, with a little added emphasis, just what she should do for our good at this season of the year. There are also the enjoyable foods and diversions which Summer always brings. If we know how to take care of ourselves and if we take the joke as it should be taken instead of fretting ourselves, we shall get through comfortably enough.

—The following will be read with deep interest, and delight, particularly by those—and who have escaped—who have suffered these years from abnormal and extortionate express rates:

Washington, July 19.—Plans for the extension, improvement and reduction in rates of the Parcel Post were announced today by Postmaster General Burleson. The changes, which are to become effective on August 15, include an increase from 11 pounds to 20 pounds in the maximum weight of parcels; a material reduction in the postage rates in the first and second zones, and the abandonment of the parcel post map as a means of computing rates and the substitution for it of a rate chart individualized to every postoffice in the United States. The plans contemplate the purchase of a large number of automobiles to be used exclusively for the delivery of parcel post matter.

While, for the present, the maximum weight limit of 20 pounds and the reduction in rates will apply only to the first and second zones, from any given postoffice—a distance of about 150 miles— the changes directed today constitute the first long step towards a universal extension of the system and a general reduction in the rates of postage on parcel matter.

''It is my expectation and belief,'' said Postmaster General Burleson, ''that eventually—and it may be 15 or 20 years—the postal service will handle practically all of the small package transportation business in the United States. The maximum weight limit extends now from 11 to 20 pounds. I expect to see increased to 100 pounds, and experience may demonstrate the practicability of handling the parcel business at even lower rates than we now propose.''

WHY ELON COLLEGE?

The Christian Church, South, needs Elon College that its young people may be educated beyond the range of the local public schools. What I mean to say is this: that the great majority of the young people of any religious brotherhood would not get the advantages of higher education if it were not for their own denominational College.

It was certainly so in the Christian Church, South, before Elon's foundation. Our ministry did not have College training and our laity did not feel the need of it. The State schools of higher learning and the Colleges of our sister denominations were glad to welcome our young people, but they did not seek admission and did not accept it when offered. We have now in this State three denominations, one of them outnumbering our own by two or three times, which are without a denominational College and whose young people, led by an uneducated ministry, grow up without the development College education guarantees. Most young people who go to College, therefore, do so because *their* denomination maintains a College for them, which as an enterprise of the Church they feel obligated to attend and support.

And the reason for this is plain: thoughtful Christian parents are unwilling to send their immature children to higher institutions of learning supported by the State and where their religious culture is almost entirely neglected. They know that the State school professes to be non-religious, but that there is no such possible position. They know that religion is not a separate department of life, but an atmosphere that colors all departments of it, and that religion or irreligion, not non-religion, must be the resultant of every College course. They are not willing that it should be irreligion and that is what it most often is in the product of the so-called non-religious institution. The few exceptions are not sufficient assurance to them that their child will not follow the way of the majority and be divorced from his interest in things religious. They are unwilling to patronize an institution whose atmosphere is not distinctly religious, where religion is an incident and not a prime object, and so they keep their children at home, with the consequent narrowing of life and dwarfing of its possibilities of lasting achievments.

But why not send them to the denominational Colleges? The reason here is again easy: the man who feels so keenly the need for the religious atmosphere for the education of his children and for lack of it will not patronize the State school is so firmly fixed in his devotion to the principles of his own denomination that almost invariably he is unwilling to send his children to a College whose religious life is colored by sectarian tenets to which he cannot subscribe. He is not ambitious to build up the other denomination at the expense of his own. The result is, as before, that the great majority do not give their children the advantages of higher education, so needful to individual and racial uplift.

The brethren some times seem to think that the denominational Colleges make too large drafts upon the Church, but if they will consider that they are the price we must pay to help the mass of the promising young people of the Church toward the blessings of higher education, they should give thanks for the obligations and burdens they impose. And that is what they of the South are doing in reference to Elon. They recall that the motion that led to its foundation stated that its purpose should be ''to furnish young men and young women, on equal terms, with most thorough instruction under positive moral and religious influences.'' Twenty-four years' faithful adherence to this ideal has taught the Church that these influences cannot be dispensed with and for that reason they are gladly, hilariously rallying to the needs and necessities of the situation and giving Elon the support, moral and financial as well as in patronage, it must have in order to serve its high mission of redeeming the promising young people of the Christian Church, South, from ignorance and saving them to lives of vastly greater service in society and in the Church.

W. A. HARPER.

July 14, 1913.

NOT OF THE WORLD.

In Christ's wonderful prayer, as recorded in the sixteenth chapter of the gospel according to John, there are many most remarkable words. The more that one meditates upon them, the more deeply and thoughtfully is he impressed by them. In referring to His spiritual disciples, He said: ''They are not of the world, even as I am not of the world.'' Probably all of us have read those words a number of times—some of us have read them many times—but did we ever stop to think of the largeness of their meaning? We can readly understand the truth that Christ was not of this world for He came down from heaven. It was very difficult for the most of His disciples to grasp the truth that He came from heaven, and therefore was not of this world, either in existence or in character. This is true of many in our land today. But Christ said that His converted disciples were not of this world. How could that be so? They had not yet been in heaven, and hence they could not have come down from heaven; how, then, could it be that they were not of the world? In what sense was this true? It was true in the sense that the spiritual life which they were then living was from above, even from heaven. Christ had given them eternal life. A new creation had taken place in them. Their present life was different from what their former life was. Though still on earth heavenly life was within them. Not being of this world, they were living differently from the way that people of this world live. There was a line of distinction running between them. Is not this true of Christ's people today? It must be true of all who are genuinely Christian people. They are much fewer than mere church members are. Not all who call Christ ''Lord'' are His spiritual brethren and sisters. You profess to be a Christian. Are you showing by your spiritual manner of life that you are not of this world? what do worldly people think of you. C. H. WETHERBE.

''This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true'' (John 21:24). There is nothing more beautiful in Christian history than the quiet witness of the Apostle John. He knew and stated the deep things, but there was no life of tumult for him. When others were fighting for the Master, he was content to be there to share in the suffering, but he took no credit to himself. Wherever Peter stands up boldly to speak the truth about his Master, John stands as near to him as possible, saying nothing, but living it all.—R. J. CAMPBELL.

FROM OUR CONTRIBUTORS

LITTLE JOURNEYS INTO MISSION LANDS.

II. South America.

South America is a very large country lying southeast of North America. A north and south line drawn along the eastern edge of Florida would strike the western edge of South America, so the entire continent may be said to lie east of Florida. Supposing the Panama Canal finished and we were to sail from the city of Panama at the southeast end of the canal and on the Pacific side, and make a coastwise trip around the continent, we would find the Pacific Coast of South America presenting a succession of magnificent and varied scenery. At first the shores would present abundant tropical appearance with grand mountain scenery in the background. After passing the United States of Columbia and Eucador, we would find a vast stretch of coast utterly barren, a parched desert plain forty miles wide in many places and the barrenness extending far up the slopes of the lofty mountains in the misty distance. Finally we would come along the coast of Chili. Now we are getting far beyond the equator and our shadows are cast southwards. The coast which has hitherto been open, becomes thickly studded with islands shooting up out of the water like the peaks of submerged mountains. The picturesque Andes that have paralleled our journey for thousands of miles still rise grandly from the ocean's brink until their lofty peaks are capped with perpetual snow. We round Cape Horn and head homeward up the eastern coast. Although it is summer at home it is winter in these distant southern climes and the weather is bitter cold. Until we get by the coast of the Argentine Republic, a country big enough to make nearly twenty-five states the size of Virginia, the shores are comparatively low. But in the four thousand miles along the shores of Brazil, the shores gradually change from the appearance of a temperate climate to that of the tropics and for a long distance before coming into the region of the Amazon river the coast rises, in places abruptly from one to two thousand feet. So far all the countries we have passed on our long voyage have independent governments, but after Brazil, we come to Guiana, three colonies by that name, the first under the French government the second under the Dutch, and the third under English rule. Here the shores are crowded with tropical vegetation, with grand mountain scenery in the background. In British Guiana, we should stop at Georgetown, the capital of the colony, a beautiful city with wide, clean streets laid out at right angles, for it is here the American Christian Convention has begun a mission work. Pursuing our journey along the coast to Venezuela and the United States of Columbia, we come at last through the Panama Canal to our starting point after a voyage of ten thousand miles.

History.

South America was discovered before North America was. It therefore attracted the Spanish explorers, while English, Dutch, and French explorers were attracted to North America. But for a flight of parrots southwestward, it is thought that Columbus, who followed the birds, would have come into the Gulf Stream and landed in North America perhaps about Hatteras or Virginia, instead of one of the West India Islands. South America thus became Spanish in government and Roman Catholic in religion, while North America became English in government and Protestant in Religion. The Spanish found a race of Indians similar to those in North America, but highly civilized and living under a well-ordered government. Prescott's "Conquest of Peru" is a fascinating story of how the Spaniard, greedy for gold, and carrying the Christian religion into a heathen country, conquered the Peruvians, perhaps the most powerful of all the South American Indian nations at that time. All of South America soon became Spanish. The Portugues, lovers of the wide seas and persistent colonizers, gained a footing on the eastern coasts. Brazil, now the largest and most important republic of the eastern continent, grew out of that Portuguese colony. In the first half of the nineteenth century the various colonies, both Spanish and Portuguese, won their independence and set up constitutional governments, all of them patterned after that of the United States. Then followed a period of revolutions and inefficiency in government, as has always been the case in the Spanish countries of the New World where the great majority of the people have been kept in ignorance. As in North America, South America was cursed by the introduction of slavery. It existed even in Brazil until as late as 1888 when all slaves were set free, about 500,000 of them, although a law had been passed by the Brazilian parliament in 1871 setting free all children born of slaves after that date. The next year after the freeing of the slaves—that is, 1889—Brazil, which has been styled an empire since its freedom from Portugal in 1822, became a republic. The Argentine Republic and Chili greatly impoverished each other through a succession of wars over the boundary lines between them. These have finally been settled and Argentina, next in size to Brazil, is fast becoming a great country so far as material development goes. The Spanish stamp in religion and in the effort to keep the people in ignorance is strong upon Argentina as well as upon all other republics of the continent, and the Spanish is the language everywhere, except among the Indians. These Indians use the Indian dialects just as those of North America do.

The People.

The people of South America are composed of three races: Indians, Africans, and Europeans. These have intermarried so that the present population is a motley mixture of various colors from the white European to the blackest African. In Brazil and the Argentine Republic are thousands of Chinese also. This intermixing of races has largely eliminated race hatred among the masses. There is therefore no separate schools and separate churches and other race distinction as in the South between the negro and the white man, or in California between the Japanese and the white race. The ruling class is, as a rule, wealthy, and few in number compared to the masses, who are hopelessly poor and heavily burdened with taxes. Just as Pizarro and other Spanish explorers and conquerers heartlessly robbed the native Indians of all their wealth in sight, so the crafty money gatherer to-day regards many parts of South America as a fruitful field where shrewdness and oppression in business methods will yield abundant money harvests. The Indian was nominally through fear of punishment, converted to Christianity, but really remained heathen in his religion. The Roman Catholic religion, a *form* of Christianity without the substance, has failed shamefully as attested by the moral and social degradation. The vast field, therefore, offers abundant opportunity for real Christian examples of living in business men, lawyers, doctors, teachers, and preachers.

Missions.

Bishop E. R. Hendrix, in an address delivered a few weeks ago at a conference in New York, spoke in a statesman-like manner on "Why Send Missionaries to South America." Some of the reasons given for sending missionaries to a country already nominally Christian are: first, that sacradotalism as taught and practiced by the Roman Catholic church is a form of idolatry harmful to both priest and people; secondly, that the failure of self-government and the consequent insecurity of life and property is largely due to an inferior religion, that democracy is a destructive failure in America when harnessed with the Roman Catholic church as in the case in South America; thirdly, that intellectual stagnation is the result of four hundred years of Spanish ideals and Roman Catholic religion, that both spiritual and intellectual darkness reign where Christian light might be expected; and fourthly, that the Bible is known neither to priest nor people as the book of life and light.

Honorable James Brice, after travels through Mexico and South America and especially in Brazil and the Argentine Republic, speaks of the conditions as follows: "Both the intellectual and ethical standards of conduct * * * seem to be entirely divorced from religion. The women are almost universally the 'practicing' Catholics and so are the peasantry, though the Christianity of the Indian bears only a distant resemblance to that of Europe. But men of the upper or educated class appear wholly indifferent to theology and to Christian worship. It has no interest for them. They are seldom actively hostile to Christianity, much less are they offensive when they speak of it, but they think it does not concern them, and may be left to women and peasants. * * * * * * In the more advanced parts of South America it (the Roman Catholic church) seems to be regarded merely as a harmless Old World affair, which belongs to the past order of things just as much as does the rule of Spain, but which may, so long as it does not interfere with politics, be treated with the respect which its antiquity commands. * * * * * * The phenomenon is all the more remarkable because in the days when America began to be settled there was no part of Europe where religion had so strong a hold on the people as it had in Spain and Portugal." It appears therefore, that the opportunity of Protestantism is to carry a living, vital religion into a vast territory now famishing religiously, on a dry and shriveled form of Christianity. The opposition of the existing Roman Catholic church and the indifference of prominent intelligent men and the illiteracy of the masses are the chief obstacles in the way of Protestantism. Protestant missionary societies are planting missions in South America. The following organizations have missions there: Canadian Baptist; Seventh Day Adventists; National Baptist Convention; Christian Woman's Board; Methodist Episcopal; Methodist Episcopal, South; African Methodist Episcopal; Presbyterian Church; Protestant Episcopal Church; Presbyterian Church, South; American Bible Society; Christian and Missionary Alliance; Foreign Department, Y. M. C. A.; Y. M. C. A., For work; Christian Missions in Many Lands (British); Christian Church; Moravian Church (German). These seventeen organizations with from one to six missions can have but a small influence in so large a country as South America. Their number need to be increased, missions multiplied, and strengthened. If South America is

to become vitally Christian, Protestant North America must perform that duty.

VISIT TO VERSAILLES.

Saturday morning, July 5, our party was taken on an excursion from Paris to Versailles. There are about seventy-five in the party which came together on the steamer Ryndam from New York to Europe. We decided to drive on this excursion and secured wagons with five fine French horses, and an excellent French driver of each wagon and our guides to conduct us on this trip. We had to drive about eleven miles over some of the finest roads and through the finest country (almost city) that I have visited on my trip.

We first passed through the woods of Boulogne, which is one of the finest and most frequented promenades in France. Broad streets connect it with the Champs Elysees. The Avenue of the woods of Boulogne and the Avenue Henri Martin are the chief entrances of the woods. The most frequented avenue is the one leading to Porte Dauphine. The woods is most crowded in spring and autumn between 4 and 7 P. M. All the fashionable society of Paris are to be seen here. The "Garden of Acchinatization," situated in the Boulevard Marllot, was laid out in 1860 for the acchinatization of useful plants and animals from abroad. Park Monceau, laid out by Carmotel, was acquired by the father of Louis Phillipe in 1778 and opened to the public under Napoleon III. The artificial grottos in the rockeried hill, the pyramid and the Naumachine, a half ruined colonade partly surrounding a basin of water,—these with the delightful shady walks make the park most romantic. Foreign trees and shrubs are especially plentiful, and there are many monuments, amongst others one to the novelist Guy de Maupassant.

We passed St. Cloud, a town of 6,000 inhabitants, picturesquely situated on a wooded hill standing on the banks of the Seine. The ruins of the Royal Chateau, the former summer residence of Napoleon III., are now completely broken up and removed. None of the suburbs of Paris suffered so much in 1871 as St. Cloud. The town was swept by Mont Valerien to prevent the German troops from taking shelter there. Only 123 of the 624 houses were left standing. Traces of the devastation remain even yet. The park, at present undergoing restoration, is famous for its beauty, reaching out as far as Sevres. The countless fountains play on the second Sunday of every month, and also on the last three Sundays of September. The great cascade is fed by huge spouts issuing from statues representing the Seine and Marne, and descends by nine channels, each broken by nine terraces, unto the lower basin. To the right one may see the grand fountain with figures of dolphins and sea monsters.

Versailles is the next place we reached. Here we took our luncheon and began sightseeing in earnest. This is a regularly built town of 52,000 inhabitants. The Chateau built under Louis XIV. was the residence of the kings of France till 1789. In 1837 Louis Phillippe founded the famous historical museum here which is open daily except Mondays. The gardens are open the entire day and the grand fountains play on the first Sunday of every month as a rule from May to October at a cost of from 8,000 to 10,000 francs ($1,600.00 to $2,000.00) each time. An nouncements are made a week beforehand throughout Paris. The smaller fountains generally begin at 4 P. M., the larger ones at 5 P. M.; as the latter play only twenty minutes, one should be in good time. The gardens of Versailles are laid in French style and are the work of Le Notre (died 1700). The alleys are decorated with a great number of statues of every kind; a view over a large part of the whole is commanded by the Chateau Terrace. Thoroughfares to the Gardens pass close to the Chapel and the Court of the Princes.

The Museum of the Revolution, opened in July, 1899, occupies rooms 174 and 175 of the second story, and contains a very interesting collection of paintings, prints, drawings, and sculptures. Special attention should be given to the bust of Desienne of the son of Louis XVI. This bust was thrown from a window in the storming of the Tuilleries, and was tolerably restored though broken to pieces. Two other busts of interest may be seen—those of Mirabeau and Lafayette, by Houdan. Other interesting objects are the portraits of Mirabeau and Robespiere; Mehul, in the costume of the director of the Conservatoir, the Duke of Brunswick, the negro-deputy Belley from San Domingo, one of Gerodet's first works, Marat with the death mark by David, and Charlotte Corday; three pictures of the Bond of Amity, the taking of the Tuilleries by Duplessess—Berteaux, a portrait of Louis XVI. in a red coat and mounted on a white horse by Carteaux, later one of the Republican Generals. We also visited the Rococco department, which occupies ten rooms formerly the apartments of Danphin and his Consort.

We visited the Trianons. The Grand Trianon takes its name from the village near by. The Chateau was built in horse shoe shape by Louis XVI. for Madame de Mamtanon. The architect was named Mansard. In the rooms may be seen the valuable portraits of Madame de Mamtanon, Marie Therese, Marie Antoinette, Louis XVI. and others. The Petit Trianon is a few hundred yards to the north, and was built by Louis XV. for his mistress, Madame du Barry. It was also the favorite dwelling place of Marie Antoinette, of Marie Louise, and of Helen, Duchess of Orleans. A sheep farm and a beautiful park were added by Marie Antoinette.

We visited a number of other places of interest during the trip to Versailles, but of these I shall write at a later date. I am now at Zurich and shall attend the first session of the World's Sunday School Convention this afernoon. W. C. WICKER.

City Hotel, Zurich, Switzerland,
July 8, 1913.

DR. MORRILL'S VISIT TO JAPAN.

BY E. K. M'CORD.

Dr. Morrill has been the rounds of all our churches and has visited no small number of our outposts, even to those in more remote farmhouses.

The writer has purposely delayed writing to the *Christian Missionary* about the Doctor's trip until this time, that he might be able to tell of the reception which he received and the work which he might do.

He was with the writer in the bounds of the Sendai Station about three weeks. Together we visited all the churches in the Station—Sendai, Ichinoseki, Tsukidate, Wakuya, and Iwaideyama.

The welcome given him everywhere was in keeping with the earnestness with which the brethren had urged his coming to Japan, and does not abate as they become more thoroughly acquainted with him.

With one exception (and in that case the sickness of the pastor was the preventing cause) each church in the Station held a special welcome service for him, and at one place the town made him a public reception, the mayor heading the reception committee and presiding at the reception, giving him a beautifully writen copy of his address of welcome. At this reception the Doctor was accorded the privilege of speaking for nearly an hour before the high functionaries of the town, such as the mayor, chief of police, the head of the post-office, the leading surgeon of the county (who happens to be a Christian), the chief of the county tax office (also a Christian), the richest merchant in the town (another Christian), and several members of the town council.

At another town, on the day that we were to arrive, there was to be an all-day's conference of representatives from the fifty young men's organizations throughout the county, and the county chief, hearing of the possible coming of Dr. Morrill, sent a request that he give an hour's address at that conference, and was afterwards so pleased with the address that he sent a letter to our pastor in that town asking him to express to the Doctor his very special thanks for it.

This address was taken in shorthand by the county stenographer and inserted in serial form in the leading county newspaper.

As representatives of the young men from all over the county, and all the town chiefs, the principals of grammar and primary schools were present at that meeting, whereever we went in that county (and even in the neighboring county) the people were waiting for him in great expectation. At one place the grammar school teachers were planning to have him speak to the children in the higher grades and manifested no little disappointment when our arrival was delayed until after closing time for the school.

But the teachers (ten in number) were waiting, and requested him to address them for an hour, which he did. That evening the principal and two of the teachers came to our meeting, and to the after-meeting to talk with the Doctor, and showed great pleasure when we told them that we could take time to address the school the next morning before leaving the town. When we reached the schoolyard the next morning we found the scholars all drawn up in millitary array to receive him. The boys of the three higher grades were soon crowded into the largest room at the school (there were about two hundred of them) to hear the address, and the Doctor seems to know just as well how to interest the children as he does how to win the ear of the chief men.

At one place he visited, and preached in, and spent the night at, a farm-house. Here he had a fine audience of young men, and the young men heard a fine sermon on the fundamental principles of life.

One day while riding on the train we met a blind Christian who is a member of the church at Wakayanagi, and as this man would have no other opportunity to hear the Doctor's message, he requested that the Doctor preach him a sermon then and there. So as the noisy train (for it was a mixed freight and passenger train and we were in a rattling, shaking third-class car) sped along, the Doctor and his interpreter put their heads close to the poor old sightless man and told him the sweet old story that has brought peace and joy through all the ages to those who sat in greater darkness than that which results from sightless eyes.

And so he has gone on, with no rest, giving out his message of redeeming love. At times our conscience has pricked us as we have overloaded his program and subjected him to all kinds of new and strange conditions until our Japanese pastors have chided us a bit for being too hard on him; but we have always answered "He doesn't complain, and

(Continued on Page 11.)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

The *tithe* is the tenth part of anything; but it is used to describe a tax paid for public use. The payment of tithes in *kind* was generally practiced in ancient times, for both civil and ecclesiastical purposes. In ancient times most exchanges were made in kind, as money was in little use. This is still the method of taxation for all purposes in Mohammedan countries. It was a regulation practiced among the Jews; it was revived for the support of the church by Charlemagne about the beginning of the nineteenth century. They still practice the tithe system, for the support of the church, in Great Britain, unless abolished in very recent years. The tithing system is in operation in some churches in the United States where church members give a tenth to the Lord. Envelopes are provided, the contribution is put therein and the offering is made without any name on the envelope. No contributor knows what any other contributor gives, so that comparisons and insidious distinctions are unknown. Each one works out the problem of his tenth and gives his tenth, none knowing but the giver and the Lord, either the sum or how it is determined. It is purely a religious act on the part of the giver with no chance for show.

But I have started out to say that most of our churches practice tithing without intending it, or even thinking of it. I mean to say that most churches *tithe* the *members* instead of *tithing* their *income*. That is to say, when put in different form, one tenth of the members, in the average church, carry the financial burdens of the congregation. Go into any church and inquire who supports the church, who supports missions, who supports the benevolences of the church, and the answer comes back to the question, "Only a small number of our members pay to *all* the calls upon our church. This kind of thing is not scriptural, not businesslike, not equitable, not efficient. The only excuse that has any claim to recognition is inability. Where there is absolutely no earning capacity, and no means in possession, the member may be excused from giving; but that number is so small in the average church as to be a negligible quantity. This tithing of the members and not of the income of the members works a double unsatisfactory result. It dissatisfies the ten per cent. who carry the burden of the church, and prevents real liberality on their part. They perform their part as a *task*, feeling that others are not doing their part; whereas, it often is true that even those who do give are not doing their duty. Where only a few work those few feel that they have to do too much; where all work none feels that he does enough. All giving inspires those who are disposed to give to give more liberally. The rich will never give what they ought till the poor all give some to support the work. The other result is, that those who do not give are never satisfied in the church. They really lose the benefit of church membership. The member of a family who does nothing never feels quite at home. I have been to a country home in midsummer. I have seen the gentleman son in the shade. I have seen the brownfaced brother come in from the field. There was an air of manhood, a real son-look and tone in the one from the field that the idler could not command. You instinctively ask the overall man about the crop, the farm, the neighborhood.

There ought to be some remedy for church members who do give as the Lord has prospered them. If anything is to be tithed, it should be the income of the church and not the membership of the church. The modern church has certainly made a wrong application of the tithing system. Ten per cent. of the members ought not to do a hundred per cent. of the work. As a matter of fact, they do not; they only do ten per cent. of the work and the ninety per cent. is left undone. When the small givers *all* give, the large givers will give more. W. W. STALEY.

NORFOLK LETTER.

As the years come and go, carrying us all inevitably onward toward the period of the "sere and yellow leaf," one of the most vexing problems which we have to face is that of keeping young and elastic in heart and mind. Although the body may and will grow infirm and decrepit and incapable of that ready adaptation to changed conditions which characterized it in youthful days, we should at least seek to remain fresh and adaptable in spirit, and in cheerful sympathy with the new, young life about us.

In the evolution of society, it is but natural that the ways and doings and customs of the generation just coming upon the stage will be, in important respects, different from the ways and customs and doings of those of us who are, perhaps, preparing to retire therefrom. This being true, it may happen that our toleration will be taxed, and our generosity drawn upon in our efforts to yield cheerfully to a changed order of things. And, unless we be very careful, we may not be able to accept, with good grace, the new status of affairs. But unless we do, we may acquire a reputation for sourness and "grouchiness" which will impair the influence which older persons are privileged to exert over their juniors, and we shall earn the appellation of those who have outlived their time, a thing which none of us covets.

"Good, but terribly narrow" was the answer given me by a young friend of mine in response to some remark which I made with regard to another, and elderly, party with whom we were both acquainted. Within my heart I had to acknowledge, to my regret, the truthfulness and accuracy of the arraignment. Perhaps no really better person lives, nor is there one characterized by greater effort at vital piety, than he of whom we were speaking, and yet much of his fine character is marred by reason of his restricted sympathy with any and all who cannot see as he sees. He has not changed with changing times and conditions, but looks still at life through the same glass with which he beheld it fifty years ago. In much which is accepted by those of a new generation, as being altogether devoid of harm, he can see only the most appalling iniquity. He was not used to these things in his day and time, that's all. And for him and all who have remained unchanged and unsympathetic, as he has, anything which is new is wrong.

It seems to me that if we would be happy ourselves, to say nothing of helping others, we should seek to keep in youthful accord, at least, with our young friends who are coming on after us, and reconcile ourselves, as best we may, to the passing of much to which we ourselves have become accustomed.

Time waits nor halts for any of us. Changes in manners, habits, forms of amusement, dress, conversation and all other things are inevitable from generation to generation. Whether we like it or not, coming generations will have their ways as we had ours. No doubt, much to which we gave ourselves over in amusements, dress, and otherwise in our own early days shocked our elders beyond measure. They probably shook their wise heads and prophesied untold calamities for their children, and all but abandoned hope of the future for the human race. But, we are still "on the job" despite the doleful predictions of these dear, good ancestors of ours, and we feel, no doubt, that we are doing pretty well. In truth, we probably slyly think, and occasionally confide to one another, that, all things considered, we have reason to be proud of ourselves, considering the fact that, upon the other hand our forbears were such a bunch of "old fogies." And, thus the world wags.

Let us grow old gracefully and generously. Let us seek to place ourselves in sympathy with changed circumstances, and the strong, virile, vigorous tide of young life that ebbs and flows about us. Let us keep broad and tolerant of all that is not evidently hurtful and we shall come much nearer being in a position to help than we could be otherwise.

HENRY SPENCER BOOTH.

CONSHOHOKEN LETTER.

Since my last to THE SUN the interest of the Gulph Church has steadily advanced. Our Men's Bible class, organized last December and now with an enrollment of one hundred and forty, has come to be quite a factor in our work. Two Sabbaths ago there were about one hundred and seventy-five men present at the class meeting and the Sabbath two weeks previously there were one hundred and three present. The community is feeling, decidedly, its influence and blessing. There are instances in which men have been signally helped. On next Sunday the class will meet in connection with our evening church service, and the teacher, Mr. L. J. Palmer, will participate in the service, with the pastor. The Square Deal Bible Class has a membership of about fifty —composed almost entirely of ladies and taught by the pastor. This class, too, seems to be doing excellent work, while our main school in charge of deacon George Nogle is active and aggressive.

Our Ladies' Aid Society has a membership of about sixty and at their last meeting reported $323.00 on hand. They are having the inside walls of the Church improved and a new carpet put in. We have recently had with the Men's Bible Class, for the second time, Hon. W. W. MacLree, former District Attorney of Chester, who has been such a foe to the saloons of that section and the leading spirit in closing many of them. On his recent visit to our class he spoke on "Three Days in the Life of Paul." First, the day he saw the face of Christ and heard the call to surrender. Second, the day he heard the call, later in life, of Macedonia, or the call of humanity. Third, the day he heard the final call, or the call of eternity. He made a profound impression and not only moved men to tears, but to serious consideration. It was a real message, and in it he made some fine points and emphasis for foreign missions. Our congregations are normal, and sometimes better than that for hot weather.

It was my privilege to attend the last session of the New Jersey Conference at Johnsonburg in May. Rev. John Blood is the president and so directed the matters of conference as to give much time to devotional services which were deeply spiritual and impressive. In that respect at least it was possibly ahead of any conference I ever attended. I would add a line for the Delmonia Confer-

ence, but Dr. Staley, whose presence and work added so much, has already reported that session to THE SUN. I will possibly have something to say later about that field and organization.

Our Sunday school will hold its annual picnic on the Church ground next Saturday, and preparations are now going on on that account. I am getting to feel at home this way; but "home-sickness" will creep on occasionally. People are exceedingly kind to us. A friend, not a member of the Church, sent us a heavy load of hay yesterday with a message that he would send another soon. We have received many such kind and generous expressions. Here are our best wishes and kind regards to our friends of the South. Will spend my vacation about the parsonage and worship in the old Gulph Church.

Sincerely,

MURDOCK W. BUTLER.

ELON COLLEGE NOTES.

Mr. J. J. Lambeth is erecting a nice residence near the home of Mr. W. C. Michael.

Dr. E. E. Randolph, who was once a professor in the College, has decided to return and was on Friday evening of last week elected by the Executive Board of Trustees. Dr. Randolph will teach French and German. Since Dr. Randolph's first connection with Elon, he has been connected with Erskine College, Due West, S. C.

Mr. E. L. Daughtrey, of the class of '12, has been elected instructor in the English Department of the College and will enter upon his duties at the opening in September. Mr. Daughtery took a high stand in his class and last year taught successfully at Lake Park, Ga.

President Harper is spending a few days in Eastern Virginia in the interest of the College, also attending the S. S. Convention of the Eastern Va. Conference.

The efforts of friends are being told by the goodly number of applications coming into the President's office from many sections.

Miss Carrie Boyd, News Ferry, Va., class of '10, and Miss Maud J. Pritchard, Chapel Hill, N. C., class of '09, are visiting Misses Alma and Lila Newman. Misses Boyd and Pritchard are in the teaching business, and meeting with eminent success.

Miss Mary Parks, Ramseur, N. C., a former Elon student, is visiting in the home of Mr. T. J. Green.

Mr. D. Boone, Durham, N. C., was in town Monday with his father looking after the interest of their property. Uncle At is now making his home in Durham with his children.

A gas producer is being installed in connection with the new laboratory in the basement of the Alumni Building and will furnish heat and gas to the students in chemical classes without the use of the usual torch lamps.

Mr. B. M. Williams, a ministerial student of the M. P. Church, who is a student of the College, and who is spending his vacation in South Carolina, was here Sunday to see his people.

We are sorry to note that Mr. Carl Herndon is very unwell at his father's home here.

The town commissioners met Monday night and fixed the tax rate for the town the coming year, and planned to have the next legislature amend the Charter of the town so as to give authorities privilege to enlarge the corporate limits and make street extensions.

C. B .R.

ANTIOCH (C.)

MY DEAR CHRISTIAN FRIENDS:

I am writing to you through the CHRISTIAN SUN to give you an opportunity of helping us to repair the church at Antioch. This is one of the oldest Christian churches of Chatham county, having been organized before the war. At present our building is too small. We are planning to build larger, erect a vestibule, and paint it before Conference. We have collected about one-sixth of the amount it will take to complete this work. Last Saturday we held a Sunday school rally and collected what we could. I find those good Christian people of Chatham very liberal in responding as we gave opportunity; but we need outside help. We do not want to ask help of Conference because we want to do the work right away. We are doing better this year than we did last. We are going to bring our Conference apportionments up in full; but we are badly in need of help financially now.

Anyone who feels they can help us from one dime up to ten dollars will please send what amount they can to Miss Eva Dowdy, Goldston, N. C.

I am humbly yours for Christian service,

B. J. EARP, Pastor.

AN IDEAL COLLEGE.

Visitors to Elon College, N. C., are commonly heard to remark that Nature has done more to make Elon College beautiful than any other College campus in the South. There is a deal of truth in this as one would readily appreciate were he to view the magnificent campus of twenty-five acres covered with its wealth of stalwart oaks and hickories. But to the bounty of Nature have been added many other features that make Elon College not only one of the most beautiful, but also one of the most wholesome educational institutions in the South.

Beautiful winding walks and promenades and ornamental shrubbery help to make the charm of the campus complete. A massive administration building, of model appointment, magnificent dormitories, equipped with steam heat, electric lights, baths and sewerage, two unexcelled gymnasia, and the co-operative boarding facilities for both men and women reducing the cost of living to a minimum, mark the College as one of the best.

Elon College is located to ideal advantage, combining all the advantages of city life, with none of its disadvantages, and parents desiring safety in a College for their sons and daughters, as well as high-class instruction should investigate. A descriptive catalogue may be had from President W. A. Harper, Elon College, N. C. Advt.

LOST—A BOY.

Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching! Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is, his father lost him! Being too busy to sit with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him. Yes, his mother lost him! Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to the home. Aye, his Church lost him! Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elder were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness, and so the Church and many sad-hearted parents are now looking earnestly for the lost boy.

He must be found! He can be found—found just where those two careless but pious parents en route from whorship in Jerusalem found their lost Boy; in that particular spot in the Church where interested men were willing to meet him and answer in simple fashion the direct questions of his awakening manhood concerning the realities of life and duty. Here is where the lost boy will be found by men who are willing to look for him!—*Men at Work.*

WANTED AT THE ORPHANAGE.

There is needed at the Christian Orphanage, more help both in the kitchen and house work. The larger girls assist and do much, but women of experience in cooking, in house keeping, in sewing etc., are needed. Applicants should address Rev. E. M. Carter, Supt., Elon College, N. C.

Approaching his Bible with a student's equipment, the Christian should bring also a student's attitude. He desires to learn, to progress in the way of life, and not test or prove out certain preconceived theories of his own, or indeed those of others as humanly fallible as himself. The Bible is God's revelation of Himself to man and through its pages each must, in the last analysis, trace for himself the divine lessons . An open mind, an honest will and a reverent heart, these three lead to sovereign power in Bible study. —GEO. J. ANDERSON.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

NOT FOR HOME USE.

"Learn to pity everything and everybody but yourself," says an earnest writer. "Many must walk a path that cuts the feet and makes life a via dolorosa, but since they must walk that path, to probe daily into wounds will not lessen but increase the pain. To look up and ahead is the only safe rule. And if one looks up one will see that this road, too, winds upward, and when it ends—as all roads must —it will end on a mountain top where at last light and peace may be found."

Self-pity never helps and always hinders. It steals the strength, adds to the burden and weakens the character. "It's not so much the hard work we do, as our thinkin' about it that wears us out," said a wise old Irish woman, and the same is true of our troubles. It is not so much what we have to endure as our frettings and resentments at being forced to bear it that makes the load, whether we discern the weight upon other shoulders or not, it is still true that sooner or later every life must bear its burdens—cares, sorrows and crosses not of its own choosing. It is the manner in which these things are borne that makes the difference in lives—the dignity, strength and sweetness of some, the weakness and failure of others. Sympathy given to our neighbor may be balm to the receiver, and blessing to the giver; sympathy turned upon ourselves becomes a poison that slowly saps courage and power, and destroys the beauty and usefulness of life.—*Forward.*

VALUABLE FARM FOR SALE.

135 acres 1½ miles northwest of Elon College, on macadam road. Good dwelling and outhouses. Good wheat, corn and tobacco land. Meadow and pastures with water. Well timbered. Will sell cheap.

J. W. CABLE, Elon College, N. C.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

HELPS ON SUNDAY SCHOOL LESSON

Subject for July 27, "Moses' Request Refused." Ex. 5: 1-14.

The miracles that Moses worked to convince the people of his authority and power were symbolic. The serpent into which his staff was changed was emblematic of the poisonous, deadly Egyptian taskmasters; but Moses conquered the serpent. The leprous hand was the symbol of the cure that had fallen on the Israelites; but Moses removed the plague.

The Israelites in Goshen were exposed to inroads from the desert tribes near by on the east; they may also have been attacked by some pestilence. Moses' request that they be permitted to withdraw and pray God for relief from these perils was natural. If the permission had been given the people, they would have done as Moses said—but would not have returned.

When Moses said that his God had "met with" the Hebrews, he meant that God had manifested Himself to them and placed a command of worship on them.

Straw, chopped fine, was used in Egypt to bind together the clay to make bricks. The Hebrews were no longer provided with this, but were compelled to go here and there throughout the harvest fields and gather the straw. At the same time the tale, that is, the number, of the bricks they were required to furnish was not diminished.

The Teachings.

Moses told the truth to Pharoah, but he was not required to tell the whole truth. Pharoah by his unjust dealings had made it perfectly right for the Herbrews to get away from him as best they could.

The plagues were not sent upon Egypt till her rulers had had the best of chances to do right. God never uses the sword if the beckoning finger will serve.

Moses, who forty years before had fled from Egypt, now ventures to confront Pharoah with the most imperious demands. In the one case he was not under divine commission, and now he is; that makes all the difference in a man's courage.

It is always easier for the time to endure evils than to rebel against them; but the world's great men are those that have been glad to endure present toil and peril for the sake of the glorious future.

TALK TOPICS.

Moses and Aaron Accepted by Israelites.
Israel's Education in the Arts of Civilized Life.
God's Call to Pharoah to be a Co-worker with Him.
Pharoah's Rejection of the Call, and Defiance of God.
Obeying God from Self-interest.
Brickmaking Depicted by Egyptian Inscription.
Scripture Testimony Confirmed by Walls of Pithom.
The Fears of Despots.
Labor Troubles, Ancient and Modern.
"'Tis Darkest Just Before the Dawn."—Cook.

OBJECT LESSON.

An iron object and a steel one, such as an iron nail and a finely tempered steel knife.—The only difference between iron and steel is the difference in the way they have been treated. The steel is more useful, has more resistance, is more flexible than the iron. Its value is very much greater. Yet it has gained its value by the severe process of tempering. It has passed through fires until it became white hot, and then it has been hammered and heated again.

This bit of iron could be made into fine steel if it were put through the same process of tempering. So the fires of temtation, trouble and hardships, which God lets His children pass through, are not meant to hurt them, but to change their iron to steel. To-day's lesson tells of the Hebrew slaves in Egypt suffering hardships that were really the making of their nation.

LESSON ANNOUNCEMENT.

To-day's lesson told of Moses asking the king to let the people have a three-day vacation. Next Sunday's lesson tells of the strange things which happened in Egypt because Pharaoh increased the hardships of the Hebrews. It is the story of a great contest between the king of a great rich nation and Moses who was God's champion of a nation of slaves.

A contest is always exciting. This is the story of a contest in which insects, reptiles, cyclones, hail, lightning, sand-clouds and locusts were used as weapons.

I wish the boys would try to find any story in history where God used the forces of nature to help the side of right. I wish the girls would ask questions or find out by reading and thinking what forces God is using to-day to help right conquer wrong.—Hageman.

FOR THE ENDEAVOR PRAYER MEETING.

"The Ideal Christian. VIII. His Perseverance. Heb. 6:10-20 (Consecration Meeting for August 3.)

It is suggested that the roll of members be written or stenciled in large letters on a blackboard or sheet of paper and place at the front of the room so that all can see that each member take a part in the discussion in the order their names appear without having to be called.

Before this have the scripture lesson read, and the leader's talk made. Let the opening exercises be brief but appropriate. Those who take part in the opening exercises may be excused from the general discussion to prevent prolonging the meeting.

About Perseverance.

An old colored preacher once said that perseverance "means first to take hold, secondly to hold on, and thirdly and lastly, to never leave go."

An apple tree will not bear fruit the first year, nor the second, but time and care, patience and perseverance, will bring the results.

The coral islands are not made up in a day, but little by little, day after day, for years and centuries, the small workers keep busy, and finally an island smiles on a surprised world.

The tortoise beat the hare in the fabled race because he kept moving. Clever people are often outstripped by the "thick-headed" ones because the latter know no better than to stick to their work.

A man starts to build a house, finishes the frame work and stops. You say he is a fool. Yet you build a part of the structure of Christian character and stop. What is the difference between you and the man building the house.

Tell something of the persistence of the following:

Cyrus Field, who laid the Atlantic cable; Livingstone, the great explorer; Admiral Peary, seeking the north pole; Elias Howe, inventor of the sewing machine; Christopher Columbus; other Christian workers, inventors and discoverers.

THE HAW RIVER CONVENTION.

North Carolina and Virginia S. S. and C. E. Folks Have Annual Session.

The two days' session of the North Carolina and Virginia Conference Sunday School and Christian Endeavor workers at Haw River, Tuesday and Wednesday of last week, was a very interesting and practical gathering. Progress was shown by the reports and plans were outlined for definite, progressive work during the coming year. The hospitality of the people of Haw River church was of that kind that makes one glad to have been there.

It is a fact, however, that the attendance was not so large as it should have been. Less than half of the Sunday schools had delegates in attendance and only about one-half sent reports to the convention. This shows that work is needed to arouse greater enthusiasm and interest in our conventions.

The election of Rev. H. E. Rountree as corresponding secretary it is thought will mean that our folks shall be aroused in this work. The next convention will go to Greensboro and pastor Rountree and Superintendent Hines of the First Christian Church are pledged to have a big convention, an excellent program and cordial entertainment. This Sunday school was awarded the banner for the best report to the convention.

Officers elected are: Rev. J. O. Cox, Durham, president; J. W. Johnson, Haw River, and Rev. B. J. Earp, Semora, vice-presidents; R. A. Truitt, Summerfield, secretary; Rev. H. E. Rountree, Greensboro, corresponding secretary.

"Standing committees" were made to go away back and sit down; and substituted for them are departmental secretaries, as follows:

Christian Endeavor—H. S. Smith.
Organized Classes—Charles A. Hines.
Teacher Training—Dr. W. A. Harper.
Home Department—Mrs. Jas. T. Anthony.
Cradle Roll—Mrs. J. W. Patton.
Missions—Rev. L. I. Cox.
Elementary Grades—Mrs. R. I. Williams.

The principal addresses of the convention were: Dr. W. P. Lawrence, "The Great Purpose of the Sunday School;" Rev. H. E. Rountree, "The Modern Sunday School in Action;" H. S. Smith, "Bringing in The Sheaves"; Charles A. Hines, "The Organized Class Idea"; Dr. W. A. Harper, "Educated Teachers vs. Trained Teachers"; D. R. Fonville, "Men and Missions."

Tuesday night Rev. A. B. Kendall preached a forceful sermon on "The Whys of the Christian Church," and Wednesday night the convention closed with a strong address by Dr. J. O. Atkinson on "Reaching the Reached and Saving the Saved."

Rev. L. I. Cox reported to the convention the recent organization of the Reidsville Christian church with 31 members, and the need of a church there; and it was decided to ask conference to appropriate all of the Sunday school home mission fund to this point.

The report of the committee on statistics was necessarily incomplete and we will not publish it until more of the schools have sent in reports.

The discussions were interesting and at all times free from feeling. It was an enjoyable gathering, but its pleasures should have been more generally shared.

FROM ELOQUENT PENS

Whoever perseveres will be crowned.—*Herder.*

Every noble work is at first impossible.—*Carlyle.*

Victory belongs to the most persevering.—*Napoleon.*

Never despair; but if you do, work on in despair.—*Burke.*

The virtue lies in the struggle, not in the prize.—*Milnes.*

Hard pounding, gentlemen; but we will see who can pound the longest.—*Wellington at Waterloo.*

In the lexicon, which fate reserves for a bright manhood, there is no such word as fail. —*Bulver.*

When men ask me, "Moody, what is the secret of your success?" I reply, "Go to work, and stay at work, and you will find out."—*D. L. Moody.*

WESTERN S. S. AND C. E. CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western N. C. Conference will be held at Randleman Friday, Saturday and Sunday of this week.

THE HOMEOPATHIC CHURCH.

BY REV. JAMES I. VANCE, D. D.

One Sunday morning, during my ministry in the North Reformed Church of Newark, in the primary class of five or six hundred little children who were being taught the Apostles' Creed, the teacher asked: "Can any one recite the Creed," Among those whose hands were lifted, the leader singled out a bright-faced little girl, who, in a clear, shrill child's voice said: "I believe in the homeopathic church." It was a new version of the ancient symbol. And yet I wonder, if the truth were known, whether the child did not inadvertently proclaim, not the creed that is professed, but the creed that is practiced by a large number of church members, who, by the way they live, and by their treatment of the Church and all it stands for, say: "We believe, not in the holy Catholic, but in the homeopathic church?"

Let me not be understood as in any sense reflecting on that school or medicine which calls itself "homeopathy." I am not qualified to pass on the respective merits of the allopath and the homeopath and isteopath and the neuropath. Mark Twain used to say that all "paths" led to the grave. But I am told that one of the strong features of homeopathy is to give mild drugs in minute doses. Perhaps there are times when the homeopath does not practice strictly what he preaches. Desperate cases require desperate treatment. But the rule is sugar-coated pellets and small doses, and this may suggest what I would have you understand by my subject.

The homeopathic church is a church which takes its religion sugar-coated and in small doses. It looks on religion as a sick man looks on a drug as a necessary evil. It is the church whose piety is attenuated, whose religion is so denuded that it is hard to tell the difference between it and the world. The homeopathic church is a club, a mutual admiration society, an organization with the form of godliness, but not its power; with the signs of religion, but not its experience; with the tones and phrases and postures of piety, but not its character. Is the Christian Church of today anything like this? Is the twentieth century church homeopathic? Is the twentieth century Christian one who has forms, but lacks power?

Paul wrote Timothy that this type would show itself in the last times. He was not an alarmist, but he lifts the curtain, and looks down the coming centuries, and says to his young friend Timothy: "Don't imagine that the Christian Church is going to run smoothly, or that Christianity is going to be a gradual evolution. It has got to be a revolution, for perilous times are ahead." Whether or not the last times are on us, I do not know, but when we consider the small part religion plays in the life of the average Christian, his disinclination to service, the small regard he has for prayer, and the Bible, and the Church, the little time he gives to private devotion, the ease with which he escapes all sense of religious obligation, his tendency to confound privilege and duty, his skepticism about great Christian truths, and his few features of dissimilarity to the worldling, we are strongly disposed to feel that the perilous times are at hand, and that we are living in the days of the homeopathic church.

It is easy to criticise the Church. Nothing is cheaper, and nothing costs less. Nothing performs with a smaller capital to a bigger audience. When one has nothing else to do, he criticises the Church. When anything is wrong with society, he criticises the Church. When the Government is corrupt, the business life rotten, and society lascivious, the Church falls heir to the blame.

Nevertheless, all criticism is an indirect compliment. It is a way society has of saying that it really expects a great deal of the Church. It expects the Church to save the world, to correct crooked business and purify dirty politics, to rebuke and redeem and elevate a low-down social life. The Church has not played out. It is not a fossil. It has not gone out of business. It is not ready for the ritual: "Earth to earth, ashes to ashes, dust to dust."

It is not so much, however, the value, as it is the mission and business of the Church, on which the doctors split. What is the Church for? What is it in the world to do? Every faddist and theorist thinks the Church should espouse his cause. One man wants the Church to preach prohibition. Another wants the Church to let politics severely alone, and just preach the "plain, simple gospel." One man thinks the Church should espouse the cause of organized labor, and another that it should be dumb on anything that is a living issue. Some think the Church should say less about sin and more about injustice, less about divine sovereignty and more about the sovereignty of the people, less about the holy Trinity and more about the human trinity.

It is evident that if the Church were to try to follow everybody who knows what it ought to do, it would never get anywhere. If it is to endeavor to be an ally to every man who is cocksure his scheme is going to bring about millenial dawn, the Church will soon be dismembered. The Church is not a mere annex to anything. It is the main building. It is not a tail to somebody's political kite, a donkey to be packed and ridden and driven at the behest of every project that finds itself without better transportation facilities. The Church itself has a mission, a business. There is nothing bigger or more important, and the Church cannot afford to forsake it for anything.

The mission of the church is to the spiritual part of man, which means that it is to the man, and not to his baggage, for man is far more than a clothes-line, or a wage earner, or a bread winner. Man is essentially spirit. Some day he will shake off all the rest, as the tree sheds leaves in autumn, but he will remain. But you say: "Did not Christ look after the physical, as well as the spiritual? Did He not feed the hungry and heal the sick, and work miracles?" Yes, but with a sort of protest, insisting that His kingdom was spiritual.

The Church must care for everybody, and in everything. It must have compassion. It is a poor Church that cannot weep over Jerusalem, that is not stirred by the spectacle of human need, that is not indignant over lawlessness, that is not aroused by the evils of child labor, that has no interest in the drink problem, or the social evil, that is not out against everything that is corrupt, that is not the friend of the people and the champion of democracy, and that does not in every act of its life and article of its creed fight that man may be free.

The Church is out for emancipation. It has been setting people free ever since it started in business. Do not think that our century is the only one that has ever had a philanthropic impulse or a humanitarian thought. Other centuries have done something for the progress of the race, and the Church has been always on the spot. It has had a hand in striking off every shackle that has fallen from the wrists and ankles of a slave. Talk about the sovereignty of the people! It would never have been heard of but for the fact that the world has had some heroic souls like William of Orange and Oliver Cromwell and John Calvin and the Scotch Coventrys and French Huguenots, who believed in the sovereignty of God.

The Church cares, but it must do more than care. It must cure. It proposes to cure, not by some raw scheme of social or political or industrial reform, but by putting man where he belongs, by making him spiritual, so that he is controlled from within. The purpose of religion is to supply human life with a motive big enough to drive it up hill, to so tie up the individual to God that whatever he does, he will do it in a godly way, and with godly power—that is, as God would do the thing were He on the spot. It does not undertake to boost labor union, but to make the laborer a Christian wage earner. It does not try to espouse the cause of the capitalist, but to teach him what it means to be a Christian employer. Do you tell me that this is weak and evasive? I tell you it goes straight to the root of the trouble. The Church with a spiritual mission is not a dead Church. It is the most dynamic thing on earth.

The Church, therefore, is primarily and fundamentally in the business of making people godly, of bringing them into vital relations with God, or changing their characters, of giving them the kind of character God has, so that they will do as He does. If the Church is not making people better, it is a failure. It is to improve institutions, to be sure, but must improve people in order to improve institutions? Institutions are only one of the by-products of civilization. In order to improve laws, you must first improve the people. Laws are a by-product of society, and society does not grind out of the mill anything better than goes in. If we try to improve institutions without improving the stock of people, institutions will go to smash. Socialism is a beautiful dream. There is only one thing in the way of its realization—People. If people were what they should be, it would be feasible; but if people are what they should be, there will be no need of Socialism, for every ill of which it complains will have ceased to exist. And so the Church is not falling down in the game when it insists that its mission is spiritual.

But our real concern should be, not what is the value of the Church, nor yet what is its mission, but is it fulfilling its mission? Is it doing the thing it was built to do? Is it a spiritual force today, or just a homeopathic

church? Is it doing a lot of little things, but falling short in the one supreme thing? It may nurse all sorts of sick reforms that cry for milk, and say mean things about the Church when it fails to give them cream, but if it fails to lead men to know God in the pardon of their sins, it fails.

If the Church fails, it fails largely because the people who compose it are themselves not spiritual. Here is where we are weak. The trouble with the Church is not that it is behind the times, that it preaches the dead doctrines, that it is not interested in present day movements, that it does not tie up to prohibition or progressive legislation, that it does not preach the initiative and referendum, or espouse an employer's liability act, but that its membership is composed, not entirely, thank God, but entirely too largely, of people who have no religious experience, and no personal acquaintance with God. Religion does not grip them. It merely sugar-coats them. They go through the forms, perhaps, but they know nothing of that power of God in their lives which rides down expediency, popularity, and gain, and all baser motives. They probably conform to the forms of religion, but the forms are not enough. Putty has form. Dough has form. Sawdust may have form, but no power. A Greek statute, a cold cadaver, has form, but no life.

It goes without saying that even the Almighty could not save the world with that kind of a crowd. Let us get into the game. What would you think of a homeopathic Board of Trade, a homeopathic foot ball team, or a homeopathic army? They are in something more than good form. They have power. Church members must quit playing with the mission of the Church. It is not more members, but a better brand, that we need. We need Christians who put themselves into the mission of the Church; a dozen people who hate nothing but sin, who fear nothing but hell, who believe in nothing but righteousness, and who live for nothing but God's glory, are worth more in the war against evil than herds and swarms of spiritual aenemics who are in the pantomime business.—*Christian Intelligencer.*

THE CALL OF THE KINGDOM.

(From an address on "Putting the Kingdom First," by President William Lewis Poteat, of Wake Forest College.)

"The call of the Kingdom is a call from the endless logomachies which have absorbed too much of Christian energy these centuries. It is a call from the battle of Christian sect against Christian sect. "Do you ask us to surrender our convictions?" By no means. Hold on to your convictions. Advance them as you have opportunity. But let one of them be this: "People may disagree with me, and yet be Christians." Let me remind you, if I may without offense, of what Oliver Cromwell said to the Presbyterians of Scotland, "Pray God," said he, "to teach you that it is possible for you to be mistaken!" The only Christianity which is socially effective is, indeed, organized Christianity. But we do not have to agree in opinions before we combine for service. In this sense, the battle of the sects has been the shame and often the defeat of Christianity. The call is to quit fighting one another and together fight the devil. The Kingdom calls you from your smug aloofness, your cushioned pews, your starched and decorous manners, your beautiful anthems, your polished, harmless sermonets, to grapple with sin and need among the wretched and defeated about you. Into the arena with you, men! Carry the war into Africa!

But you warn me to have a care, and in the words of the recent critic protest that Christianity has always preached social justice, but that this proposed descent into the arena will compromise its dignity and authority; and once in the arena, there is no help for it! I beg to reply that a name of great prestige in the history of Christianity is associated with just such an arena struggle. Certain vested interests in Ephesus combined against the Gospel which Paul preached, and when in the after time he recalled the struggle which ensued he spoke of fighting beasts in the Ephesus arena.

I will name you some of these beasts of the arena into which you are called. Here is corporate wealth gripping the throat of the helpless poor. Here is business with its ignoble motto, "business is business," with its near cuts and sharp practice denominated "enterprise," with investments in a racial poison and the specious plea of "personal liberty" on its lip whenever a hand is put forth to check or destroy the iniquity. And here are ghastly little hells of vice where landlords fatten and humanity rots at the roots. Here is that old dragon, disease, with poisonous breath and fiery tongue, spreading throughout the shining ranks of every new generation of little children, which is God's fresh and undiscouraged effort to save the world. Here is your motley, progressive, yellow journalism. The colors of the spectrum, let me say, pass into one another by all but insensible degrees: white, "all the news that's fit to print," cream, buff, lemon, yellow, yaller." This yellow journalism is "feeding the budding rose of boyhood with the drainage of your sewer," at once providing an efficient school of crime and poisoning the fountains of the national morality. And there, do you see that socialist banner bearing the legend, "No God, no Master?" Oh, it is a free, fierce life, this life of our time, when any man may preach what he will and a following, betrayed by misery, will gather to his standard, even if it be blood-red with prophecy of social disintegration and destruction! And here is Secularism rising in purple and gold like a new god, claiming all the kingdoms of life, heading a general rebellion against all the high virtues of the race, threatening the integrity and worth of the soul itself. And you, from your lofty tier in the amphitheatre, watch with hardly so much as an inverted thumb the pageant of sin and suffering on the sands below. To the arena, men! To the arena!

Every suggestion of obedience to the Lord of your life commands you. Every consideration of loyalty to the infinite Friend who won your redemption beyond the gates of death calls you out into the struggle. Off with your prim dignity. Wade in. No other cause is worth while. Nothing else is worthy of your intelligent, whole-hearted enthusiasm. Repent of past coldness and preoccupation with secondary things. Put the first thing first.

You have been engrossed in the great game of Money. The stake is large and the excitement is high. Repent, for the Kingdom of Heaven is at hand.

And *you* have been fascinated by the call of ambition, and day and night without weariness you have struggled toward that star which burns on the summit of human power. Repent, for the Kingdom of Heaven is at hand.

You have builded you houses and planted vineyards, bought you men-servants and maidens, and whatsoever your eyes desired you have not kept from them; you have not withheld your heart from any joy. Repent, for the Kingdom of Heaven is at hand.

You rejoice in the wife of your youth and the children who as beautiful columns support the house of your life. Beyond its bright precincts you hear no call, you find no task. Repent, for the Kingdom of Heav-

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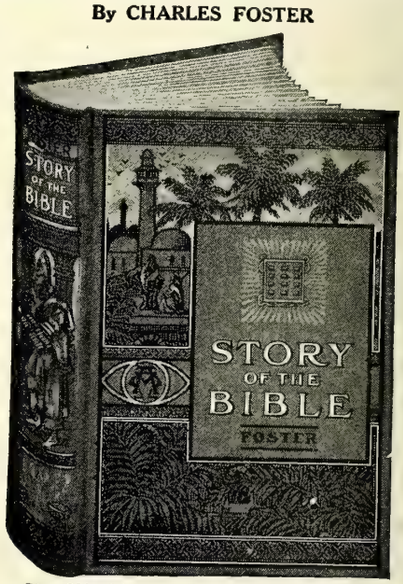

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Our Lord is mobilizing his forces for a new campaign. Men of light with little companies of helpers have here and there on restricted fields beaten back the enemies of the Kingdom and set up its banners. But the Kingdom delays its coming, and he is weary of picket lines, far-flung and scant, or skirmishes and duels. He is calling in the pickets, he is combining guerilla bands, he is calling out reserves. He is gathering them together into the place which is called Armageddon, unto the war of the great day of God, the Almighty. He asks for the consecration of time, of energy, of treasure. He calls for volunteers, not mercenaries; for men, not puppets; for heroes, not poltroons. This is enlistment day. Hand up to him now without delay your name on your heart. For if we fight all and fight unto blood following his shining form, come but another morrow or two, then cometh victory.

DR. MORRILL'S VISIT TO JAPAN.

Continued from Page 5.)

the time that we can have him is *so* short, we must make the most of him while we have him."

Aside from the churches mentioned, he has visited a number of outposts, preaching to all classes of people, and in all kinds of places.

He has done us great good. His coming has been to us a blessing and a benediction, as the coming of Dr. Bishop was eleven years ago. Such visits could be made more frequently with actual money profit to the cause of missions among us.

The ringing messages which he has given our brethren here, backed up by his official authority, will surely stir them to greater things along the lines of self-support; and the clearer vision of the Japan work, of its dire need and of its great possibilities which he will carry to his home constituency will place at their disposal knowledge which should clarify the home vision as to the Japan Mission, its scope, its needs, and its worthiness.

And one missionary, at least, has gripped his problems with a firmer hold, gathered new courage for the fray, shook his fist more squarely at his discouragements, and set his back more squarely to the wall as a result of the Doctor's visit.

To all those who have had a part in sending him, we join with our Japanese friends in a very profound bow and say, "Thank you."—*The Christian Missionary.*

SANTA ISABEL.

Santa Isabel is a splendid village of several hundred inhabitants of well-to-do people. It is about twelve miles from Ponce, and about five from Arus. The work was begun here by Rev. Mr. Barrett in 1902. Rev. Mr. White was on the field about five months, and Miss Mishler spent two years in the village. We have here a church organization, Sunday school, Christian Endeavor society, and a building which, while not at all adequate to the demands of the work, answers the purpose for the present. We own the lot adjoining us on the west side, and on it there should be erected a meeting-house, and that, too, within a very short time. We cannot expect our people to worship in dilapidated, illy-fitted houses, while others are worshipping in modern and well-equipped buildings. We may *expect* them to do it, but they *won't*. Since last October the work at Santa Isabel has been cared for by Juan Romero. Mr. Romero is doing well, and is to be congratulated upon his efficiency and faithfulness.

Connected with the work at Santa Isabel, and not far distant is the village of Jauca. It, like Santa Isabel, Arus, and Salinas, is on the main thoroughfare, and here we once had a good church organization, which is not now effective. We still hold the field, and Mr. Romero conducts public services there on Wednesday evenings, and the re-establishment of the church is at least a possibility. The following-named meeting-places have been connected with Santa Isabel, but at present no work is being done: La Playa, Paso Seco, and Valenquez. It need not be said that the harvest is great, but the laborers are few.—*J. F. Burnett, in Christian Missionary.*

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—PROFESSOR DRUMMOND.

The Christian Orphanage

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Our boys are getting through with their farm work for this time, but the girls say their work is never done. When I was at home and my sisters would say that, I didn't understand it. But one reason was, I suppose, I didn't want to. There is one thing about it—the girls are not troubled about a job, for they have gone over and over it so many times they know just what to do; they only tire of having to do the same thing so many times.

Mary Webster is spending her vacation with her people at News Ferry, Va., and Iola Jacobs returned the first of the week from her vacation with her people at Merry Oaks, N. C.

We are enrolling another school for monthly offering. Those who are trying this find it a real pleasure instead of a burden. Why not your school try it? I am sure you would find it equally as pleasant.

I am glad to notice that the Sunday school and Christian Endeavor Convention of the N. C. and Va. Conference passed a resolution for each school to take the monthly offering. This is good. From the fifty schools enrolled we are receiving an average of $55.00 a week. We have two hundred schools in the Southern Convention (some of those enrolled are of the Northern Conventions) and if we could enroll them all, how much more easily the work would go. Let's try it!

We have succeeded at last in negotiating a loan amounting to $625.00 to pay for fixtures and plumbing for the water and sewerage. We had much rather not to have had this to do, but we are looking to you for it yet. The reason for my letting you know of this is, because it is your business and you want to know what is being done.

E. M. CARTER, Supt.

Lyons, N. C., July 10, 1913.

Dear Uncle Emory:

As I am just one year old today, I thought I would write and tell you about today being my birthday. I certainly appreciate the nice birthday presents I have received. I have been sick for about three weeks with Bronchitis, but I am a little better now. Here's my dime for July.

Love to you and all the cousins.

R. P. CRUMPLER, JR.

Yes, it makes us feel glad to be remembered on our birthday; and, we are glad for them to come till we are grown, then they come too soon. I hope you are well before this.

CLUB GUARANTEES SATISFACTION.

We have frequently called attention to the fact that everyone who has secured a piano or self-player piano through the Christian Sun Piano Club has been pleased and that not a single case of dissatisfaction has occurred. That is a remarkable record.

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The explanation is very simple. The Club is so organized that dissatisfaction is absolutely impossible. The privileges given to Club members protect them perfectly against every form of dissatisfaction. As a result every member is pleased, or as most of them express it, "Delighted."

The great saving in price which is made possible by uniting our interests in a Club of one hundred buyers is a big feature, but only one of the many attractions to the Club. Write for a copy of the illustrated catalog and study the plan. It will save you upwards of one hundred dollars and will insure absolute satisfaction. Address Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Advt.

WORK FOR FOREIGNERS.

Thirty missionaries speaking twenty-four languages have been employed during the fiscal year by the Chicago Tract Society to work among the foreign-born in Chicago, according to a report just published by the Society. There were held 1,170 public meetings, 72,770 homes were visited, 13,695,440 pages of literature printed in thirty-seven languages were distributed, and $20,377.27 was spent during the year.—*The Advance.*

EVEN IN SCOTLAND.

The movement toward Church union scored a significant victory in the meetings this year of the Assemblies of the Established Church of Scotland and the United Free Church. These Assemblies meet annualy in Edinburgh at the same time, and they have been talking Church union in a somewhat canny fashion for some years now. This year, however, the attitude on the part of both bodies has been much more outspoken, and the conviction was freely expressed on both sides that union at an early date was inevitable. Discussions of the union question were carried on with great enthusiasm, and union committees were continued. The Established Church, which for forty years has had an annual average increase of 7,000 members, this year shows a falling off of 1,066. But many other items in the statistical returns were very encouraging.—*Christian Guardian.*

A VISIT TO OAK RIDGE, N. C.

To go to this quiet little village is merely to visit the Oak Ridge Institute, for this popular school is the one big, dominant feature and the pride of Oak Ridge. And indeed, it is justly so. We doubt if there is another preparatory school for boys in the entire South with handsomer grounds, more magnificent buildings, or better equipped in any way, or better known than Oak Ridge Institute.

For sixty long years it has been a bright light in this state's educational work. As a training school for colleges and technical colleges it has long been noted as the best, and no less successful is it in the preparation it offers for life's work.

One of the distinct features of Oak Ridge Institute is the Business College Department in which it teaches Bookkeeping, Law, Shorthand, Telegraphy and Typewriting in a thorough manner, and fits young men to maintain various lucrative positions in the business world. It is truly a great school, and the boy who enters and graduates there is fortunate. Profs. J. A. and M. H. Holt, Proprietors, Oak Ridge, N. C., cordially invite correspondence from parents and will send catalog free to those who write. Advt.

The *Presbyterian Standard* tells of a Scotchman who had started a new church and when a friend asked how much the church was prospering, he replied: "All were unsound and expelled except Sandy and me, and I have my suspicions of Sandy!"

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BEECHER DECORATION DAY PRAYER.

The prayers of Henry Ward Beecher were equal if not superior to his sermons. Many of them were taken down in shorthand and printed in the volumes. containing his sermons. Many, however, were not so taken down and, therefore, could not be reproduced. It is said that an army officer asked the great preacher for a copy of the prayer he made on Decoration Day in 1878. The following was Mr. Beecher's reply: "You request me to send you my prayer made on Decoration Day. If you will send me the notes of the oriole that whistled from the top of my trees last June, or the iridescent globes that came in by millions on the last waves that rolled in on the beach yesterday, or a segment of the rainbow of last week, or the perfume of the first violet that blossomed last May, I will also send you the prayer that rose to my lips on that occasion, and left me forever."—*Biblical Recorder.*

THE FIRST THING.

This nation obtained both liberty and equality, and she struggles to maintain it. There is another quality without which neither of these others can be maintained; that quality is righteousness. We have put equality and liberty first; this reverses the true order. Righteousness comes first. A people can never have equality and liberty soundly and truly established until they have righteousness. We have overlooked this order, and have neglected righteousness. But the time is now at hand when we must emphasize righteousness or perish. —*Presbyterian.*

THE SELF-PLAYER PIANO.

The value of a piano in the home is proportional to the amount of pleasure and entertainment which the family *as a whole* derives from it. If only *one* member of the family can play, the instrument will be idle the larger part of the time. If no one can play, then the piano is simply an ornament.

That is why the self-player piano is so popular. Every member of the family can play it and the more you use it, the more you enjoy it, for it educates and cultivates your taste for music. It is without question the greatest entertainer of the age.

The Christian Sun Piano Club brings the best self-player piano within easy reach. The big saving in price and the convenient terms make it easy for you to own one. Write for a copy of the Club's illustrated catalog of pianos and self-player pianos. You will be surprised and delighted with the plan. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Advt.

EDUCATING THE BOY.

The years from 10 to 18 may well be termed the critical years of a boy's life. This is the formative period—the age of development in youth. Habits, fancies and ambitions formed during this period of his life will guide him through the years to come. Whether they will take him along the straight and narrow path to success and honor, or lead him through the uncertain by-ways of life, and perhaps, to failure, depends to a great extent upon his social surroundings and mental and moral training.

The question of school training is all important. Where can the faithful father and loving mother safely send their boy? Of the many good schools throughout the country there is probably none better fitted or more entitled to be entrusted with the care and education of the boy than Horner Millitary School, Oxford, N. C. For 62 years it has stood a monument to the cause of Christian education—in assisting youth to develop physically, mentally and morally into the highest type of Christian Manhood.

Horner Military School is noted for its beautiful location, delightful climate and excellent health record. Its competent faculty and strong curriculum are the most thorough. The kind but firm military discipline teaches neatness, punctuality, order, and develops manly and noble instincts. The Bible course is bright, practical and aggressive, designed to acquaint the boy with the wonderful things of the Word of God and to help him in his life. The teachers are constantly with the student, continually encouraging and urging him along.

Rev. St. Clair Hester, D. D., of New York, says: "Among the pleasantest remembrances of my youth are the years passed as a student at the Horner Military School. The habits of study, manners, methods, estimates of character and worth acquired there not only gave me a start in life but have been contributing ever since to my success and happiness. I can wish for a boy no better thing than the opportunity to begin his education at this school."

A handsomely illustrated catalogue showing views and giving full particulars of Horner's advantages, will be sent to aynone addressing Prof. J. C. Horner, B. A., M. A., Principal, Oxford, N. C. Advt.

"TO KNOW GOD."

Knowledge of God is not a mental expertness in the unlocking and understanding of mysteries. It is not a wealth of discovery made by the implements of logic. Logic may help to give a man theology. It will never give him a religion. Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—*J. H. Jowett.*

SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

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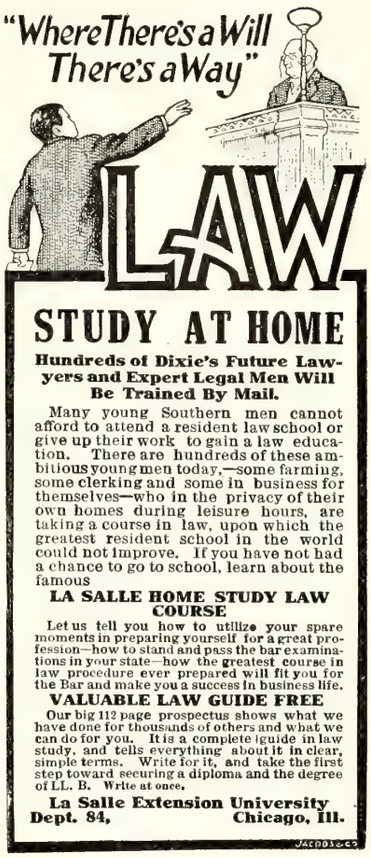

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EVEN IN A PALACE.

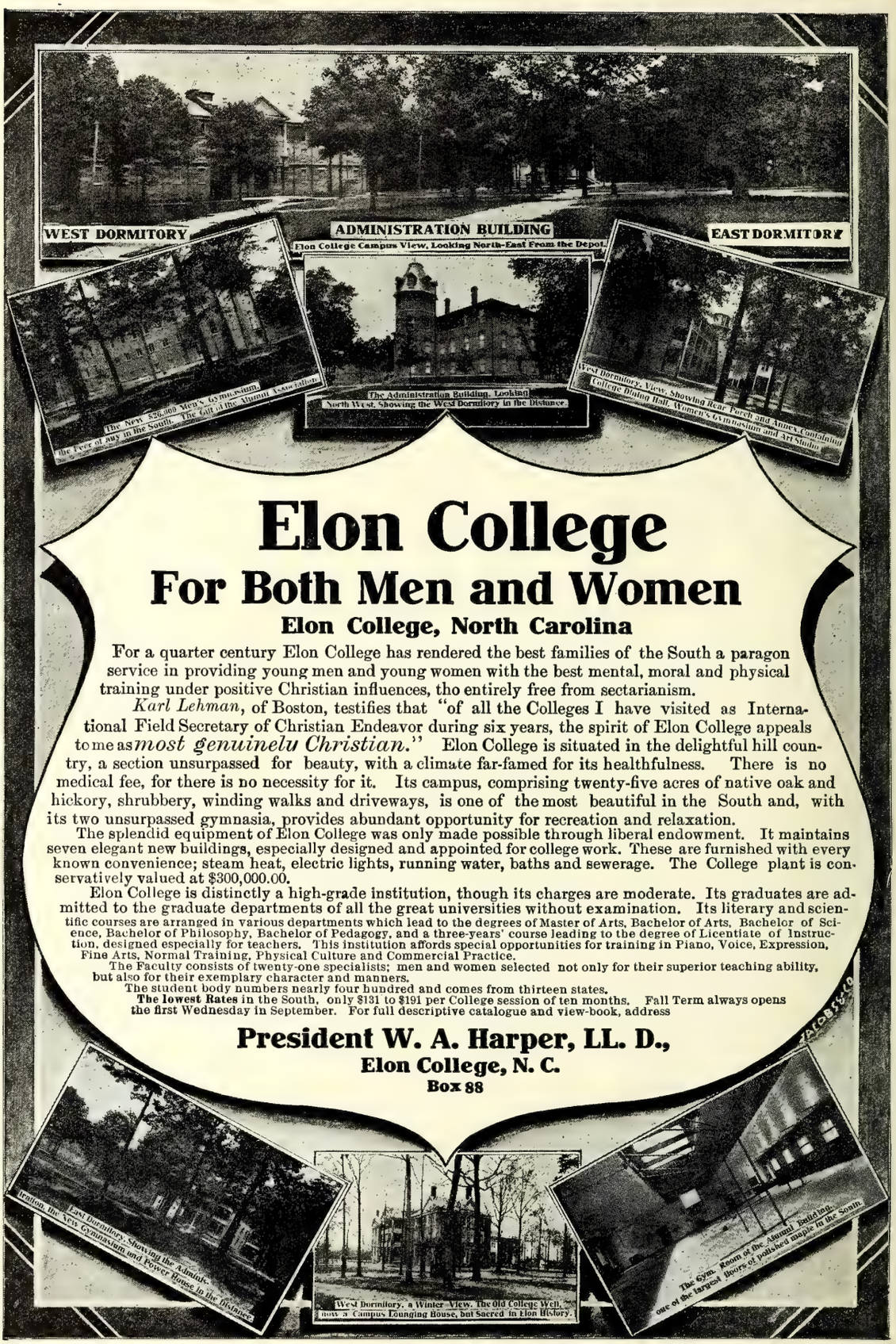
The German Kaiser's kindly anniversary gift of a seaside rest home for city children suggests the great sentence of another Caesar, the Roman Marcus Aurelius Antoninus, the thoughts of whose pagan mind have helped some Christians to calmer views of life. In the poet's rephrasing it runs:

Even in a palace life may be led well.

The Kaiser and his consort have more than once merited the praise of those who have followed the incidents of their career. It is worth much to a nation to have its chief citizen—for that, in American parlance at least, is the Emperor's position—exemplifying the domestic virtues in his family life, preaching and practicing temperance in palace and camp, and standing resolutely and loyally by the historic religious faith of Lutheran Germany. It shouldd mark the anniversary of his accession to the throne by this expression of the spirit of Christ to "these little ones."

America now has its palaces, which vie with those of the Old World in splendor. Those who dwell in them are beset with all the temptations and none of the divinity that "doth hedge a king." The stripling, for example, who has just come into the princely lands and houses of the Astor realm, represents a dynasty founded in the eighteenth century by a German immigrant whose shrewdness and energy, as a peddler, laid the foundations of the first American fortune of regal proportions. This youthful millionaire has notified the New York Children's Aid Society—one of the most beneficent of the city's many great charities—that he will bear the expense of taking five hundred of the children of the tenements for an all-day excursion by steamboat on the rivers and bay every Saturday of the summer.

The remark is anticipated that to give a single day's outing to five thousand children is not so fine a service on the part of New York's chief landlord as would be a thorough-going policy of improving the housing conditions under which so many tenement dwellers must now live and die. Granted. But let us not fail to recognize that in what he has done, and in his project for a children's home, designed as a memorial to his father who went down with the Titanic, this heir of the Astors is giving expression to the spirit of Christian service (call it "altruism" if you begrudge the Master the fruit of His teachings! which is the ozone of nineteenth century air. Neither Hohenzollern nor Astor is immune from the kindly contagion of "doing good." Even in a palace—Potsdam or Rhinebeck—life may be lived well.—*N. Y. Christian Advocate.*



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Christ was a Home Missionary in the house of Lazarus.

Christ was a Foreign Missionary when the Greeks came to Him.

Christ was a City Missionary when He taught in Samaria.

Christ was a Sunday School Missionary when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's Missionary when He took them in His arms and blessed them.

Christ was a Missionary to the poor when He opened the eyes of the blind beggar.

Christ was a Missionary to the rich when he opend the spiritual eyes of Zaccheus.—*Selected.*

The goal of the Christian life is the period when days of loyalty have ceased to alternate with days of love, and all a man's life is dominated by the love of Christ. This is personal sainthood. It does not mean a perpetual high-tide of emotions. Sometimes the feelings are as quiet as a lake in the moonlight on a summer's night. But even then there is a certain spiritual depth to the life which is different from a deed of driven loyalty. The activity is not the activity of a conscious emotion, but it is the activity of love. Then, again, the flood gates of feeling open and a great consciousness of God's presence sweeps over the life. The deeds surge with the dynamic of a wonderful gladness surging through them. Love is now not only deep in the motive but possessingly present in the consciousness. Sometimes there are physical reactions and dire conflicts with nerves, but this storm on the surface of the ocean leaves the depths untouched. The saint personally experiences the ocean of the love of God.—*Lynn Harold Hough, in The Theology of a Preacher.*

I was a saloon keeper, a tobacco fiend, a blasphemer, and a gambler, up to eleven years ago. At that time a band of Methodists held some meetings in a little schoolhouse in the north woods, where I held forth; and I was converted to the Lord Jesus Christ. Since then I have been rejoicing in Him. I have seen all three saloons in my place go out of business, and helped build a chapel for the worship of the Lord. I am rejoicing every day in the power of Jesus Christ to save. What little ability I have I am devoting to the spread of the gospel in the small and dark places in the north wood section of our State.—*John Weightman.*

The early patriarchs do not impress us by perfection of their characters. If we look for that we are sadly disappointed, for we find them "subject to like passions," and living in a time when spiritual light was dim and difficulties were great. But they were men who "by faith" overcame difficulties and won victories. Therefore it is worth our while to study them as examples; worth while to make every endeavor to strike deeper than they because of our larger opportunity, the roots of that faith in God and His Son, the Christ, which overcomes all obstacles the world can present, and enables us to make progress in the divine life toward "the measure of the stature of the fullness of Christ."—*Exchange.*

On July 12 Henry Lane Wilson, the American ambassador in the City of Mexico, protested to the Minister of Foreign Affairs against further anti-American demonstrations there, such demonstrations having lately grown to what are considered serious proportions. On that date an anonymous letter threatening to blow up the American embassy was received by Ambassador Wilson. Many Mexican newspapers are openly encouraging this adverse American sentiment. An alleged plot to assassinate President Huerta, General Felix Diaz, and General Blanquet has been frustrated by the arrest of one deputy and ten other persons in the City of Mexico.—*Exchange.*

It is said that when Father Taylor, near the end of his long career, went to Europe, he said to his people in his farewell sermon: "I know you are going to quarrel about something—you can't help that—and I want you to begin to quarrel with your sins and keep it up until I come back!"—*Biblical Recorder.*

More Russian barbarities against the Jews are reported from Kieff, where officials are expelling them from the city in no gentle manner. The expulsion is said to have assumed the "shape of a Jew hunt of mediaeval ferocity," houses suspected of harboring them being searched nightly and all Jews found being crowded into police stations like criminals pending their exile.—*Exchange.*

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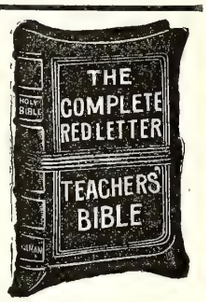

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

MARRIAGES

Henderson-Kernodle.

Mr. John Jay Henderson, of Ohio, and Miss June Ray Kernodle, daughter of J. D. Kernodle, of Graham, N. C., were united in marriage June 24th, 1913, in the Christian church in Graham, N. C., by the writer.

The bride received many valuable and beautiful presents.

W. S. LONG.

Ward-Yow.

At the residence of the bride's parents, Mr. and Mrs. W. H. Yow, July 16, Mr. J. E. Ward and Miss Maie Yow were happily married. The attendants were Mr. E. C. Craver with Miss Laura Yow; Mr. H. C. Ward with Miss Blanche Caviness. A number of relatives and friends were present and the occasion was exceedingly enjoyable. After the ceremony a sumptuous supper was served. The day following the party took a long drive to visit relatives of the groom. Their future home will be in the country, near Coleridge. This writer, who performed the ceremony and thoroughly enjoyed the occasion, joins their many friends in wishing them a happy married life. T. E. WHITE.

DEATHS

Burns.

Mrs. Annie Burns, wife of Mr. Curtis Burns, and daughter of Mr. and Mrs. C. G. Sharp, was called to her reward July 1, 1913, aged twenty-four years, six months and twelve days. She was a member of Antioch Christian church, Chatham county, N. C., and lived a faithful, consecrated Christian life and died trusting in Jesus. Funeral service was conducted by Rev. Mr. Gyles, pastor of the M. E. church, Goldston, N. C. God bless the bereaved ones. B. J. EARP.

Davis.

Martisha Allen Davis was born November 16, 1851, and died July 8, 1913, in her sixty-second year. She married John M. Davis, who died in 1890. She was left a widow with six children, but with undaunted courage she reared and trained them well. Three of her children had already preceded her, and she was accustomed to say that her family was evenly divided—half on earth, and half in Heaven. She was a faithful member of Pleasant Ridge church, and during her last sickness expressed her willingness and readiness to die. She was buried at Holy Springs, where her husband and three children had been buried. She is survived by three brothers: J. J., S. E., and B. N. Allen; two sons, W. W. and Rossie Davis, and one daughter, Mrs. Ida Davis Cox, of Kansas.

A good woman is gone, and her children, neighbors and friends are sad. May God sustain them in their bereavement. T. E. WHITE.

Lavinia Katherine Truitt.

Whereas, our Heavenly Father has seen fit in His alwise Providence to take from our midst our sister and friend and co-worker, Lavinia Katherine Truitt.

And, whereas, she was a devout Christian, ardent lover of God, untiring in her services for church and Sunday school, and invaluable to all phases of church work:

And whereas, in her death we have lost a most faithful friend, member and untiring helper:

Be it resolved:

1. That we bow in humble submission to the Lord's will, believing that His will is best, for He doeth all things well "To those that love and serve Him."

2. That the church feels their loss as keenly (if possible) as the members of her own family and extends to them unceasing sympathy and comfort in their irreparable loss.

3. To the members of the church, of the Sunday school, her Sunday school class, and all others, we commend her example in loyalty to God, to the church and Christian duty, believing that in that example was the type of Christ, and today her influence still lives with us and will do so untold years to come.

4. That as we cherish her memory dear to us, we shall ever take pride in honoring her name among the noble workers of the past and shall listen for the counsel of the voice that is still, yet speaking.

5. That a copy of these resolutions be sent to the family of the deceased, to The Christian Sun, and one be spread upon our records.

H. E. ROUNTREE, Pastor.
C. A. HINES, S. S. Supt.
Greensboro, N. C.

NOTHING BUT MONEY.

A correspondent tells of a conversation with a fellow traveler. The latter once had a wife, but she had passed away. He had a son who was a fine fellow, but in a business which kept him away from his father. He had nothing much else but money, and was almost constantly traveling to find some satisfaction in life; and, as he himself put it, he was "playing the game hard," but found little real satisfaction. If only he had a great purpose, a great task to work out, how much more enjoyable would be his lot! There is no satisfaction except in service.—*Presbyterian Examiner.*

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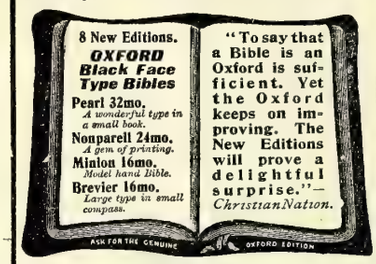

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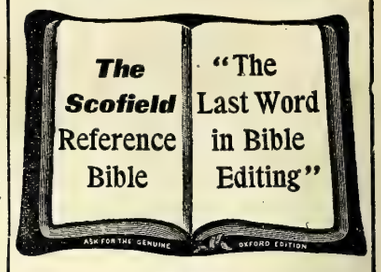

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VOL. 65 ELON COLLEGE, N. C., JULY 30, [illegible] NO. 31

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Little Leaks.

In this prodigal and extravagant age we are not taking to heart Benjamin Franklin's wise counsel: Beware of little expenses; a little leak will sink a big ship.

High Cost of Living.

The cost of living is high. Extravagance, prodigality, an unbridled appetite for indulgence and intemperance have helped to make it so. Our national drink bill, liquors, wines, distilled spirits, last year amounted to $1,888,527,914, nearly double, to the users, of the "high cost" of their food. Has not our nation gone drink wild, indulgence crazy, and extravagance mad?

Power, Wisdom, Undertaking.

It has been thousands of years since the prophet Jeremiah uttered those sublime words "He (God) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding" (Jer. 51:15), and no person can deny the truth thereof. Yet there are millions of men who neither fear that power, seek that wisdom, nor strive for that understanding.

The Swill of Life.

The kindly, the courteous, the affable seem often to lose out in the immediate scramble; but they are sure to win out in the final. It pays to be a gentleman, a lady, everywhere and always. Courtesy is a good asset; good manners a noble heritage. Recently in the letters, of wide publication, from a prudent *Father to His Freshman Son* these wise words appear:

"In the details of life, in the public vehicles, in crowds, and in all situations where the demand presses hard on supply, what you get by hogging is incomparably less than what you get by courtesy. The things you just scramble and elbow for are not worth having; not one of them. They are the swill of life, my son, leave them to the swine."

Present Sufferings.

Our troubles, and our afflictions, if carried to God, become, not burdens to bar us from attainment, but blessings to bear us up to higher living. Goethe, the great poet, wrote "I never had an affliction which did not turn into a poem." How often do we, in our ignorance and narrow vision, turn our afflictions into frowns, hard-heartedness, tears, unhappiness. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). And the suffering comes that the glory may be brighter and better upon the day when revelation dawns. Sufferings borne in rebellion against God are the scourge of God; sufferings borne in obedience and submission to God are the blessings of God,—often in disguise.

The Other Person.

The New York Papers tell of a man who, "wearing shabby clothes and the general aspect of the defeated" sat on the river pier contemplating suicide. Of a sudden came a scream from a child near by that had in its play, been pushed overboard. The despondent man leaped to the rescue, plunged into the river and after nearly half-hour of desperate struggle brought the drowning child to safety. The successful effort in saving another drove away the man's fit of despondency and so saved two. In one of his books Jacob A. Riis tells how he himself was saved from suicide by the presence of his faithful dog which would be left without a master in case he committed the rash act. Psalm 9:9 "The Lord also will be a refuge in time of trouble."

A Golden Cup.

We strain to keep up. Our neighbor's outward prosperity drives us to unreasonable emulation. His automobile, purchased out of plenty, or with the last dollar of credit, drives us to strain our credit, risk our good standing at the bank. Holy emulation has led to many a joy and unexpected triumph. Unholy emulation has broken many a heart and sold under mortgage many a home. There never was a baser slogan for a moral standard than "When in Rome do as Rome does." Rome stands for cruelty, luxury, debauchery, fast living. It was, like Babylon, a golden cup in the hand of the Lord to work confusion and madness to a people wild with the love of the unseemly. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad." (Jeremiah 51:s).

Real Prayer Is Costly.

Prayer has cost many a man hours of entreaty while others were asleep; it cost Jacob a whole night of struggle and wrestling; it cost our Savior drops of blood through hours of agony; it sometimes costs houses, property, giving up home, privilege, native land and loved ones. *The Maritime Baptist* relates:

"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly," they asked in surprize.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women, who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you can not pray and withhold your labor, or pray and withhold your money; nay, that your life will no longer be your own, when your prayers begin to be answered."

Happy or Miserable.

Whether we shall be happy or miserable depends upon our mind in the matter. It is more of a mental and moral condition than a physical one. There are miserable rich people and happy poor ones; there are unhappy cultured people and happy illiterate ones. "I have learned," says Paul. It requires mental and moral and physical effort to learn. It takes schooling; and Paul had now been through the schooling. "I have learned, in whatsoever state I am therewith to be content" (Phil. 4:11). Contentment is a large element in happiness. "If you wish to be miserable," once wrote Charles Kingsley, think about yourself, about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure." If one will think on the good that has come his way, the blessing, benefits and joys of life, one may manage to be tolerably happy in any condition.

Our Code of Morals.

President Woodrow Wilson is a busy man with Congress, the tariff, Mexico, the Panama Canal *et cetera;* but he does not forget that a people's morals are a nation's greatest asset. He sent the following letter to be read before the World's Sunday School Convention at Zurich, Switzerland, the other day: "No study is more important to a child than the study of the Bible and the truths it teaches, and there is no more effective agency for such study than the Sunday school. It certainly is one of the greatest factors in our lives in the building up of character and the development of moral fibre, for its influence begins almost as soon as the child is able to talk, and continues throughout life.

The Sunday school lesson of today is the code of morals of tomorrow. Too much attention cannot be paid to the work which the Sunday school is doing."

A certain jurist in North Carolina awhile ago said he had never yet had to send to prison a boy who attended Sunday school. And another of our judges recently sentenced a lad "to six months attendance every Sunday at Sunday school," with the order that at the end of the six months the youthful criminal should report back to the court for further sentence and instruction. "The Sunday school lesson of today is the code of morals of to-morrow."

—Congressman Hobson of Alabama is a candidate for the United States Senate and if the present incumbent doesn't look to his laurels Hobson will come in for a long count on finals. Educator, orator, soldier, patriot, a temperance advocate with few equals if any superiors in all the land, Congressman Hobson is known in all parts of our Nation, and is esteemed and beloved by thousands.

EDITORIAL

IN THE HILL COUNTRY.

(Editorial Correspondence.)

ASHEVILLE, N. C., July 25th.

DEAR CHRISTIAN SUN:

Western North Carolina has a fortune in her climate. When Asheville was a city of ten thousand people it was declared there was sufficient climate here for a population ten times that size, and now that the city is much larger Ashevillians claim that their climate has increased and diversified even more rapidly than their beautiful city. There is virtue in the atmosphere, or people would find it out and quit coming. Instead they crowd here more and more every season. This whole range of mountains, every nook, corner and crevice of it, is literally a-swarm with teeming thousands seeking rest, recreation and health. The atmosphere is different here, not that you can see, taste, touch, or in anywise discover the difference; but after being here a few days you begin to feel better, get hungry, and gain weight. We mortals hurry and elbow and scramble and make a noise to do our little work; not so our Creator; He works in quiet, stillness and solitude to achieve that which is good, great, and gracious.

I expect, if figures were known, tourists bring more money into Western North Carolina than is realized from all the other industries and enterprises combined. These hills and valleys are green with abundant grazing and rich crops of corn and grain; but the greatest asset of this "land of the sky" is the climate, the wild, rugged, restful scenery thrown in.

The Press Association.

For two or three days the North Carolina Press Association has been in session here. The editors with their wives, daughters, sisters, sons, and sweethearts have come up. The association with these men and women, who do more to mould public opinion than any other equal number of citizens in the State, is delightful, and their fellowship is wholesome and refreshing. It is an honest, courageous, kindly company, and there is information, as well as inspiration, to be had from the meeting and the mingling with them. I do not believe there is a cowardly editor, nor a traitor, nor a weakling in the whole fraternity.

The Langren.

We are entertained at the Langren Hotel. This is a massive concrete and stone structure standing eight stories upon one of the highest points in the city, and the panoramic view from its delightful Roof Garden is unsurpassed for its grandeur and pleasing variety. Our more than a hundred editors are only a small fraction of those who are entertained here, there being sleeping apartments for more than five hundrel guests, and the parlors, dining rooms, and lobby being ample to accommodate a thousand, and then not be crowded. Our Association holds its sessions up in the Assembly Hall on the eighth floor of the building, this hall being large enough to seat, with ease, almost any church congregation into which THE CHRISTIAN SUN goes from week to week. It cost a handsome fortune to erect this splendid strurture, and another one to furnish it. And it takes another one still to operate it. The pay roll for its employees is over a thousand dollars a week; its supplies and running expenses nearly $4,000; its laundry bill over a hundred dollars a week. And this is not counting insurance and taxes, and repairs, and new equipment. We have not anywhere found a more pleasant and agreeable and congenial management than in this immense and splendidly kept hotel. The Press Association has certainly never found better quarter and accommodations for its annual session than the Langren.

The Grove Park Inn.

You may read all you will about the Grove Park Inn and then you will be left to wonder and amazement when you see it. This is called the finest tourist hotel in the world. It is certainly the most novel and unique. There is, we are sure, no other hotel of its kind on the earth. It is the creation of a rich man's fancy, a skilled architect's dream, and a workman's imagination. If you were to take a giant whale from the sea and fling him face down along a mountain side and allow him to expand, toad-line, to abnormal proportions you would have a faint suggestion of the shape of this marvelous structure.

Mr. Grove—you know him of chill-tonic fame—sent workmen into the side of Sunset Mountain, dragged out the stones and boulders of all shapes and sizes and piled them, rough and unhewn, into this building—under the careful hand of the skilled architect and designers. All these massive walls, five feet thick, these great porches thirty feet wide, these ample halls, these generous guest chambers, all built of stone as they came from nature, as the gift of nature's God. The work of nature and the art of man have blended to make this poem in stone, this structure of crag and granite, for the comfort and habitation of man. Everything is here to make you think of the quaint days of your great-grandfather, and of the peaceful, restful times of the past. Everything your eye turns to says, "Stop a moment and rest." For instance there are great fire-places at either end of the lobby, or rather the big room, which you first enter from front or rear . The distance from outside to outside of the chimney jams is 30 feet, and it will take logs 12 feet long to reach comfortably across the fire places. You go to a place that looks like the entrance to a cave, or a refuge in the mountains; but press a button and soon a boy from a noiseless elevator will invite you to enter, and closing the door behind you without a jar or quiver or sound of any sort you are carried to the stories above or below as you may direct. This Inn gave the 125 editors a dinner. It took us from 8 till 10:30 P. M. to consume it, and to feast our eyes on the wonder and the fancy around about us; and this number only occupied one section of the dining room. The service is elaborate, costly, elegant, simple, inviting, wholesome. I am not surprised that Secretary of State Bryan, Senator Luke Lea, and other notables came to the opening of this hotel July 15. It is one of the notable buildings of the earth, and Mr. Grove, the founder, and Mr. Seeley, his son-in-law, the designer, have built for themselves a monument that will endure with time and abide to eternity. In every room of this building, rooms furnished for rest, comfort, convenience, is a copy of the Bible, in large print and inviting type, bound in the colors of the building and fashioned in durable leather.

The editors called on Mr. Seeley for "a speech." He was once an editor; but he did not talk about newspapers or hotels; but about putting the convicts of the State to building public roads. Mr. Seeley, this master-build, believes that those who by wilful violation have tried to tear down the laws of the commonwealth should be put on the roads to build up the strongholds and thoroughfares of the State's progress, strength and development. The subject of good roads is now the absorbing theme, and we of the South are beginning to learn that good country roads are as necessary to trade, travel, and commerce as railroads.

We have had a wholesome and happy and restful time among the hills. The tide of life seems to have arisen higher for us, and the tasks of the future call us. With a firmer hand, by the help of Him who made these vast hills, we hope to grasp the problems that await us and the duties that lie before. Man seems small in the presence of these hills, and as nothing in the hands of the God who made them. And yet man uses them for his health and happiness, and turns their vast resources into provision for his body, mind and soul.

The mountains are a rebuke to man's haste, worry, weakness and cowardice. They are restful, composed, quiet, stalwart, strong and brave. They obey and abide. Man disobeys and passes away.

I reckon when we weaklings come into the presence of our God and see Him face to face, we too will obey His will, and abide in His strength and in His presence throughout all eternity, and the strength of the hills now *His* will be ours to share with Him.

J. O. A.

PLAYING A LOSING GAME.

The esteemed Raleigh *News and Observer* has sailed into the Bloomsbury Park situation, and from now on till things change for the better there will be something doing. When our Raleigh contemporary takes a stand, and you may count on it to be on the right side of every moral issue, it does not relinquish till matters are remedied. In its Sunday issue was this editorial utterance:

> Another Sunday. And still no word from the management of Bloomsbury Park that its "wide open" Sabbath desecration is to stop. Even as a matter of policy we are inclined to believe that the park people are playing a losing game. Do the right thing and put an end to the "amusement" Sunday. It don't pay either for good morals or for good dollars.

Which position is pre-eminently correct. Bad morals mean ultimately bad dollars. We will yet learn in this world that God made and governs, that immoral dollars are a bad asset, and that which is wrong does not pay.

WHAT YOUR BOY READS.

The other day a youthful criminal, Ray M. Stewart, aged eighteen, under trial in Washington fired three shots at the presiding judge, jury and members at the bar, in an attempt to "shoot up the court." Fortunately for the boy his aim was poor, and by dodging, scrambling and the quick work of a near by witness in seizing he would-be murderer, no one was killed. Young Stewart was under arrest, and on trial, for holding up a man in the suburbs of Washington last December. As the judge uttered the final word in passing sentence the boy began to shoot.

What was the matter with the boy? Hear what his attorneys said: "Stewart is unbalanced as the result of reading cheap literature. The hold up for which the boy was being sentenced had many features of the dime novel variety." What is your boy reading?

An organization has been formed out in Ohio looking to "better meals for the hard-working farmer." A prize is to be given to the wife who prepares and serves the best meals throughout the month of August to her husband and family. So far as possible the meals are to be prepared from food-stuffs grown on the contestant's farm. Conditions in Ohio may differ from those in North Carolina, but to our thinking the organization most needed is one giving a prize to the far-

mer-husband who will provide the best and most conveniences for his wife and daughters who prepare his daily meals. The world's wonder is that our women do as well as they do with the poor preparation and inconveniences they daily battle against; a neglected garden, no wood or poor wood to cook with, a worn out stove to cook on, a house not screened to fight flies in, a weary wife to do a thousand things beside prepare her husband's meals.

That the people of Elon College town believe in high thinking and plain living is evidenced by the fact that there is not a man of the bunch able to own an automobile, and that not one has strained his credit to the breaking point trying to make believe he was able. We notice that papers in near-by cities rasp their townsmen who are not able to indulge the expensive luxury of a car for aping those who are able, and for breaking their necks in the wild procession to keep up. Come to Elon College, beloved, where you can get butter-milk, and home-raised vegetables, and fried chicken and fresh eggs from your own crops every day; and where the people have got too many good books to read to take time to indulge in whispered talk about their neighbors, and where you will find people busied with their own affairs in the week and enjoying the plain gospel on Sundays.

Agitation brings organization, and organization action. Our Virginia brethren are agitating the temperance question. The Eastern Virginia Sunday-school Convention in Suffolk last week passed this resolution, which sounds like ancient history in North Carolina: "Resolved, that this Convention respectfully request the officials of the Virginia State Fair Association not to permit the sale of any form of intoxicating liquors within the limits of the fair grounds and that the Secretary send a copy of this official action to the proper officials." The sale of liquor at a State Fair in North Carolina now would be an abomination, a nuisance and an abnormality that the people would not put up with two hours. When you do move forward morally you wonder that former immoralities could ever have been tolerated.

North Carolinians have something to be thankful for every day they live now, namely that Hon. Locke Craig, a Christian gentleman, a Sunday-school teacher, a cultured scholar, a conservative and patriotic statesman is Governor of the State, and that the curse from the base intemperance of Bleas-ism of South Carolina and O'Nealism of Alabama is not ours. During two years of administration Governor Blease has pardoned nearly seven hundred persons under sentence, and Governor O'Neal has been busy defending the liquor interests, making speeches at Liquor Dealer's Associations, and elevating to positions of place and privilege saloon-men and their sort. The intelligence, sobriety, morality and good sense of the people of the two afflicted States will not always submit to that which it now endures.

The Chinese certainly seem to be in dead earnest about ridding their country of the curse of the opium habit. Amid great rejoicing they burned $60,000 worth of the dope at Tientsin July 8. When we of the United States get in as dead earnest about ridding our land of the legalized saloon as the Chinese are about freeing themselves from opium we shall witness the passing of our most deadly and destructive foe.

NOTES AND PERSONALS.

—There is deep and wide spread regret that Dr. N. G. Newman, of Holland, Va., is to levae his native beath and take up work in Ohio. The Buckeye State gains here at Virginia's loss.

—The Sunday school workers of the Eastern Virginia Sunday School Convention are planning to hold a Chautauqua at Virginia Beach next summer. The plan should carry for there is much to be gained by such a movement.

—Rev. L. I. Cox assisted pastor J. W. Patton in a successful revival at Lebanon, Semora, N. C., last week. The church was much revived and there were some fifteen conversions. Rev. H. W. Elder, Richland, Ga., is this week assisting pastor L. I. Cox at Apples Chapel.

—We regret that our delightful friend and good brother, Capt. J. A. Turrentine has been quite ill at his home in Burlington most of the time since his return from the Gettysburg reunion. He is improved now. The heat and strain of the trip was rather too much for our affable Captain.

—The brilliant and very timely article in THE SUN recently from the pen of President W. A. Harper, LL. D., of Elon College, on the topic Shall Our Education Be Christian or Unchristian, appeared in full in the Raleigh *Christian Advocate* and several other papers. Evidently Dr. Harper struck the key note of a real situation in that able production.

—Rev. N. G. Newman D. D., who is to take up his professorship and pastorate in Defiance College in September is at 28 North Hall, University of Chicago, Chicago, Ill "Am here getting some of the benefits of John D. Rockefeller's millions—no room rent, no tuition. I am grateful to the "oil king" and all others who have made this possible."

—Dr. Edward P. Odend'hal, Victoria, Va., who believes in neat stationery and artistic work in printing, has given our Publishing House more than one order for which we are grateful. Writing July 26, the Doctor says, "I am enclosing check for amount of recent bill. I thank you for the prompt execution of the order, and want to say that I am much pleased with the work your House does."

—Mr. J. Beale Johnson, of Cardenas, was a pleasant visitor Monday afternoon. Friend Johnson was recently appointed a member of the Finance Committee of the North Carolina Railway and was in the first meeting of the new Board at Burlington Monday. Governor Craig knew his man when he named J. Beale Johnson to help in checking up the State's interest in this enormous property.

—The Richmond, Va., papers carrying a cut of the fine face of Miss Jennie Godwin, speak in high praise of her as an accession to the faculty of the Appomattox Agricultural High School. Miss Godwin is an A. B., and first honor graduate of Elon College and is a successful teacher. She is now in Europe on an extensive trip, but is to return in September, time enough to take up her duties at Appomattox.

—Our brethren of the Virginia Valley Central Conference have provided what seems to be an excellent and attractive program for their annual Conference to be held at Winchester, Va., August 14--17. Among the speakers outside the conference we note Dr. J. P. Barrett and Mr. Netum Rathbun, of Dayton, Ohio; Rev. W. G. Clements of Morrisvile, N. C.; President W. A. Harper, Superintendent E. M. Carter, and J. O. Atkinson of THE CHRISTIAN SUN, Elon College.

—Rev. C. E. Newman, Henderson, N. C., has accepted a call to the pastorate of Hillsboro Street Christian Church, Raleigh, and is to enter on his duties with the close of the present Conference year. Brother Newman is a man of consecration and devotion to duty; is a pleasing speaker, a close student and a popular preacher. We congratulate our Raleigh brethren in securing the services of this good man.

—The regular reading of the Bible in the public schools is forbidden by law in nine States, viz: California, Minnessota, Arizona, Montana, Illinois, Nevada, Washington, Missouri and Wisconsin; and in these nine States the most numerous religious body is the Roman Catholic Church. There is nothing Catholics fear more than the open Bible, and they fight with bitterness every movement to give it to the people.

—We deplore a break down and an unavoidable delay which makes the paper late again this week. We are doing our best to get the paper mailed Wednesday of each week, and will, we trust, bring it to that shortly. That many of our patrons do not get the paper till the week after that in which it is issued is a source of constant strain, embarrassment and regret on our part. Kindly bear with us a few more issues and we promise more promptness in delivering the paper to our subscribers.

—In the Central Highway Good Roads' procession of automobiles which passed Elon College Tuesday morning there was a smash-up of one car, with considerable shock and some injury to its occupants, out three-quarters of a mile west of here. Mr. Albert Kernodle was driving the car and seems to have suffered the worst injury. The other occupants were Hon. W. H. Carroll, Editor O. F. Crowson and Mr. John W. Cates, all of Burlington. Messrs. Carroll and Cates were cut about the face and head, Mr. Crawson alone escaping unhurt. In passing a car the driver lost control, the steering gear of his car not working well, and sudden contact with a tree smashed the front wheels of the car and threw the occupants out. It was a narrow escape and came near being serious indeed.

—The SUN's editor feels the keenest regret, and to the bereaved family expresses his deepest sympathy, at the untimely death, by his own hand, of Dr. John McPherson of Burlington and Durham. Dr. McPherson was one of the noblest hearted of men, and gave with a most liberal hand to those in need. The tragic death occurred at his father's, Bro. Sam McPherson's, of the Snow Camp community, early Monday morning, after a family reunion on Sunday, and burial was on Tuesday, Rev. W. G. Clements of Morrisville conducting the funeral from Spring Hill Church. Dr. McPherson was an old Elon student who had made good in his profession, having possibly the largest practice of any physician in the county Family troubles are said to have been the cause which drove him to temporary insanity in a fit of which he took his life. May God rest him.

—It will be a source of universal regret to SUN readers to learn that Carl H. Herndon, son of Dr. W. T. Herndon, died at the parental home here this (Thursday) A. M., July 31. Carl has scores of friends and was exceedingly popular wherever known. He was taken ill at Zebulon, N. C., last Spring, being partially paralyzed, was brought here and has been under the constant care of a physician and the best of nursing ever since. His condition gradually grew worse and the end came peacefully, even as a worn and weary

(Continued on Page 10.)

FROM OUR CONTRIBUTORS

THREE CONVENTIONS ATTENDED.

I was fortunate to find time to attend three of our Sunday school and Christian Endeavor Conventions this summer and had hoped to attend the fourth. There is a sort of sameness about these gatherings, and yet each differs from the other. So that he who is able to visit all is also able to enjoy all.

The N. C. and Va. Convention met in Haw River. The session was for two days, but they were full days. Every phase of the Sunday school and Christian Endeavor work was amply treated and much good was accomplished. About the best thing done, however, was the election of Rev. H. E. Rountree as Corresponding Secretary. In a similar position he did a great work for the Eastern Virginia Convention. He hopes to do as well for this body and will if he is cooperated with.

The Eastern North Carolina Convention met at Pope's Chapel, three miles from Franklinton, in a two days' session of intense interest and large promise of fruitfulness. This is a prosperous farming section, which does not realize its power for the Kingdom. From this church came the beloved Prof. Howard B. Holmes, the only Elon Professor in a quarter century to be called from life to the better home. His aged father spoke tenderly of him and regretted that God had need of him before he had served his church to better acceptance. There should certainly be a Christian church in Franklinton, and the Eastern Conference will lose a great opportunity unless it avails itself of this promising opening.

The Eastern Virginia Sunday school hosts assembled in Suffolk, the fullest assembling place in our Southern Convention. This Convention is not excelled by any Sunday school gathering known to me. I have attended State Conventions that did not equal it and none that surpassed it. With our educated ministry devoted to its work and a cultured laity of equal devotion, its program glitters with the very latest themes engaging the Sunday school world. Nor is it a radical body. It weighs every problem judicially and is eminently sane in the measures it adopts. Every speaker comes prepared and the delegates came not for social discussion, but for real work. The exhibit room was the best I have ever seen. This Convention decided to establish a Sunday school Chautauqua to meet at Virginia Beach next summer and to continue for ten days. All the Conventions will be invited to send delegates and speakers and I hope that all will. The best talent in our church will be present. Eventually the general Sunday school and Christian Endeavor Convention will become identified with this Chautauqua and so will serve a better purpose than at present.

At each of these Conventions I found the brethren cordial and devoted in their advocacy of the College and hopeful of its outlook. The idea seems to be gaining ground that the welfare of our church is intimately wrapped up in the College and that it is the privilege and the duty of each church member to support it not only with praise and money, but also with patronage. I am sure this idea is well-founded and assures the brethren that the College is *theirs* and *theirs to serve*. When Elon ceases to serve our church, our church should call it to account, but that day will never come.

It is worth while to be privileged to go off to the mountains to rest and there to be forced to accept accommodations which you would not be content with at home, and I wish more of our brethren could have this treat, but it is better to mingle with the various Sunday school and Christian Endeavor workers of our brotherhood, gain inspiration for better service, and enjoy such hospitality among God's people as makes home a dull sort of place when you return. I am glad Dr. Atkinson went to the mountains: he deserved to go. Bnt I am sure I enjoyed the fellowship of the brethren and their gracious and generous hospitality more than I ever could a vacation spent in any other way, better even than a mountain vacation.

W. A. HARPER.

OUR RESPONSIBILITY TO THE WORK.

The cause of Foreign Missions makes strong appeal to every heart that is loyal to Jesus Christ. "Go ye into all the world and preach the Gospel" is imperative, and again Jesus taught us what we were to pray and labor for; "Thy kingdom come, Thy will be done on earth as it is in heaven."

How can we pray this prayer unless we are interested in the kingdom, both at home and abroad? When we read the sad stories of darkness, sin, and crime against God's helpless children, and when we know that nothing but the transforming power of the gospel can ever bring light to countries which are dominated by ignorance and superstition we should all feel the personal responsibility of assisting and praying for our "missionaries" who have gone forth into fields white with the harvest, to carry the gospel message and obey our Master's commands.

We cannot be brought face to face with conditions in the foreign fields until through prayer and faith, we wake from our lethargy and begin to feel that our commission is not complete unless we are helping to spread the gospel and that it is "more blessed to give than to receive."

We ought to praise God for the privilege of having something that we can give to others. Let us pray, but as we pray let us remember we cannot pray earnestly for any cause without a desire to be the means of helping that cause.

A few striking mottoes used by the Laymen's Missionary Movement will prove a help to all who read them.

1. Not how much money will I give to God, but how much of God's money will I keep for myself?
2. God's plan depends upon man.
3. Love never asks how much must I do, but how much can I do?
4. The more religion we export, the more we possess—Love grows by exercise.
5. The goal of history is the redemption of the world.
6. The mission of the Church is Missions.

Let us realize that every dollar we give away to convert the heathen abroad, God gives us ten dollars worth of purpose to deal with the heathen at home. May God strengthen our faith and make us true followers and doers of His word.

MRS. ROBT. WILLIAMS.
First Christian Church, Greensboro, N. C.

HEBRON, VA.

Our revival meeting began at this church on the third Sunday in July, and closed on the following Thursday, with two services each day. Rev. G. R. Underwood did the preaching after Sunday. His forceful sermons and impressive manner greatly impressed the large congregation and endeared him to the people.

There were ten confessions of faith in Christ and one renewal, and eleven additions to the church membership. The church now seems more united than for quite a while. This church has been in quite a torn-up condition of late, having the very unpleasant duty of dealing with some of the members; but that is over and the church still moves on.

During the meeting this writer was called upon to conduct the funeral services of the twin children of Mr. Lankford Elliott and wife, Lydia Grason and Willie Mason. They lived only about four months, but long enough to endear themselves to papa and mama.

May the Lord bless them, and lead them in the way to meet the departed children.

C. C. PEEL.

A LITTLE STORY OF NONESUCH.

BY REV. EDWARD O. GUERRANT, D. D.

Along the highlands, bordering the deep canyon of the Kentucky river, there was a little settlement known as Nonesuch. Of course, that might mean Nonesuch as good, but it really meant Nonesuch as bad.

There had once been a church in the neighborhood, but for some reason it had been abandoned and was being used, at the time, for a stable.

There was no preaching, no Sabbath school and no religious influences for a multitude of people. The Sabbaths were generally spent in fishing, and shooting, and card-playing, etc. I concluded that the only hope, and the sufficient remedy for that condition of things was the Gospel. So I ventured down to Nonesuch and hitched my horse where I could watch him, and keep the boys from shaving off his mane and tail.

I preached in a grove of walnut trees to a little company sitting on the ground. After that, I moved up to a little school house at the cross-roads. God sent a great blessing upon the community, and about one hundred souls confessed Christ, including many old men and women, and scores of young men, women and children. Indeed nearly the whole community was brought into the church, which was duly organized after a while, with some excellent men as officers, including the saloon-keeper, who was made an elder. And I don't think I ever knew a more faithful, consecrated man.

Yesterday, I preached at Nonesuch in a beautiful church, crowded to the doors, with as orderly and respectable a congregation as could be found anywhere. It would have stirred the heart of some of our city churches to have heard them sing.

The church house occupies a high hill in a picturesque grove overlooking the broad valley of Clear Creek, one of the most beautiful I know in Kentucky. The house has just received a handsome new coat of paper at the hands of the devoted women of the Church. Dr. Rout, of Versailles, some years ago dedicated the building in the presence of a thousand people, and "Uncle Joe" Hopper and Mr. Logan and many faithful servants of God have preached there to His glory. Rev. Hunt Doak now serves the Church acceptably. This is but one instance of many of the transforming power of the Gospel.—*Presbyterian Standard.*

—Governor Craig has named Wednesday, September 24, as the date on which the Legislature is to meet in extra session to recevie the report of the Constitutional Committee and to take up the matter of better freight rates for North Carolina.

70 Countries Represented by 2,600 Delegates at Zurich

THE WORLD'S SUNDAY SCHOOL CONVENTION

One of the Most Remarkable Religious Gatherings In the History of the World.

ZURICH, SWITZERLAND, July 15, 1913. Twenty-six hundred registered delegates, representing seventy countries, with thousands of unregistered visitors, have made earth's ends meet at the World's seventh Sunday School Convention which closed its work tonight, and have contributed to the great success of one of the most remarkable religious gatherings in the history of the world.

North America sent 1344 accredited representatives, a thousand of whom came on steamers of "The World's Convention fleet." The allotment for Continental Europe was 500 Delegates, but the enrollment was 728. Every state except Utah and New Mexico and every Canadian Province except Manitoba were represented. The Pennsylvania Delegation with 175 members led the list, followed by New York 125 and Illinois 120.

The Convention has been a remarkable one in many respects, not only in an unparalleled attendance, but in its personnel; in the tremendous importance of the messages which have been delivered; in the high intellectual and spiritual quality of the presentations; in the enthusiastic interest manifested in each of the 45 sessions of the eight days; in the participation of 240 splendidly equipped men and women, Sunday School Specialists, Missionaries, Pastors, Publicists and other leaders from many lands who have contributed to a program of rare quality, inspiration and helpfulness; and in the impress which has been made by the Convention, not alone upon the delegates, but upon the City of Zurich.

An attractive feature has been the bilingual character of the program proceedings. The program has been given in English, for the most part, and then translated into German, the language spoken by 71 per cent. of the Swiss people. The German contingent of the Convention is very large, the interpreter, a remarkable linguist, is Prof. H. L. E. Luring, of Frankfort, a man who speaks fluently and intelligently 27 languages.

The Missionary emphasis has been the dominant note of the convention, and the reports of the six great commissions, appointed many months ago to study the present conditions, needs and opportunities of Sunday school work among all people, and on every continent, have proven a great incentive to the planning of marked advances in the work during the coming triennium.

The reports will be published in the official book of the Convention proceedings, edited by Mr. Charles G. Trumbull of Philadelphia, and will make a most helpful contribution to Christian literature.

The Convention has been held in the stately Tonhalle, which is located in the midst of a beautiful garden overlooking the picturesque Lake Zurich. The Committee provided attractive yet simple decorations. Above the platform was suspended a large globe to remind the audience of the World-scope of the Association's endeavors, and above the globe was a blood-red cross, which, when lighted was a most inspiring sight. Back of the platform and against the organ in the center was the white Cross flag of Switzerland; with the flags of America and Great Britain on either side.—Two large pictures, of the Zwingli and the Pestalozzi monuments were striking reminders that Zurich was the scene of the great labors of Ulrich Zwingli the Reformer, and the birthplace of Pestalozzi, the founder of modern educational methods.

One of the most helpful features of the Convention period has been the daily morning "message from God's Word", presented by Dr. F. B. Meyer of London.

The Convention placed in the hands of the Executive committee pledges amounting to $125,000 for the expanding and important work of the Association which, it is declared by President Bailey, "represents large constituency, covers a more extensive territory, and has a wider reach of influence than any other Association of men and women the world has ever known."

The Sunday school army of 28,700,000 in 298,000 Sunday schools is the largest Christian army in the world marching under one banner.

The children were largely in evidence on Sunday when a great meeting was held at the Tonhalle, participated in by fully two thousand children followed by an open air meeting in the park when they sang familiar hymns to the delight and profit of many thousands who gathered to hear them.

Saturday afternoon occurred a great concert, given by a chorus of 450 voices, under the direction of Prof. A. J. Bucher of Cincinnati—a native of Zurich, and the director of the Convention Music. The chorus sang in German and were assisted by the Tonhalle orchestra of 42 pieces, one of the finest Symphony orchestras in Europe, and by other artists including a company of ten Swiss Yodlers, who gave several selections that created wild enthusiasm.

The Convention with great interest and unanimity elected Sir Robert Laidlaw of London President for the coming three years, and Mr. H. J. Heinz of Pittsburg, Penn., chairman of the executive committee, with Mr. Marion Lawrence of Chicago, and Rev. Carey Bonner of London, Joint Secretaries and Frank L. Brown, Brooklyn, N. Y., Field Secretary. An executive committee of representative men of many lands will direct the work, which promises to be the most important and extensive yet undertaken by the Association. Sir Robert Laidlaw, the new President, is a man of large affairs, with extensive business interests in England and India. He is a princely giver, deeply interested in Sunday school, and for a long time has been one of the leaders of the organized work in Great Britain. He is a Congregationalist.

We have had a most wonderful Convention. The greatest thing in the Convention was the evident presence of the Holy Spirit in every session and in every address. There were no discordant notes from any country or from any speaker. The messages from God's Word presented by Rev. F. B. Meyer, D. D., of London, at the beginning of each service took us to the Mount of Transfiguration and inspired us to see "Jesus only." The predominant note of the Convention was unity and brotherly love. The motto of the Convention was "The Sunday school and the great Commission." Reports of heroic work were heard from many mission fields and the marvelous approval of God was evident in the great world-wide work of the Kingdom. A request came from the High Priest of Samaria for the World's Sunday School Convention to remember that people. An enthusiastic invitation came from Japan, endorsed by the highest officials in the country and in the city of Tokio, as well as by the churches of all denominations represented there, to hold the next World's Convention in 1916 at Tokio, and the invitation was unanimously and enthusiastically accepted. This Convention will mean wonderful things for Christianity in the Orient in general and for our missionary work in particular. Our people should begin planning now to have a good delegation in this Convention. Such meetings give us a larger vision of the world, of the kingdom and of Christ.

W. C. WICKER.

TO THE CHURCHES OF THE VIRGINIA VALLEY CENTRAL CONFERENCE.

Feeling that the members of the churches are interested in the work being done, by the direction of the conference, at Winchester, I want to present a few facts about the situation here. The Winchester Christian Church was organized October 15, 1911, with 17 charter members. The present membership is 52. Of this number 56 per cent. are heads of families and 61 per cent. own their own real estate. The Sunday school enrollment in all departments is over 200 and the average of the regular school this year has been over 100. More than 100 families are represented in the various departments of the church work. Since its organization 21 months ago, the Church has raised at Winchester (not including the amounts raised by the Sunday school and Christian Endeavor Society), the sum of $1,605.12 or $30.87 per member for our present membership. This does not include the amounts received from members of the other churches of the conference or the money contributed by people in other sections. We set these facts before you because we want you to know something of the results of your investment here, and we believe that our people will give more liberally where they see that something is being accomplished and where the local church is trying to do something to supplement the work being done by the conference. When the numerical and financial strength of our conference is taken into consideration and the fact that the conference has never tried anything of the kind before; the response to the appeals to the Winchester Church has been liberal, and in behalf of our people here, I want to thank every one for the interest manifested.

As pastor in charge of the work, I have this final proposition to make to you before the dedication of the church, August the 17th.

If the members of the churches comprising this conference will each subscribe $3.00 *or average that from every church, paying* $1.00 *now and the other two in annual payments of* $1.00 *each, and will send the subscription and the first payment so it will reach me not later than August the* 14*th; the Winchester Church will obligate itself to pay the remainder, which will be* $23.00 *per member, in the three years and we will dedicate the church without calling for a cent at the time. This proposition is not unreasonable. Two cents per week will pay it.*

Talk the matter over with the brethren and sisters in your church and see how many of them will join you in this good work, and may the Lord direct you in making your decision on this proposition. This does not include amounts already subscribed.

It will be better if we can secure the subscriptions before hand and have nothing to do but dedicate when the hour comes and we can do this if you will help, and then we want you to come to the conference and dedication. We want you to see the Church and meet our people. Send all subscriptions and contributions to the writer. W. T. WALTERS.

Winchester, Va., July 24, 1913.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

The Forty-Fourth Annual session of the Eastern Virginia Christian Sunday School Convention was held with the Suffolk Christian Church July 23-25, 1913.

Mayor J. E. B. Holladay delivered address of welcome on the part of the City; Rev. J. F. Coleman, Rector of St. Paul's Episcopal Church, delivered the address of welcome on the part of the city churches; Senator J. E. West welcomed the Convention on the part of the Suffolk Church; and Judge J. F. West of Waverly, Va., made the Response for the Convention. These addresses were all timely and enthusiastically received.

The Annual Address—"The Keynote of The Convention"—by Rev. W. D. Harward of Newport News, was a spiritual and Biblical message of unusual force and fitness. Bro. Harward was chosen President to succeed Rev. H. E. Rountree who is now pastor of the First Christian Church in Greensboro, N. C.

Nearly two hundred delegates and visitors attended the Convention, and the congregations were good to the close. Ample entertainment was provided and the Hospitality Committee, C. A. Shoop, R. C. Harrell, John King, attended to the location and comfort of the guests with personal interest and success.

Dr. W. A. Harper, President of Elon College, was present and added to the value of the session by his wise utterances in public address; and got some applications for students to enter Elon this fall.

Rev. Y. Manakuchi, a Japanese preacher, spoke on "The Pre-eminence of Jesus" on Thursday night. This address was very fine and greatly enjoyed. He will preach for this congregation on the first Sunday in August—morning and night.

The "Exhibit Room" was an attractive feature of this session. In this room was a display of modern Sunday school literature of all forms—leaflets, cards, mottos, charts, quarterlies, books, and pictures; sample packages for free distribution, and lectures by Mrs. Bullock of Waverly in the exhibit room. This display was arranged by James H. Blanchard as chairman of a committee with other helpers and was superior to some State Association displays. Brother Blanchard was a Suffolk boy in our Sunday school and we feel proud of his work. He is now of the Memorial Temple in Norfolk.

Prof. S. M. Smith, as General Secretary, had prepared a big wall chart which was a statistical table of the past year's work. This attracted much attention as a splendid piece of work and drew from the people commendation on every hand. The program, also, was well prepared and well carried out.

A committee was created for the purpose of making arrangements to hold a "Seaside Chautauqua of the Christian Church" at Virginia Beach for one week next summer. The plan is to secure the use of the Baptist equipment of Auditorium, tents, etc., and hold the meeting at the same time in July as our Convention now meets. If this plan is carried out, this Convention will meet at Virginia Beach next year during the Chautauqua. Big men from far and near will be engaged to deliver addresses and courses of lectures; women, also, will be engaged for platform and illustrative work; and the purpose will include the latest methods, the best speakers, an up-to-date religious week. We will try to enlist the co-operation of Sunday school workers and active church people throughout our entire brotherhood, especially in the Southern Convention. It will offer a fine opportunity for an outing by the sea and a week of rare intellectual and spiritual privilege.

The Convention made a most favorable impression upon Suffolk and we are glad to have entertained the good people who came and seemed to enjoy their stay.

W. W. STALEY.

WINCHESTER LETTER.

Subscriptions:

Previously Reported	$1,365.15
Samuel Rush	2.00
W. A. Baker	5.00
Chas. Keller	2.00
Melvin Estep	4.00
Samuel Hyden	2.00
Mrs. James Shifflett	2.50
Mrs. Virginia Kingree	3.00
Mrs. Wm. Wright	1.50
Mrs. D. J. Driver	5.00
Mrs L. A. Martz	5.00
S. W. Lincoln	25.00
A. R. Hasaflook	25.00
C. L. Rhodes	15.00
J. A. Taylor	5.00
E. L. Depoy	25.00
Jacob L. Rhodes	12.00
Mrs. L. V. Showalter	2.50
J. W. Tate	2.50
M. L. Shifflett	1.00
Mrs. Ada Moore	5.00
Ray G. Rothgeb	10.00
Total	$1,525.15

Cash:

Previously reported	$6,436.59
Ever Ready Society	28.85
Rev. W. G. Clements	1.00
Owen W. Andes	1.00
Willing Worker's Class (Antioch)	1.00
C. H. Shade	5.00
Mrs. Laura Braithwaite	1.00
Clifford Estep	2.00
Melvin Estep	1.00
Mrs. Wm. Wright	.50
Mrs. L. A. Martz	1.00
S. W. Lincoln	5.00
C. L. Rhodes	3.00
C. D. Maphis	1.00
Miss Sallie Payne	.50
Mrs. J. A. Payne	.50
Jacob L. Rhodes	4.00
J. W. Depoy	1.00
J. W. Stern	1.00
B. Frank Zirkle	1.00
Mrs. L. W. Showalter	4.00
Miss Ivie D. Andes	1.00
I. W. Liskey	2.00
T. L. Deavers	5.00
Miss Maud Liskey	1.00
Miss Mary Sampsell	1.00
Mrs. Mittie Alger	.50
Mrs. W. J. Rothgeb	1.00
J W. Black	5.00
W. H. Keyser	1.00
Mr. and Mrs. C. R. Grove	5.00
Miss Bertha Johnson	5.00
Ladies' Aid Society	100.22
Total	$6,621.16

We thank our friends for their support and as we near the time for dedication we hope to be remembered again.

W. T. WALTERS.

ELON COLLEGE NOTES.

When we take up our pen to write the Elon College Notes we wonder if what we are about to do means the filling up of space only, or if it meets the desires and needs of SUN readers. Our Notes are doubtless of very little interest to many SUN readers, but those who have come this way and know the place and people are glad and anxious to hear "what's doing" about the village, or at least this is what they tell us.

Those who have not been here in some time would be amazed at the changes and improvements. Just now our mind goes back one year ago and we hear the talk of a gymnasium and new dormitory for the young men. We saw the plans, and today from the window where we write these lines, we see a magnificent building towering over all the other College buildings, as a real monument to the untiring efforts of those who manage and to those friends of the institution who have its interest at heart. One year ago this week the plans were made for the Ladies' Hall and the project launched with a trial for its success; it was successful without a doubt. This scribe had the honor and privilege of being bookkeeper for this institution and we well know that each of the twenty young women who occupied the Hall last year paid us $70.70 and we settled all our bills for ten months. The clatter of the mason's trowel and the hum of the carpenter's saw is heard these warm days as the walls of a comfortable building go up to meet the demands of the people for the co-operative plan of board at cost. A building for the Men's Club has also been built during the year and this department placed on a solid basis. A half dozen handsome buildings have gone up during the last year and two more are now in building. To those who did not enjoy the mud in the rainy season, or the dust in the dry season, about the business section of the town, we have for them fine concrete side walks.

A plot of land near the bank was sheeted this time last year with weeds and bushes only; but now on this same spot stands a commodious building made of fine brick, two stories high; the upper story being used for bed rooms for the students and also the editor's office; on the first floor THE SUN has its new home and seven men are busy every day setting type, running presses, mailing and shipping out work. Mr. Montgomery the manager of the business is an artist and gives you just what you want *by doing it better than you expected.*

Many minor changes and improvements have been made, all of which has been done to make the place more adapted to student life and habits of cultural development. With these outside changes and growths in and about the village, the enrollment of the College steadily advances and gives promise for a continued growth, and cannot be otherwise as long as friends in all sections keep Elon's interest at heart.

C. B. RIDDLE.

July 28, 1913.

GULPH MILLS LETTER.

Yesterday was another day of interest at the Gulph Mills church. The attendance at the forenoon session was good and we noted several strangers in the audience. The Sunday school was at flood-tide. The Men's Bible Class met with our evening church service which gave us an unusually large audience and offering. Mr. Louis J. Palmer, teacher, and the pastor of the church each addressed the meeting. Mr. Palmer is an active lawyer and seems perfectly at home in the pulpit and before a Bible class. Our Sunday school pic-nic was held Saturday on the church grounds and school yard adjoining. Large numbers attended and all seemed to enjoy the occasion. A number of strong swings and other similar means of enjoyment for the children and young people had been provided. At noon and evening all assembled in the basement of the church for luncheon, where an abundance of good things were served. We had a pleasant call to-day by Rev. W. H. Hainer, D. D., of Irvington, N. J., and his brother, Rev. W. L. Hainer, D. D., of Morristown, Pa. The latter was giving one of his Sabbath school classes an outing and selected the Gulph Mills church as one of the most

picturesque and inviting places in this section for such an outing. These are popular brethren in their respective fields and denominations.

I feel more keenly with the passing days that I am in the midst of, and serving, one of the best people of our brotherhood. I have just read with live interest Dr. Staley's letter of last week on "Muleology," and have passed it down as one of the best I ever read from the gifted pen of the great thinker and writer.

Mrs. Butler and her daughter leave this week for Virginia, and the writer will take his vacation about the Gulph some time during August; possibly on the banks of a stream near by where trout and bass seem to play hide and peep among the rocks beneath the dashing chrystal waters.

M. W. Butler.

SHOULD HE HAVE TOLD?

Nothing has attracted more attention, among teachers, since the close of the last presidential campaign, than the discussion of this subject in "The Outlook" of July 12th, 1913, to which The Sun's editor referred in his issue of July 23.

No axiom in geometry is more certain than that confederates to do wrong can never safely put trust in each other.

When a boy, or man, puts a pad-lock on his lips to conceal wrong, beausee he fears the false code, which says it is cowardly to tell, and neither my parents, nor teachers, who stand in loco parentis, have a right to ask me to tell, that boy, or man, shows clearly that he is in a lying state of mind.

How shocking to see such a distinguished list of educators defending a false code of honor. Wrong to tell! How can that be a noble code whose very basis is falsehood and prevarication? I have always noticed that the boys who were most reticent to report, or struck dumb, when they saw others destroy windows, dropped the pad-lock quickest, from their tired tongues, when a complaint was made against a parent, or teacher, who has attempted to prevent the destruction of other people's property.

Nothing is said about the two fourteen year old boys, to show that either one was a "Care Cry." No one should have a word of apology for a tell-tale eaves-dropper. Yet, if John Doe sees Richard Roe engaging in anything which, if all should engage in the same (for this is the test), would lead to disorder or mutiny, who does not say that it would not be right for John Doe to report?

All innocent boys feel a common interest to arrest the career of guilty boys. All guilty boys feel a common interest that all should be honest, except themselves and their accomplices. They brand with vile names, and vulgar epithets, those who see them break the windows and report their wrong doings. But think of "*The Outlook*" publishing the classical apologies of distinguished educators who indoctrinate the minds of the American youth with the idea that "Good" should not tell!

It is a false sympathy for John Doe to permit Richard Poe to break the windows in his presence, without a protest, then to screen the offender, and by such screening, encourage him to a repetition of the throwing of more snowballs for the breaking of many windows and the telling and acting of many lies.

The soldier who sees the sentinel desert, and does not report the same at once, is a lying traitor to his country, whatver code may be in the army. The man who sees and knows that another is passing counterfeit money, and does not report, is a lying cheat and fraud, whatever code may be defended on the market. The boy who sees another boy stealing his neighbor's pig, or breaking his window, and refuses to tell, is at heart a lying cowarl and sneak thief, and if he keeps on that road, all the apologies and excuses rendered by ethical teachers, for concealing wrong doing, will not keep him from going to an early grave with the brand of infamy on his brow, and the scowl of despair on his soul. It is a fearful thing for the leading teachers of Ethics to impress the rising generation with the idea that they have neither the right to ask, nor the authority to make them tell—and to look with scorn upon those who "do tell." It is alarming to know how much of the ethical teaching of this country is covered with the dry rot of immorality.

Daniel Albright Long.

Merom, Ind.

LAME CHRISTIANS.

Men may look for wisdom, courage and strength to schools, books, experience and example, and they may find hints, suggestions, reminders and exhortations that will aid them, but if the pursuit is for a godly life that insures comfort, hope and peace for the life that now is, and for the life to come, all looking is vain, except looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame and is set down at the right hand of the throne of God. Here is the example, as well as the inspiration, the model and the helper, the sufferer and the Savior. We may overcome by following the example of Christ who bids us to be of good cheer, because He overcame. The church is full of lame Christians, whose incompetence for either example or service comes from failure to look to Jesus for the grace that bringeth salvation, and for the power that is irresistible in the work of salvation. When we cease to look to Jesus we have ceased to look to the place from whence our help can come.—*Methodist Protestant.*

SIGNS OF SUCCESS.

"What makes you think that Frank will succeed?" said one business man to another, who had just lent a lad of nineteen some money to set him up in a small way. "Well, they used to live back of our house," replied the other, "and he was the only child. His mother was taken ill, and was an invalid for several years. Frank went to work after school hours every day, and washed dishes and cooked and even sewed in order to save his mother's strength. The other boys made fun of him, but he set his teeth and stood it, and came out at the head of his class besides. I'd be willing to back him up twice as heavily as I have done, for he's clear grit right through." The result showed that the speaker was right, for Frank is now one of the most successful young men in the littld town.—*The Comrade.*

AN IDEAL COLLEGE.

Visitors to Elon College, N. C., are commonly heard to remark that Nature has done more to make Elon College beautiful than any other College campus in the South. There is a deal of truth in this as one would readily appreciate were he to view the magnificent campus of twenty-five acres covered with its wealth of stalwart oaks and hickories. But to the bounty of Nature have been added many other features that make Elon College not only one of the most beautiful, but also one of the most wholesome educational institutions in the South.

Beautiful winding walks and promenades and ornamental shrubbery help to make the charm of the campus complete. A massive administration building, of model appointment, magnificent dormitories, equipped with steam heat, electric lights, baths and sewerage, two unexcelled gymnasia, and the co-operative boarding facilities for both men and women reducing the cost of living to a minimum, mark the College as one of the best.

Elon College is located to ideal advantage, combining all the advantages of city life, with none of its disadvantages, and parents desiring safety in a College for their sons and daughters, as well as high-class instruction should investigate. A descriptive catalogue may be had from President W. A. Harper, Elon College, N. C. Advt.

WITNESSING.

Life, entire life, is a period of witnessing. By act, by omission, by speech, by silence, whether you will or not, you are forever testifying. Hour by hour you are testifying sometimes much more loudly than by words, either for or against your Master. To be firm for Christ, when all the tide of opinion, business, pleasure, runs the other way, you need courage which will never come to you except upon your knees. If you only have His spirit, if His life flows into you, if, believing on and clinging to Him, you have inward pulses which keep time with His heart, you will stand in the evil day, you will win souls, you will recommend the Gospel, you will live teaching and die witnessing.—J. W. Alexander.

NOTICE!

The Virginia Valley Central Conference meets at Winchester, Va., August the 14th at 10 A| M., and will remain in session three days, followed by the dedication of the Winchester Christian church the 17th.

All ministers, delegates and visitors expecting to attend, please notify the pastor, Rev. W. T. Walters, Winchester, Va. Those who come from Harrisonburg and other points—on the Southern Railway will reach Winchester at 9:28 A. M. Those who come on Norfolk and Western should get off at Boyce and come by stage to Winchester. Stage accommodations will be provided for all who send a notice of their coming. W. T. Walters.

BE CONTENT.

When a man has nothing more to lose; when his hopes are all beyond the grave; when we listen without terror to the ebbings and flowings of the tide of life, and the rush of its storms—then, and after the night, to us, the day will come back, and after the tempest a great calm. We know then, that all our life is guided by Him, so that we find consolation and contentment. And if we have these two things with us, consolation in all our sorrows and contentment in any loss, we have the richest blessings that God can give us.—*Fredrick Farrar.*

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. Lambeth, Elon College, N. C.

VALUABLE FARM FOR SALE.

135 acres one-half mile northwest of Elon College, on macadam road. Good dwelling and outhouses. Good wheat, corn and tobacco land. Meadow and pastures with water. Well timbered. Will sell cheap.

J. W. CABLE, Elon College, N. C.

Subscribe for The Christian Sun.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: AUG. 3

Subject—"The Plagues of Egypt." Psalms 105: 23-36.

To-day we study about how Pharoah changed his mind and was led to desperately urge the Israelites to hasten to get out of Egypt under circumstances that indicated that they were never expected to return.

Pharoah, representing his people, believed in the gods of Egypt and despised Jehovah who was worshiped by his slaves, and he was unwilling to learn anything of Him only at the hardest. Suffering taught him some things.

Really these plagues constituted a mighty conflict betwen the false faith of Egypt and the one true faith of Israel.

First Plague: Changing the water of river and pool into the color and constituency of blood, so that the sacred fish therein died. Thus Egypt's sacred Nile was smitten by Israel's God.

Second Plague: Frogs innumerable swarmed everywhere. Egyptians worshipped a frog-headed goddess, and dared not kill a frog.

Third Plague: The dust of the land brought forth lice, which inflicted pullution upon priests, people and sacred animals. Thus Israel's God smote the dust of the sacred soil of Egypt.

Fourth Plague: Grievous swarms of flies, or beetles, invaded every place. The beetle (scarabaeus) was considered an incarnation of the sun-god.

Fifth Plague: A maligant disease, murrain, attacked domestic animals. White cows were sacred to Isis, goats to Amon, and sheep also were held sacred.

Sixth Plague: When Moses sprinkled toward heaven ashes from a furnace, boils and blains broke forth upon the flesh of man and beast. Egyptian priests yearly sprinkled the ashes of human bodies to propitiate Set, the god of evil.

Seventh Plague: A terrific hailstorm destroyed the crops. Israel's God rules the elements.

Eighth Plague: Swarms of locusts devoured the springing grain. Israel's God revealed his wrath in a mode believed to be peculiar to the gods of Egypt.

Ninth Plague: Dense darkness enveloped the land three days. Egypt's sun-god proved impotent.

Tenth Plague: Death of the first-born of man and beast. (See Lesson 6.)

OBJECT LESSONS.

An apple with one side rotten. (Show the good side first.) How many would enjoy an apple like this? (Show rotten side.) Now how many of you would like it? When you find it is rotten, no one wants it. There are many things people desire that are like this apple. They seem worth while until we investigate, and then we find them worthless. The Egyptians of Moses' time had false gods and religious customs which were really corrupt. To-day's story tells about one lesson after another sent to show them how false and disgusting were their gods.

A piece of brick and a flower. The same sunshine that makes this flower so sweet and bright makes the brick harder and harder. Why? The flower responds to the sunshine, the brick does not. The difference is all in the way the two objects receive the sunshine. God's signs and wonders made the Israelites trust Him and at the same time hardened the hearts of the Egyptians. He was the same loving heavenly Father to both. The difference was in the people themselves. His love still shines alike on all. Whether we are hardened or helped depends on ourselves.—Bertha D. Hageman.

LESSON ANNOUNCEMENT.

Every orthodox Jewish family of the present day, celebrates a certain great feast each Spring. It is the birthday festival of the Jewish nation, and it dates back thirty-four centuries. One thing which is always a part of the modern Jewish feast is eating roast lamb and unleavened bread. Next Sunday's lesson is about the night, centuries ago in Egypt, when this feast was first celebrated and the Hebrews became free.

I would like to have the girls find out this week all they can about the preparations Jewish housekeepers make for the Passover feast. I would like the boys to find out when it occurs each year and in what ways it is like our Easter..

CHRISTIAN ENDEAVOR LESSON, AUGUST 10.

Topic—"Heroes and Heroines of the Temperance Cause." Dan. 1:8-17.

Leaders dread the temperance lesson, yet it can be made most interesting. Here are some suggestions: 1. Practical illustration of wars and sorrows caused ny drink. 2. Practical illustrations of the contentions caused by drink. 3. Illustrations of crime committed because of drink. 4. Illustrations of evil effects upon health. 5. Proofs that drink causes other evils. 6. How may men be freed from chains of drink? No theory to be given, but facts.

The Christian Endeavor World gives the names and a brief sketch of thirteen leading temprance workers. These may be given out to as many members, while older members may be required to look for something else. The thirteen names given are: Benjamin Rush, Lyman Beecher, Justice Edwards, Neal Dow, Father Matthew, John B. Gough, Francis Murphy, Mother Stewart, Elija J. Thompson, Francis E. Willard, Mary H. Hunt, Mary Clement Leavitt, George B. Cheaver.

There are many others. How about Glenn and Jarvis in North Carolina? Aren't there other local workers?

SOME TEMPERANCE THOUGHTS.

Chicago drinks enough liquor in a year to float the biggest ship on the lakes.

New Zeland votes on prohibition every three years, the law requiring a three-fifths fajority for the abolition of the traffic. Twice the majority vote has been for prohibition, and it is expected that this year (1911), in November, prohibition will triumph completely.

China is making heroic efforts to do away with the use of opium, and has cut down the production of the drug more than one-half It calls urgently upon Great Britain to stop the exportation of it from India.

Emperor William has recently urged temperance repeatedly upon Germany, even insisting upon tht harmfulness of the national beverage, beer.

The King of Denmark has recently declared himself in favor of national prohibition.

A recent premier of France, M. Briand, asserted that the drink traffic was a national peril, and that temperance was the leading issue before the people. France is carrying on a vigorous campaign by means of striking placards.

The Italian governmtnt has directed the Secretary of the Interior to investigate the liquor traffic and its results.

Sweden has taken a popular vote on prohibition, which carried more than thirty to one.

Hon. Richmond Pearson Hobson, the hero of the Merrimac, member of Congress from Alabama, is an ardent advocate of temperance. He obtained the printing in The Congressional Record of his long and eloquent address on prohibition.

Boston is making the experiment of separating the "bottle business" from tht business of selling liquor to be drunk on the premises, and as a result it will not be so easy to prolong sprees all night and Sunday.

There are now nine prohibition States: Maine, North Dakota, Kansas, Oklahoma, Tennessee, Mississippi, Alabama, Georgia, and North Carolina. An equal number of States are nearly in the prohibition column, and probably will soon pass over the line.

FOR DAILY READING.

Mon., Aug. 4.—The oath-bound.....Num. 6:1-5
Tues., Aug. 5.—True to Promise....Jer. 35:4-10,14
Wed., Aug. 6.—Clean priests.....Lev. 10:8-11
Thurs., Aug. 7.—Prohibition territory ..Deut. 29:1-6
Fri., Aug. 8.—God's will for men.....Luke 1:13-17
Sat., Aug. 9.—A hero for others.....Rom. 14:16-23
Sun., Aug. 10.—Topic.

EASTERN N. C. CONVENTION.

The Sunday school and Christian Endeavor Convention of the Eastern North Carolina Christian Conference met with Pope's Chapel, near Franklinton, last Tuesday and Wednesday, and had a most interesting and instructive gathering. The prosperity of the people of the community was an outstanding feature.

Officers were elected as follows: Chas. H. Stephenson, of Raleigh, president; Prof. J. O. Stuart, of Aurelian Springs, secretary; Rev. H. E. Scholz, treasurer. The address at the opening by retiring president Scholz was greatly enjoyed.

Rev. C. E. Newman presented the report on Sunday school and Christian Endeavor Literature, which was adopted.

Mr. Geo. M. McCulltrs, of McCullers, reported on music and deplored the poor quality of singing in churches generally. Prof. J. H. Moring, of Morrisville, read a beautiful paper on the value of religious music.

Rev. A. T. Banks, of Henderson spoke beautifully on the relation of the child and the kingdom. He was followed by Rev. C. E. Newman who spoke on Teacher Training. President Harper, of Elon College, spoke on the need of preparation on the part of Sunday school teachers.

Excellent reports on home department and cradle roll work were submitted by Mrs. C. E. Newman, of Henderson, and by Mrs. O. W. Mayo.

Rev. W. G. Clements, Morrisville, made the closing address and pleaded for sacrifice in religious work.

Wednesday morning President Charles H. Stephenson then called for verbal three-minute reports from the forty-one Sunday schools represented in the convention's membership. This was a most pleasing exercise and showed the schools to be in fine condition and with a prosperous program of future action.

Rev. W. G. Clements, Morrisville, read the report on organization and expansion, which showed that the Chapel Hill church, the convention's special missionary enterprise, is nearly completed at a cost of $6,000.

Rev. E. M. Carter, superintendent of the Christian Orphanage at Elon College, made a telling address for his institution. Several schools reported the raising of monthly offerings for the orphanage of more than $50 dur-

(Continued on Page 11.)

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

THE PLACE OF PRAYER.

The place of prayer is recognized by almost every one as being one of the most—if not the most—indispensable practices or habit of the Christian life. Yet as a simple matter of fact, it is one of the most neglected in the Church and in the life of Christians. Why is this? Is it not because we do not earnestly believe in the reality of prayer and are not willing to learn to pray? Perhaps when we first became Christians we felt prayer to have a real place and to be a vital force. God did seem to be listening then, and we felt ourselves in His presence. But as days passed by, the glory faded away and we seemed to be speaking aimlessly into the air. What is the trouble now—were we mistaken in our glad new faith or has God changed? Is it not rather that we have failed to go on from our first lesson to the new lessons required for an enlarging and developing life?

We can get a glimpse of God as lightning and this we have done, but have we always a vision of God which is necessary if we would grow to be like Him? Is this vision not as necessary as the steady sunshine for the growth of the plant? We would be conscious of God's guidance and protection even when the hardest criticisms are hurled at us and our faith. There will come, if not already, a tempest of sorrow or trouble which will tear the very cover of our tents from over our heads, which will blow out our only little light, and the waters of which may wash away the main corner-stone of our hope. This is when we need to be steady, to be calm, to be patient until we have become accustomed to the larger world, the rougher world that will in time prove a blessing to us. Is this possible, though, if we cannot get the vision of our Father, God; if we have not those spiritual acquaintances with Him? "Spiritual growth is only the becoming responsive and sensitive to God"; said a very devout man, but is it possible through any other means than prayer as taught in the school of the Master?

Prayer is as much a matter of schooling as Bible study. The disciples knew that it was not a chance thing, but an education—and they came to Jesus, saying, "Lord, teach us to pray." We may be sure both from what we know of Him and what we see in their lives, that Jesus began the class and taught them as He is willing to tech us now, if we wish to learn.

We must first enter Christ's school; the school in which He is the teacher and where the scholars learn of Him. Study His life and ways of prayer. He prayed without ceasing. He prepared for the crisis and duties of life by prayer. The great crises of His life and the out-pouring of His spirit and power were preceded by prayer. The choice of the *twelve* and the *sermon on the Mount* were preceded by prayer—*a night of prayer.* Luke 6: 12-13. The *transfiguration* was a phenomenon of prayer. This is the time and the only time that many of us Christians pray and then think we have done our duty because we were forced by some crisis staring us in the face, to seek a divine power, a higher power without ourselves. We now rest contentedly again upon our own strength. Did Jesus do this or did He follow the great events of His life by prayer?

Much of the prayer of the Master was for others than Himself. How much time do we spend in prayer for others? Such was His confidence in His prayers that He gave thanks publicly for God's goodness in hearing Him before He had received an answer to His prayer. John 11: 41-42. Do we pray believing, or are we sometimes ashamed to say that we have prayed for something for fear that our prayers will not be answered? The busier Jesus was, the more earnestly He seemed to have given Himself in prayer. Mark 1: 35. Do we deem it worth while to pause often in reading or writing or at our work, in the office, on the farm, in the house, to look up and say, "Our Father." The prayer life of the Master was natural and true because He abode in The Father. Has He not told us that we may have this natural relationship, if we abide in Him?

Was not Jesus Himself that we might be like Him? Yet we can be in His school and see His life and still not be like Him, still not learn to pray as He did. We must practice what we see in Him and one of the most noticeable things in the life of Christ was His intercessory prayer. Then why not begin there? Can we not make the stumbling of some needy one an occasion of prayer for us, rather than an occasion of sneers and merriment?

We know that the time spent in school is not easy, some of it is very hard—that that is most worth while is usually the hardest, is it not? And yet it is not possible to live without school. "All life is discipline," and the discipline of prayer takes time, takes courage, takes patience, takes faith. It will come faster and more gloriously to us as we give time consciously for it. Jesus gave evening, morning, and whole nights to it. Jesus never drifted into the mood nor went to a place where He could not congenially face God with open eyes and open heart. Is this true of us?

Neither can we read the Bible without recognizing that the Bible regards prayer as a real power. "Whatsoever ye shall ask in prayer, believing, ye shall receive," says Jesus. "Prayer is," as Austin Phelps says, "a power, has a power not subjective merely." So any unperverted mind will conceive of the Scriptural idea of prayer as that of one of the most downright, sturdy realities of the universe. Right in the heart of God's plan of government it is lodged as a power. Amidst the conflicts which are going on in the evolution of that plan it stands as a power. Into all the intracacies of divine working and the mysteries of divine decrees it reaches out silently as a power. In the mind of God, we may be assured, the conception of prayer is no fiction, whatever men may think of it. Prayer is the mightiest power in our hands today, for the winning of the world for Christ. Christians, let us use it.

PATTIE ELLIS.

Franklin, Va.

Treat all men as though you expected them to be true and you will help them to be true.—Ex.

REPORT OF TREASURER OF THE WOMAN'S HOME AND FOREIGN MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION.

The following is the report of the receipts and expenditures of the Woman's Home and Foreign Mission Board of the Southern Christian Convention, as submitted by the Treasurer:

RECEIPTS.

June 7, 1912—E. Va. Conference	$66.64
July 7, 1912—E. Va. "	29.00
July 24, 1912—N. C. and Va. Con.	13.40
Aug. 17, 1912—Va. Val. Cen. Con.	7.00
Aug. 19, 1912—E. Va. Conference..	71.55
Sept. 10, 1912—N. C. and Va. Con...	6.00
Sept. 25, 1912—Western N. C. Con.	12.87
Oct. 17, 1912— " N. C. Con.	12.50
Oct. 17, 1912—Eastern Va. Con.	29.00
Nov. 11, 1912—Va. Val. Cen. Con.	15.32
Nov. 18, 1912—N. C. and Va. Con.	7.20
Nov 26, 1912—Ga. and Ala. Con.	5.10
Dec. 27, 1912—Eastern Va. Con.	29.00
Jan. 11, 1913—Eastern Va. Con.	100.00
Jan. 11, 1913—Western N. C. Con.	25.00
Jan. 15, 1913—Eastern Va. Con.	50.00
Feb. 1, 1913—Eastern Va. Con.	28.00
Feb. 6, 1913—Western N. Car. Con.	14.02
Feb. 18, 1913—Va. Val. Cen. Con.	4.03
Feb. 24, 1913—N. C. and Va. Con.	13.10
Mar. 17, 1913—N. C. and Va. Con.	6.90
Mar. 29, 1913—Western N. C. Con.	12.50
Apr. 9, 1913—Ga. and Ala. Con.	5.00
Apr. 9, 1913—Eastern Va. Con.	120.58
May 22, 1913—N. C. and Va. Con.	13.30
May 22, 1913—Va. Val Cen. Con.	17.76
May 27, 1913—N. C. and Va. Con.	7.50
Total Receipts	722.27

DEDUCTIONS.

June 7, 1912—Mrs. W. T. Walters, Car Fare to Board Meeting..	$ 20.42
June 17, 1913—Mrs. C.H. Rowland, Car Fare to Board Meeting..	6.90
June 7, 1912—Miss Mary Rowell (Special)	29.00
Aug. 19, 1912—Miss Mary Rowell, (Special)	50.50
Sept. 16, 1912—Mrs. W.H. Carroll, Car Fare to Board Meeting..	3.00
Oct. 3, 1912—Pate Printing Co., (Printing)	15.50
Oct. 17, 1912—Miss Mary Rowell, (Special)	41.50
Dec. 11, 1912—Mrs. C.H. Rowland, (Postage'	1.75
Dec. 20, 1912—J. O. Atkinson, (Printing)	4.50
Dec. 31, 1912—Miss Mary Rowell, (Special)	29.00
Jan. 13, 1913—Miss Mary Rowell, (Special)	25.00
Feb 3, 1913—Miss Mary Rowell, (Special)	28.00
Mar. 1, 1913—John A. Mills, (Foreign Missions)	130.00
Mar. 29, 1913—Miss Mary Rowell, (Special)	12.50
Mar. 29, 1913—Southern Christian Pub. Co., (Printing)	27.00
Apr. 12, 1913—Miss Mary Rowell, (Special)	28.70
May 8, 1913—Mrs. C.H. Rowland, (Postage and Mite Boxes)..	5.15
Total Disbursements	$458.42
Cash on hand	$263.85
Special Funds received	$244.20
Paid out	$244.20
Cash on hand	$.....
FOREIGN MISSIONS.	
Received	$191.23
Paid out	$130.00
Cash on hand	$ 61.23
HOME MISSIONS.	
Received	$191.23
Paid out	$.....
Cash on hand	$191.23
CURRENT EXPENSES.	
Received	$ 95.61
Paid out	$ 84.22
Cash on hand	$ 11.39

The funds have been received from the fol-

(Continued on Page 10.)

REPORT OF TREASURER.

(Continued from Page 9)

lowing Conferences:

Eastern Virginia Conference.....	$523.77
Georgia and Alabama Conference.....	10.10
North Carolina and Virginia Conference..	67.40
Virginia Valley Central Conference.....	44.11
Western North Carolisa Conference.....	76.89
Total.....	$722.27

MRS. W. T. WALTERS.

May 27, 1913.

MITE BOX OPENING AT BETHANY, (E. Va.)

At the beginning of the conference year, mite-boxes were distributed among the women of Bethany Church and the first opening of these was on Sunday afternoon, July 13th. An interesting program had been arranged and this took the place of the regular service. The attendance was good and, it is hoped that greater interest was aroused in the mission cause. The amount from the mite boxes was $7.04; the public collection was $334, making a total of $10.38. This is not a bad beginning when the fewness of the congregation at this place is considered. It also shows that, if there is "a mind to work", even a small number can accomplish something. There will be another opening of the boxes before the close of the Conference year. Miss Virginia Ellis was appointed as Mite-Box Secretary.

There should be a number of country churches to adopt this form of the work, where the membership is scattered and where the regular monthly meetings seem almost impossible.

MISSIONARY SOCIETY MET.

Suffolk, Va., July 15.—The Girls' Missionary Society of the Christian Church met Monday night in the Church. Miss Inez King read "The Father Wants You," Miss Mamie Hollnd read a letter from Dr. J. P. Barrett, on the Porto Rican work. Also a letter from Juanito R. Romeo, a native missionary in the Santa Isabell field. Miss Mary Andrews read several notes on world-wide missions.

It was decided that the society would have no meeting in August, but would resume its work in September.—*Virginian Pilot.*

MISSIONARY PROGRAM FOR AUGUST

Subject: Missionary Essentials.
Scripture: Acts 15 (12-18).
Prayer.
Song, followed by talk on Missionary Essentials at Home by the Leader.
Paper: Missiosary Essentials Abroad.
Song.
Chain of prayers for our Missionaries.
Essay: "What use should we make of our Missionary Information?"
Song.
Mizpah Benediction.

The American Embassy in London was startled a few days ago by the behavior of one of our citizens who requested a passport to Russia. When the clerk was filling out the form used in granting this application he asked the man's height, an item required to be inserted in the document. The reply was: "O, anywhere between five feet nine inches and six feet one inch." When the astonished officer demanded an explanation the visitor exhibited his ability to grow a few inches in as many minutes. It turned out that he is a man who makes his living by publicly showing his strange gift of extending or contracting his height at will, and who is known as "WILLARD, the Man who Grows." His minimum height was recorded, and he agreed to make himself as short as possible when crossing the Russian frontier. All have known men who seem smaller on certain occasions than at other times.—*N. Y. Advocate.*

NOTES AND PERSONALS.

(Continued from Page 3.)

one falls quietly and sweetly to sleep. His wife was constantly with him and is heart broken at her great loss. The bereaved ones have our sympathy in their sorrow. The funeral is to be at the family residence and the interment in the Elon College cemetery Friday P. M., August 1.

—The Bulletin No. 1, Vol. IX, New Series, of Elon College is from the press of The Southern Christian Publishing Company, and is not only a most creditable creation of the printer's art, but its contents are rich and exceedingly creditable to the contributors and to the institution it represents. The frontispiece is a cut of Rev. W. W. Staley, D. D., who furnishes for the number a very able and discriminating article on "Christian Education." Dr. Staley is at his best and his production is a classic. The introduction, also the opening and closing articles, are by President W. A. Harper LL D., who writes on "The Use of Talent," and "The Ingredients of True Living," and these themes are treated in a most brilliant and inspriring manner. There are many beautiful views of College and campus scenes. The Bulletin is dedicated to the class of 1913, and stamped on its outside cover with old gold, and bound in blue, the class colors. The Bulletin, a beautiful souvenir, is for free distribution and can be had by addressing a request to President Harper.

A FEW REMARKS.

—Our courteous friend of the Seaboard Railway, Mr. Harry S. Leard, Division Passenger Agent, Raleigh, N. C., goes to Norfolk to become General Passenger Agent for the Norfolk Southern. This is a deserved promotion and Mr. Leard will add weight and efficiency to the rapidly developing system of which he becomes a factor.

—The *Baptist Chronicle,* of Louisiana, is one of the few religious papers that still carries an advertisement of Coca Cola. Everybody knows this is a dope and it is so called in the drug stores by the thousands who desire a dope; and it is rather singular that a denominational paper will carry the advertisement. THE SUN has had all sorts of offers, persuasions and inducements to advertise this drug, but has persistently declined to fall in.

Friendship always implies the willingness to sacrifice self for the sake of the one loved. "It should never be a main question what our friends can do for us, but what we can do for them. We want to be the givers, like kings; the helpers, like Hercules; the saviors, like Christ. A French writer says, "To love is to be a candidate for sorrow." He should have said, to be a candidate for sacrifices that ennoble others and glorify one's self. Christ was a measureless lover, and hence glorified above every other."—*Bishop Warren.*

"In tuning an instrument, the musician must set at least one string right and then adjust the others to it. If that one be wrong, all the others will be wrong. If it have not the pitch to make it agree with other instruments, it will be clear out of harmony. The instrument may do a little for itself, but it cannot take part in the concert. To make heavenly music, each of us must be attuned to Christ—one standard, and, to his life, one key. If out of harmony with him we are out of harmony with one another."

The CHRISTIAN SUN $1.50 a year.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

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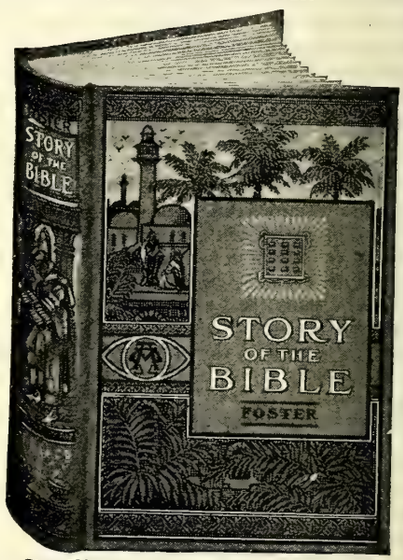

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EASTERN N. C. CONVENTION.

(Continued from Page 8)

ing the year and others resolved to do likewise for the future.

Rev. C. E. Newman, Henderson, pastor-elect of the Raleigh Christian church, spoke eloquently of the great objective of the Sunday school—which he declared is spiritual life and growth and levelopment.

Rev. A. T. Banks, Henderson, and Miss Lillian Long, Lillington, presented the reports of the committees on Christian Endeavor and on Primary work. Both reports showed commendable progress and exhibited a hopeful outlook.

Rev. J. Lee Johnson, Cardenas, presented the report on organized classes. The report showed many active classes and many more in process of organization.

Under this report President Harper, of Elon College, spoke on "The Organized Class," in which he traced the wonderful growth of the movement and showed its wonderful possibilities of usefulness when properly manned and operated.

The convention decided to meet with the Sanford Christian church next year on Tuesday after the second Sunday in August.

SOME TEMPERANCE THOUGHTS.

Chicago drinks enough liquor in a year to float the biggest ship on the lakes.

New Zeland votes on prohibition every three years, the law requiring a three-fifths fajority for the abolition of the traffic. Twice the majority vote has been for prohibition, and it is expected that this year (1911), in November, prohibition will triumph completely.

China is making heroic efforts to do away with the use of opium, and has cut down the production of the drug more than one-half It calls urgently upon Great Britain to stop the exportation of it from India.

Emperor William has recently urged temperance repeatedly upon Germany, even insisting upon tht harmfulness of the national beverage, beer.

The King of Denmark has recently declared himself in favor of national prohibition.

A recent premier of France, M. Briand, asserted that the drink traffic was a national peril, and that temperance was the leading issue before the people. France is carrying on a vigorous campaign by means of striking placards.

The Italian governmtnt has directed the Secretary of the Interior to investigate the liquor traffic and its results.

Sweden has taken a popular vote on prohibition, which carried more than thirty to one.

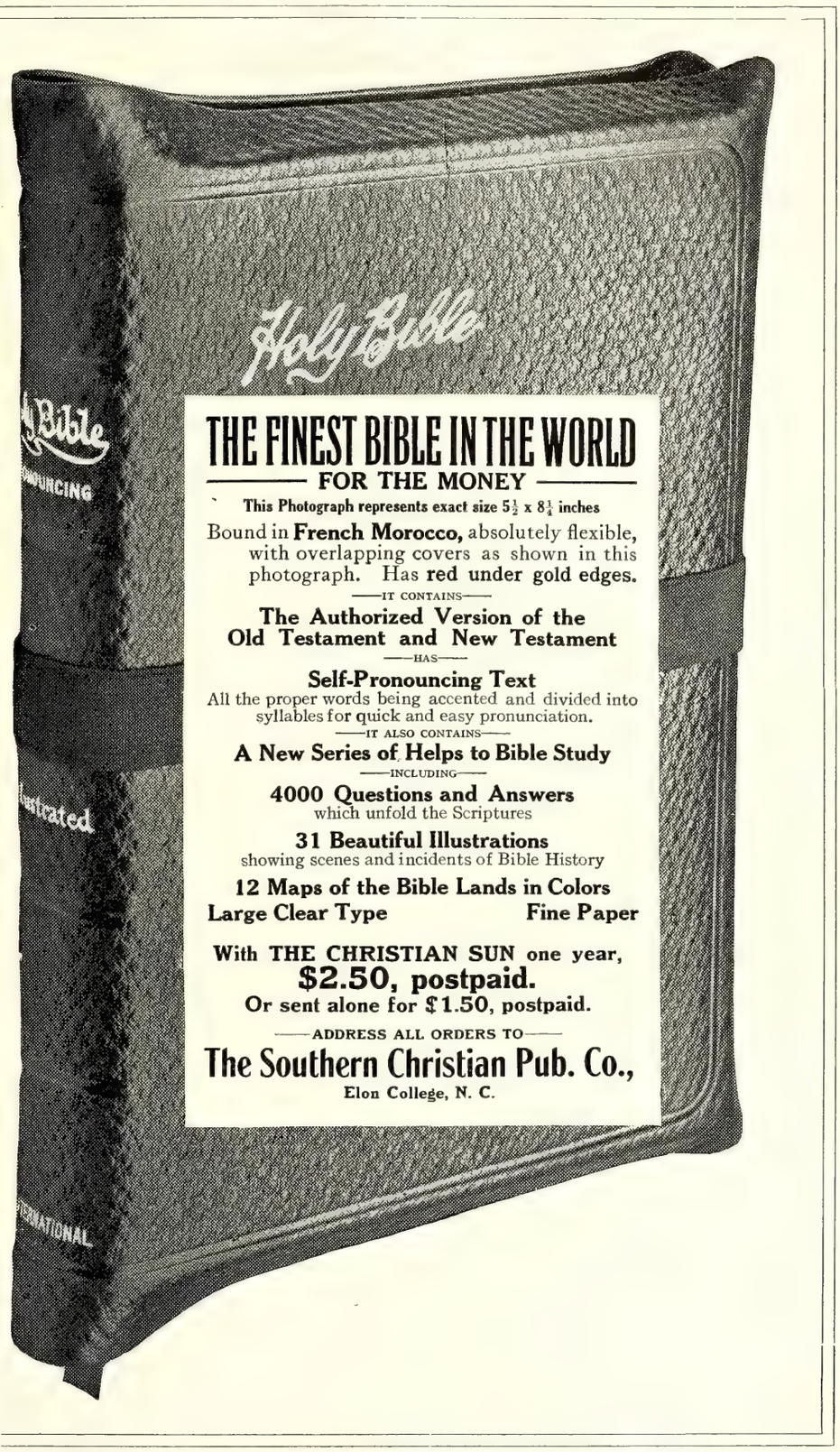
Hon. Richmond Pearson Hobson, the hero of the Merrimac, member of Congress from Alabama, is an ardent advocate of temperance. He obtained the printing in The Congressional Record of his long and eloquent address on prohibition.

Boston is making the experiment of separating the "bottle business" from tht business of selling liquor to be drunk on the premises, and as a result it will not be so easy to prolong sprees all night and Sunday.

There are now nine prohibition States: Maine, North Dakota, Kansas, Oklahoma, Tennessee, Mississippi, Alabama, Georgia, and North Carolina. An equal number of States are nearly in the prohibition column, and probably will soon pass over the line.

To many Sunday is a day of labor. To many others it is a day of roistering and debauche. To some it is a day of idleness and thoughtless pleasure. To others it is a day of devotion and worship. But whatever we, as individuals, may do with the day, the deserted streets, the silent shops, the empty offices, evidence to the world that this day is not as other days, and gives recognition to Christianity and religion.

There are three handsome dwellings and a large College building now going up in our good town of Elon College. Next year this time we expect to see twice that number in building. No wonder, this is about the best place to live anywhere to be found on the American continent, and as rapidly as people find out how delightful it is they naturally want a home here.



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—Congressman Hobson of Alabama is a candidate for the United States Senate and if the present incumbent doesn't look to his laurels Hobson will come in for a long count on finals. Educator, orator, soldier, patriot, a temperance advocate with few equals if any superiors in all the land, Congressman Hobson is known in all parts of our Nation, and is esteemed and beloved by thousands.

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

Officers of the Orphanage.
E. M. Carter, Supt., Elon College, N. C.
J. O. Atkinson Chairman Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College.

Amount brought forward..		$2,002.67
DUES.		
Clarice Rebecka Simon..	.10	.10
MONTHLY S. S. OFFERING.		
Wentworth	3.86	
Mt. Auburn	9.00	
New Lebanon	.60	
Howards Chapel	.43	
Oak Grove, N. C.	1.00	
Bell View Union, Va...	3.00	
G. E. Clem, Rosewood, O..	1.10	18.99
SPECIAL.		
Miss May Lattimore, on support of Carl	12.00	
Berkley, Va.	21.25	
Col. at S. S. Con. of the Eastern N. C. C. C...	9.18	
Christian Endedavor, Wentworth, ...	1.00	43.43
		$2,065.19

The class of "Little Workers," Waverly, Va., sent a very valuable box to George Haithcock, containing 3 suits of clothes, 1 pair shoes, 2 suits underwear, 2 shirts, 2 pair hose, 2 ties, 1 cap. Mrs. Geo. H. Frey, of the Berkley church, gave us 9 pieces of underwear for small children. Thank you.

I was with the people of the Berkley church the 20th. I had a very pleasant time and, tho' the church has been without pastor for quite a while, there are many of them loyal to their church. To say the least of it, they are doing well. They are also, good friends of the Orphanage.

From Berkley, I came to the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference. Bro. Stephenson, of the Raleigh church, was the presiding officer and knows how to get the folks to work and carry on business. They were having a pleasant session. I am disappointed because we are having three of the conventions this week. Because of this, and in order to get out my report, I am unable to attend but two of them. I am *so* anxious to reach the people and to see them become interested in the work. We *must* remove the barrier and cause the institution to grow, that we may be able to meet the demands that are being made upon it.

The Christian Endeavor Society of the Wentworth church is bearing the expense of writing to the schools of the Eastern conference that are not giving a monthly collection. This shows the interest they have in us. Let me say here: It is best for the work of the schools to have a definite work. It doesn't cost much to care for one of the children here; and many of the schools can do this, and it will be better for them, too. I have a letter on my desk now from the Ladies' Aid Society of one of our leading churches, asking me to name a girl whom they may clothe. I will gladly do that and am writing for more enquiries of the same kind.

For the best interest if the institution, I am,

Fondly,
EMORY M. CARTER, Supt.

Raleigh, N. C., R. F. D. 4,
July 1, 1913.

Dear Uncle Emory:

Here comes another little cousin who wishes to join the band of cousins. I am a little girl, ten years old, but I am the baby here. My sisters and brothers call me Bob. Guess they wish I was a boy. I wish I could come to see you and all the little cousins at the Orphanage. When sister stayed at the orphanage I used to beg her to take me up there to stay with her. She would tell me all about the cousins. Inclosed you will find a dime with love to you and all the cousins.

Your niece,
CLARICE REBECKAH SIMON.

I am very glad to welcome you into our Corner. Wish more of the children would write. Those of the Home are all well and having a good time.

PARENTS! CAN HE TROT?

Birth once fixed the station in life in this country. but no such accident does now. Training fixes it. The question of your son's future success will not be "Who was his sire?" but "Can he trot?" To possess the ability to "do" he must have a strong body nad a strong mind.

The fitting school makes both possible. It paves the way for a successful career at college, university or in life. It is an invaluable step between boyhood and manhood.

Probably the most widely known fitting school in the Southeast and the leading one in the state is the Oak Ridge Institute, located 17 miles northwest of Greensboro, in Guilford County. The work of this school is unusually high in preparing for colleges, technical schools and life. It admits to the State University without examination and graduates of its Business College Department are found in every part of the country. It appeals strongly to parents who want the best. A beautiful catalog can be had by addressiny J. A. and M. H. Holt, Proprietors, Oak Ridge, N. C.—Advertisement.

PREPARE TO MEET THY GOD.

While thinking of the goodness of God and His great love for us, the precious command came to my mind, Prepare to meet thy God. I was so impressed with the great necessity of this preparation that so many people are neglecting thought I would try and write a few lines on how important it is to make this one preparation, for this will be the greatest meeting that we ever will have here or hereafter. For we know that this meeting will surely come and all will have to appear before our God and King, there to receive the gladsome news, *Come ye blessed of my Father and inherit the Kingdom prepared for you"*; or hear the sad doom, depart from me; now we know and realize that this is a busy age in which we live and every living being is making earthly preparations, and that is all right; but be careful of the way you make your living; for we are told that we are judged by the deeds done in the body. So, I say then, let us make an extra effort to have our deeds good and not evil. I fear that we are not as busy as we should be in making this gerat, important, preparation. It seems to me that we are too busy looking after the perishable things and forget the things that count for time. I was talking with a lady the other day about churches and church work and she said that she had not heard but two sermons this year at her church. I asked her why. She said that it all was money lectures all the while. This lady seems to think that all the churches were alike in just worrying the members about money. If this is your experience, I would say as a remedy for this to go to God in earnest prayer and ask Him to show you your duty as a member of your church and what he lays on your heart and mind to do. Do it with a whole heart as unto the Lord and the blessings will be yours. I trust that we will get busy and not be as the five foolish virgins, but that we will have our lamps full of oil, trimmed and burning, that those around about us who are still in the darkness of sin may see our good works and prepare to meet their God.

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TWENTY-SIXTH INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION.

The Twenty-sixth International Christian Endeavor Convention is now a matter of history, but it will rank in results accomplished, and new movements inaugurated, with the best of the great series of conventions held by this world-wide organization.

The Setting.

Los Angeles furnished an ideal setting for the convention.

The weather, although considered unusually hot for Los Angeles, was, with cool nights, a refreshing contrast to the intense heat in the Middle and Eastern States.

No hall in the city could accommodate the crowds expected, so the large-visioned committee put a canvas roof over Fiesta Park, making two auditoriums accommodating nearly twenty thousand people. One was used as headquarters for the States and the other for the great mass meetings. In addition simultaneous meetings were held in the Temple Auditorium and a score of churches.

In spite of the ample provisions made overflow meetings were necessary to accommodate the tens of thousands who sought opportunity to gain the inspiration of the great meetings, and the second day of the convention the supply of programs and badges was exhausted.

Features.

The music of the Convention, led by a great chorus of one thousand voices trained by Prof. Peckham, and an orchestra of fifty voices, with talented soloists, was superb in quality. "Service Songs," the new hymn book, was used for the first time and became instantly popular. Prof. Percy S. Foster led the great audience in his inimitable way.

The street parade was a new feature and as the marching thousands of happy young people with music and song passed by, they made a profound impression on tens of thousands of spectators who crowded the sidewalks.

The committee under the leadership of Mr. Leonard Merrill provided for every need, and the immense crowds were handled as easily and the meetings were as orderly as in an ordinary sized convention. The spirit of devotion and enthusiasm was contagious. The denominational rallies were more largely attended and sucessful than in any recent convention.

A Varied Program.

Every phase of religious activity was considered in practical conferences or inspirational addresses.

President Henry Churchill King, LL. D., of Oberlin College, one of our clearest and best balanced thinkers, led the great throng that met him each morning at 6:30 into the real meaning of "Life's Values."

Rev. John Balcom Shaw, D. D., conducted a most helpful series on "The Use of the Bible for Personal Growth and Service."

Rev. A. L. Phillips, D. D., opened up the vast field of missions at home and abroad, and challenged the church of the future to plan adequately for the task committed to it.

Rev. Charles M. Sheldon, D. D., had three sessions with pastors and older leaders to discuss the application of the "Old Gospel to New World Conditions."

Social purity work for men was most effectively presented by Rev. E. A. King, author of "Clean and Strong," and for women by Mrs. J. S. Norvell.

Practical conferences on every phase of Christian Endeavor work were conducted by General Secretary William Shaw, Field Secretary Karl Lehmann and a score of Christian Endeavor expert workers.

Enormous crowds attended the four noon-day meetings in the Temple Auditorium, when vital questions relating to our civic, social and religious conditions were discussed by Dr. Ira Landrith, Hon. J. A. MacDonald, Rev. John Balcom Shaw, D. D., and "Billy" Sunday.

Fellowship among the denominations, world peace, and the attitude of Christian people toward those of a different race were ably presented by Rev. C. W. Recard, D. D., Rev. Frank M. Goodchild, D. D., Bishop Alex. Walters and Hon. John A. MacDonald.

The appeal to social service, the place of the Sabbath in present day civilization, and the spiritual dynamic necessary to all permanent moral reform were handled in an inspiring way by Rev. Claude E. Hill, Rev. William Patterson, D. D., of Ireland, Rev. Arthur B. Patten, D. D., Rev. G. E. Burlingame, D. D., Rev. W. T. Johnson, D. D., Rev. Julian C. Caldwell, D. D., Rev. J. Percival Huget, Rev. E. A. Watkins, D. D., and Rev. R. B. Perry, D. D.

The Home, the School and the Church, their place and power in character building were emphasized by Rev. Robert F. Coyle, D. D., President John Willis Baer and Dr. J. T. McCroy.

Evangelistic Endeavors.

Rev. "Billy" Sunday conducted seven great evangelistic services. This much-criticised, but most popular and successful evangelist, won the hearts of those who were able to get into the auditorium. Hundreds were converted and thousands of Christians were quickened and inspired to more consistent living and larger service.

Street meetings in many languages to reach the cosmopolitan population were held every day with most encouraging results.

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CLUB MEMBERSHIP INCREASES.

The hot summer weather has failed to diminish the general interest in the Christian Sun Piano Club. New members are joining every day, in fact, the fame of the Club is spreading rapidly, and many are joining as a result of seeing and hearing the superb pianos and player-pianos in the homes of their friends.

The object of the Club is to secure the lowest possible prices on pianos of known and approved quality, and to provide an easy and convenient system of payment for those who do not find it convenient to pay the entire amount at once.

If your home needs a good instrument, you will find the Club a great assistance. Write for illustrated catalog and booklet containing letters from Club members. Address Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Advt.

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No. 41	.....	4:10 p. m.
No. 43	.....	6:00 p. m.

FOR THE NORTH

No. 84	.....	12:48 a. m.
No. 38	.....	11:35 a. m.
No. 66	.....	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
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HOW ABOUT JONAH AND THE WHALE?

Do you believe that story? Yes. What makes you believe it?

Because, Jesus believed it, and as a Christian I believe it too! See?

How about the Queen of Sheba and the wisdom of Solomon?

I believe that too, for Jesus refers to both Jonah and the Queen of Sheba. Read it for yourself in Matthew 12:40-42 inclusive.

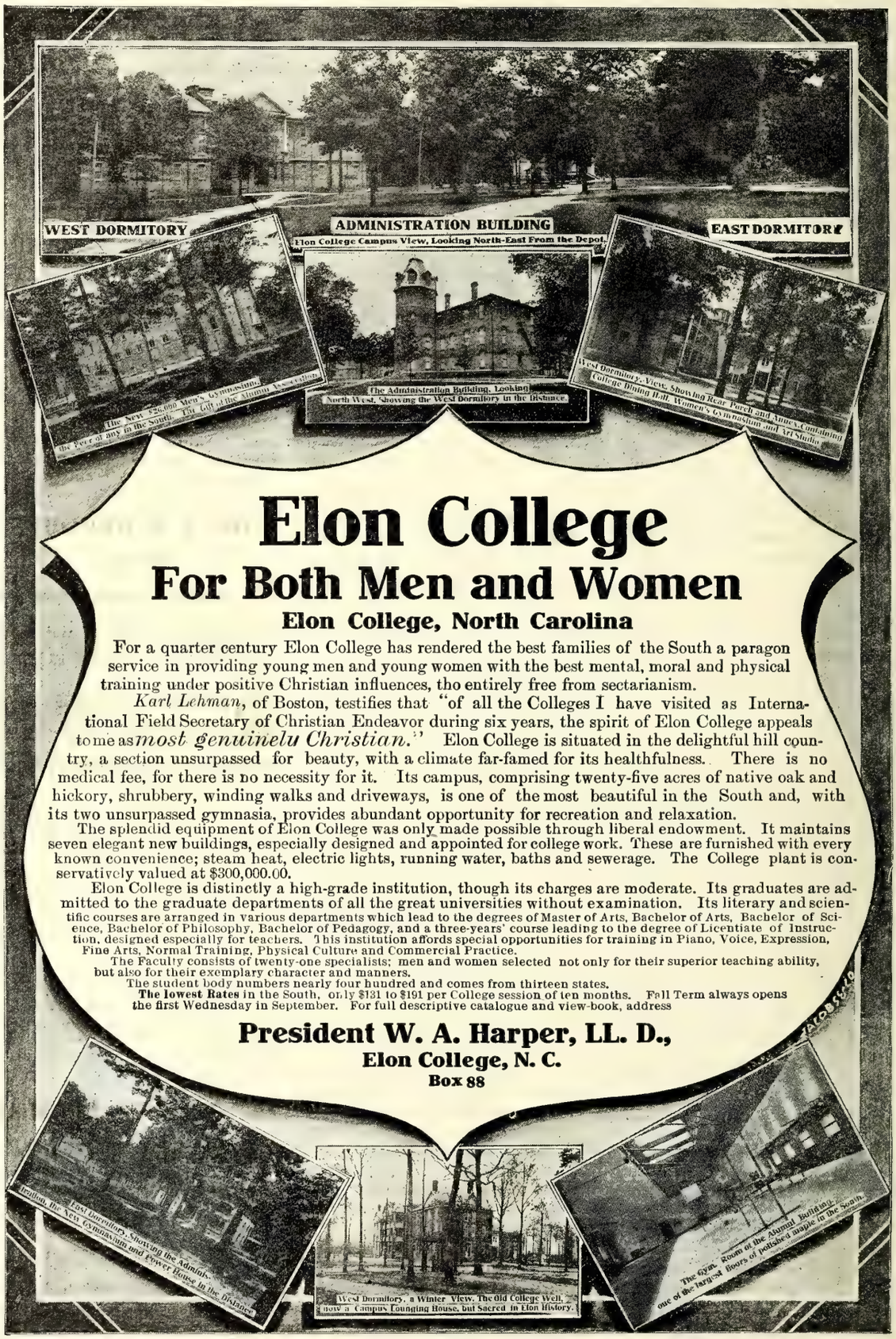
But someone says it seems impossible. Of course it does, but the carping is all from our lack of knowledge. What is impossible with men is possible with God.

A lady just said to me, "I am a quiet Christian. Some time ago there was a revival in our church and after the preaching the pastor wanted everybody to gather around the altar. I dared not go for I wanted to keep my seat. After nearly everybody had surrounded the altar a sister called my name publicly and wanted me to come too. I did not go, and it has been over two years since I have been in a church. She had no business to insist."

"Well," I replied, "the Devil will get us going and coming. He is so wiley and subtle that he can find us at our weakest point and defeat us in our effort to do right. The only way to defeat him is to kick him out and keep on kicking him."

How many start to follow Jesus and promise never to forsake Him, but when the way grows heavy and burdensome go back and follow Him no more. God help us to get to the place in our Christian experience where the Psalmist had gotten when he said: "Great peace have they that love Thy law, and nothing shall offend them." While It is a fact that no man is out of gunshot of the devil it is also a fact that Jesus will keep us if we make Him our refuge. Oh, what can separate us from His mighty love and power but our own vile selves? A little more closet prayer, a little more saving faith, more love for God and truth and righteousness will help us defeat the devil every time. He is a liar, a deceiver and has been from the beginning. The true Christian will not underestimate the power of the devil but meet that power with a still greater power—the power of Almighty God. "He who is for us is more than all that can come against us."—*Eben N. Baldwin, in Methodist Protestant.*

Here is an excellent breathing exercise that should be indulged in at least twice a day. Stand before an open window, or better, in the open air, and raise the arms above the head, stretching up as far as possible. Take a long, deep breath while doing so, and without bending the knees, grasp the ankles. Then straighten and repeat the operation, say ten times each performance.—*N. C. State Board of Health.*



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Elon College is distinctly a high-grade institution, though its charges are moderate. Its graduates are admitted to the graduate departments of all the great universities without examination. Its literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, and a three-years' course leading to the degree of Licentiate of Instruction, designed especially for teachers. This institution affords special opportunities for training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture and Commercial Practice.

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SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

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MEXICO.

Poor priest-ridden Mexico continues in the throes of revolution and rebellion. It is said that Huerta's government is tottering to a fall, and the lives and property of thousands of Americans and Europeans are in jeopardy. This is the country dominated by the Romish Church, whose priests burn Bibles and persecute missionaries, and where the church raffles whiskey and beer to bolster up its finances. What Mexico is, this country would be if the priests dared to burn our Bibles, close our public schools, and dominate our affairs. Wherever Rome rules the drift is toward anarchy. It cannot live in an atmosphere of liberty, culture and piety.—*Methodist Protestant.*

CLUB MEMBERSHIP INCREASES.

The hot summer weather has failed to diminish the general interest in the Christian Sun Piano Club. New members are joining every day, in fact, the fame of the Club is spreading rapidly, and many are joining as a result of seeing and hearing the superb pianos and player-pianos in the homes of their friends.

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Birth once fixed the station in life in this country, but no such accident does now. Training fixes it. The question of your son's future success will not be "Who was his sire?" but "Can he trot?" To possess the ability to "do" he must have a strong body nad a strong mind.

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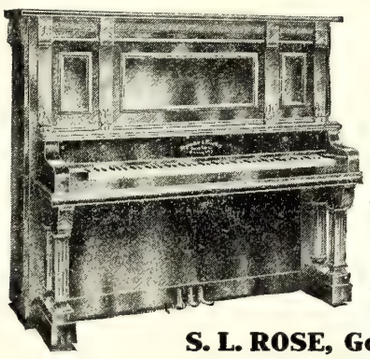

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J. O. ATKINSON, ... EDITOR

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

MARRIAGES

Raemsch-Hawkins.

Mr. Charles A. Raemsch and Miss Bertie E. Hawkins were by the writer united in the holy bonds of matrimony at the bride's home in Edinburg, Va., on Sunday, June 29, 1913. The groom is a farmer of North Bend, Pa., to which place the happy young couple went to make their home the day following their marriage. They have many friends who wish them happy and well.

A. W. ANDES.

DEATHS

McHenry.

Sarah McHenry died December, 1912, aged about 87 years. As I was absent at the time, the funeral was indefinitely postponed, and on Sunday, July 6, 1913, I preached the funeral sermon at Palmyra, of which church the deceased was a faithful member. Two daughters in the neighborhood are left to mourn her departure. May God comfort the bereaved. A. W. ANDES.

Keister.

Joseph Keister was born May 14, 1884, and died July 3, 1913 aged 29 years, 1 month, 19 days. The deceased was an employee on the Southern Pacific railroad, and was killed in California. The body was shipped to his old home near Harrisonburg, Va., and interment made at Weaver's Mennonite church on July 16. He is survived by his father and four brothers, his mother having died about 29 years ago. Surely in this life there are many things that teach us to be ready always. Funeral services were conducted by the writer.

A. W. ANDES.

It costs less to buy a screen door than to get sick and lay off for a month.

Here is an excellent breathing exercise that should be indulged in at least twice a day. Stand before an open window, or better, in the open air, and raise the arms above the head, stretching up as far as possible. Take a long, deep breath while doing so, and without bending the knees, grasp the ankles. Then straighten and repeat the operation, say ten times each performance.—*N. C. State Board of Health.*

Subscribe for The Christian Sun.

SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

Rates in same proportion from all other points.

For detailed information, schedules, Pullman accommodations, etc., ask your agent or communicate with.

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The Christian Publishing Association,

NETUM RATHBUN, Agent, DAYTON, OHIO

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., AUGUST 6, 1913 NO. 32

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Lean Christians.

Some one has defined lean Christians as those people who, being in the church, own Bibles, but do their daily reading in the newspapers.

Books and Bombs.

On Sunday, July 20, the police of Lisbon frustrated in that city an organized attempt at bumb throwing. Since then about 1,600 bombs have been found in and about the streets. The police and others seeking for a cause found that a book recently published, and much read, gave directions for manufacturing and placing the weapons. Not infrequently have bad books had worse effect than a hundred bombs. The thought of to-day is the father of the deed to-morrow. Bad books are like bombs: You never know where they are going to hit nor how many they are going to hurt.

Endowing Large Families.

Immorality and vice have so decreased the birth rate and the size of the family in France that conditions have become alarming and the Government has decided to take a hand in the endeavor to stem the evil tendency. A bill has recently passed both its Senate and Chamber of Deputies providing "that needy French parents with more than three children below the age of thirteen may receive from a municipal authority an annual grant varying from twelve to eighteen dollars for each child beyond that number." Widowers with two children less than thirteen may claim the grant, and widows with one child one year of age and up may become the beneficiary of the law. The law will entail an expense of $10,000,000 a year to carry out its provisions.

Onward.

No, he had not done much. His life was rather ordinary. He was neither rich, learned, nor famous. He went about his daily task in the ordinary way. On the Sabbath he was found in Sunday school, either in class or teaching. He heard the singing and the sermon through. He had not attained. He would not tell you he had not attained, and that he did not think his life had amounted to a great deal. In this he was more mistaken than in all the other matters of judgment he had to deal with. Hear! It is not what a man has reached that counts and tells for enternity? It is which way he is going, the direction in which he is pressing. Listen at one of the world's greatest preachers: "We press toward the mark for the prize of the high calling of God in Christ Jesus." Pressing toward; that is what counts; pressing towards.

Ready.

What a blessed word is that: Ready. It conveys the idea of preparation fully made, willingness to go, submissiveness to the call. Ready: It sounds like a great word, fraught with meaning, might and majesty. The other day a reporter called on Cardinal Gibbons, now seventy-nine years of age, but still active. "No, I do not expect to live much longer, though active and in good health, I think my end will be sudden. Almighty God has blessed me with a long life, and I am ready to answer whenever He sees fit to call me to render an account of my stewardship." One is reminded of our Savior's words in Matt. 24:44. "Be ye also ready: for in such an hour as ye think not the Son of man cometh." If the call were to come this hour we wonder how many of those who read these lines could say: "Ready."

For Economic Reasons.

Recently a brilliant newspaper man said the saloon was doomed, and must be outlawed because of the bad economy or the lack of any economy in keeping it as an institution. Its waste of money in destroying the earning capacity of men was something fearful to contemplate. "Here is a bright fellow who can earn several thousand a year. He takes to the saloon and soon his earning capacity is done for." Recently Mr. Armour was the guest of the Emperor of Germany. Refusing to drink anything stronger than lemonade Armour explained: "I am a teetotler, and I will tell you why. By not smoking and by refraining from the use of all liquors I save a thousand dollars every day." This is not the highest ground upon which one should refrain, but many men lose a thousand dollars a day by drinking, and then later lose body and soul.

The Best Friend.

Chancellor Kirkland, who so much desires Carnegie's millions for Vanderbilt University, even to the extent of relinquishing all denomination control, is credited with saying years ago, "The best friend a university ever had is gold." We quote that for the amount of truth it does not contain. The best friend a university or college, like any individual, ever had, is that one of whom David wrote in Psalms 27:10: "When my father and my mother forsake me, then the Lord will take me up." And the best earthly friend a university or a college ever had is a constituency of men and women who place their love and loyalty for their educational institutions along with their love and loyalty for the church. Even a university or a college would far better have a thousand dollars consecrated to the service of Almighty by prayer and service and sacrifice than to have ten times that much of tainted, sacriligious or skeptical money.

Reform or Redemption.

A multitude of scholars and teachers are trying to save the world by reforming it; by setting up a high moral standard; by cultivating the aesthetic taste; by inculcating ethics. They will never succeed. Men and women are not saved by being reformed; they are saved by being redeemed. One of the greatest social and benevolent workers on earth among women is Lady Henry Somerset. She has set forth the line of distinction in a recent article in "The Constructive Quarterly" which we wish all social workers and reformers would read, assimilate and inwardly digest. Here is a sentence that is to the point:

> I speak after years of deliberate thought when I say that if we aim at reform, we fail. If we aim at redemption, we succeed. By reform I mean the endeavor to patch up the material that is there, content to send it out into the highways of life, shabby from the past and the worse for wear, but mended in the best way we can. By redemption I mean the realization that there is something in everyone that is of God, and belongs to God, and to us is given the joyous task to try to bring it back to the One to whom it belongs, to hand it over to God, so that His Spirit may possess that life again and the penitent soul be set free to start afresh.

Bible or Newspaper.

The claim has gone forth that men read their daily newspapers much more than they do the Bible. If this be true it is a sad comment. The daily paper is, at best, but light reading. It is quickly gotten up; it deals with matters of passing interest; its style is poor. The Bible has stood the test of ages, is the best of good reading; its style is the purest and most sublime. It deals with that which abides in time and for eternity. The *London Christian* raises a warning cry for England. We wonder if such conditions obtain in this country.

> "The gradual and insidious way in which the daily newspapers are superseding all serious reading on the part of many professing Christians is a fact fraught with serious and lamentable consequences. The Bible is fast becoming the most be-praised and the least be-read book in the world. Its august message, its spiritual appeal, its open windows of insight into the mysteries of redemption are little known to the rising generation compared with those of days gone by. Religious people of old knew their Bibles from cover to cover; nowadays many who would be shocked not to be called Christians know it only at second hand and that very imperfectly."

These remind one of the teachings of Jesus when He said, John 3:3: "Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God."

TO OUR SUBSCRIBERS.

Owing to the accidental breaking of a part of the engine which supplies the power to run the presses in THE SUN office, just as we were about to print THE SUN last week, we were delayed until Monday of this week in getting out that issue, which accounts for the non-appearance of the paper last week. However, the damaged part has now been replaced and the presses are running as usual and we trust that in future we will be able to avoid a like delay.

EDITORIAL

THE OUTSIDE CHRISTIAN.

Here is a question propounded by *The Lutheran*: "Can a man be a Christian without joining the church"? Of course *The Lutheran's* question is easy of answer. *The Continent* thus replies: "Yes, to be sure. But what's the use of being that kind of a Christain? It is queer how industrious some people are in figuring religion down to the minimum." There may be found, here and there, a fairly good maximum Christian not a member of the church; but they are few and far between, we are inclined to think.

But, again the question recurs: What is the use? The moving power in the world for Christ is the Church. The Church supplies preaching, sustains the gospel, provides places of worship, supports missionaries, builds Christian colleges, erects orphanages, directs benevolent enterprises, manages the affairs of the Kingdom of righteousness. What are the people doing who are not members of any church?

First of all, the Christian needs the fellowship, the counsel, the sustaining strength of the church. One may attend church every Sunday, but unless one is a member of that church one does not feel as much at home there, does not take to himself the obligations and responsibilities he would if he were a member. What is the use of being a mere onlooker when by voluntary act one may become a member of a great business undertaking and enterprise? Why remain a tenant and a renter when by free offering one may become a land-lord and occupant? Church membership carries one into activity, and co-operation makes one responsible and gives weight and worth to character, conduct and life.

Then, the church needs every Christian; needs his influence, the weight of his counsel, companionship and co-operation. The church is undertaking the most stupendous task ever undertaken by any organization on earth. Its burdens are heavier, its tasks are greater, its problems more complex, than those of any other organization among men. On this account it needs every man and woman, boy and girl, who have given their hearts to God and are seeking to do His will.

God is working with the church and through the church to save the world, to redeem men from their sins and bring them to safety and security. This is His chosen medium for carrying on in the world that work against which the gates of hell shall not prevail. Man needs to feel, every one needs to feel, that God wants to use him to carry forward His work in the world. No one can feel this fully and wholly who is not in the church. Every Christian who means to be a Christian and do the will of God should be a member of the church. God wants him there and the Church needs him there.

ENOUGH DEGENERATES.

The American Tobacco Company, we see by the dispatches, is to greatly enlarge its plant at Durham, especially in the cigarette industry. Machines are to be installed that will turn out ready-made, seven million cigarettes daily. This, of course, means an increased money outlay for Durham, and for the State, and it means that we are to have the biggest cigarette manufactory on earth. Because of this, millions of dollars will flow into the State. But, after all, one wonders if this is a real asset to the State. We sometimes get money, and build up industries, at too dear a cost of character and manhood. May it not be that we are to pay a very dear price, in the rich blood, in the nerve and sinew and muscle and morals of our boys for this great commercial enterprise?

Some time ago Thomas A. Edison was asked if he smoked cigarettes. The great inventor replied: "I never smoked one in my life, and no man or boy who smokes cigarettes can work in my laboratory. In my opinion there are enough degenerates in the world without manufacturing any more by means of cigarettes."

Scientists and moralists generally are agreed that the smoking of cigarettes makes degenerates. That being so, we are purchasing a big industry at an enormous and fearful price.

NOTES AND PERSONALS.

—Rev. H. E. Rountree, Greensboro, and THE SUN'S editor are in a revival this week at Pleasant Grove, Halifax County, Va.

—Write to THE SUN, brother pastor, and let our readers have the news from your churches—especially that now from the many good revivals.

—We wonder why more of our pastors do not join with Rev. W.D. Harward in sending in at least one new subscriber per week. This would help both THE SUN and the pastor in his work.

—The State of Texas recently fined the Standard Oil Company $500,000 for violating its anti-trust laws. The fine was made to the State Treasurer at Austin on July 23, $450,000 in bills, $50,000 in gold.

—Rev. H. W. Elder, Richland, Ga., was a visitor at Elon last week, having closed a meeting at Apples Chapel Thursday afternoon. Bro. Elder is engaged to assist in several meetings in North Carolina within the next few weeks.

—Rev. W. L. Wells, Columbus, Ga., is on a visit with his wife at Raleigh, where Mrs. Wells' people reside. Bro. Wells spent a night at Elon last week. He reports the work at Columbus as progressing and in good shape. Bro. Wells is one of our most consecrated and successful pastors.

—We might as well begin to look and long and pray for a saloonless nation. The idea is getting prevalent everywhere. A nation-wide campaign against the liquor traffic was planned by the Christian Endeavor Convention at Los Angeles recently, and this motto was enthusiastically adopted: "A Saloonless United States by 1920."

—We understand that Rev. D. A. Keys, South Norfolk, Va., will not accept a call to his present pastorate for next Conference year. Bro. Keys is an exceedingly consecrated man and an able expounder of the Word. Here is indeed a fine opportunity for some of our pastorless churches to secure the services of an able preacher, a successful pastor and a good man.

—Rev. W. D. Harward, Newport News, Va., was given a month's vacation by his church and three weeks of the good time is being spent at Northfield, in the Bible Conference. Dr. J. U. Newman, of Elon College, is also at Northfield—the most helpful and inspiring place for a preacher to spend his vacation we know anything about.

—Rev. Carlyle Summerbell, D. D., Fall River, Mass., rejoices in the publication of *The Occasional Visitor*, No. 1, Vol. 1 of which is to hand. The delightful brother advises in his salutatory that *The Occasional Visitor* is published for the fun of it; issued every now and then. No subscription prices furnished." Dr. Summerbell advises his readers and the beloved generally to "cheer up. There is fun for you." We wish our brother all the fun in editing his delightful paper that his sense of humor desires.

NEWS ITEMS.

—A mixed train fell through a trestle 52 feet high into a creek near Lancaster, S. C., July 30, killing two passengers and injuring 50 others. There were in all 140 passengers and it was a miracle that the number killed and injured was so small.

—In Wisconsin now, by recent enactment of the Legislature, a health certificate must accompany every application for a marriage. We wish our legislators were as anxious for good morals as they seem to be of late for sound bodies. If they were the saloon would be out-lawed in every State of the Union before January 1.

—Administrations at Washington come and go, but Miss Emma R. Graves, a high employee in the United States Treasury Department, abides. This remarkable woman, an expert counter of money, has served out nearly fifty years of service, being now past eighty-one. She entered the Treasury Department at the beginning of the Civil War and has been on the job there ever since. She is still active and was recently promoted.

—Under the new suffrage law in Illinois the women of Cook County (Chicago) registered for the first time on July 26. Those who could not leave their babies at home carried them along to the polls, one woman carrying her grand child. This may seem like some other history than our own, but we might as well begin to get used to it—for the dear women have made up their minds to vote, and what they go after they generally get.

—Brother Archibald Johnson, of Charity and Children, extended the Press Convention an invitation on the part of its owner, to meet next year at Kanuga Lake, near Hendersonville. If the lake is half as inviting as its cut in Bro. Johnson's paper would indicate, we should make the vote unanimous, with thanks. Add Kanuga to your list of places—they are multiplying rapidly—worth seeing and summerizing at in Western North Carolina.

THE SALESMAN'S CREED.

I believe in the goods I am selling, in the firm I am working for, and in my ability to get "results."

I believe that honest goods can be sold to honest men by honest methods.

I believe in working, not waiting; in laughing, not weeping; in boosting, not knocking; and in the pleasure of selling goods.

I believe that a man gets what he goes after; that one order today is worth two orders tomorrow, and that no man is down-and-out until he has lost faith in himself.

I believe in to-day and the work I am doing, in tomorrow and the work I hope to do, and in the sure reward which the future holds.

I believe in courtesy, in kindness, in generosity, in good cheer, in friendship and honest competition.

I believe there is an order somewhere for every man ready to take one.

I believe I am ready—right now.—*Edwin Osgood Grover, in N. Y. Christian Advocate.*

"Christians might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else."

THE BEAUTY OF HOMELY THINGS.

Not all prose is prosaic, and not all poetry is poetic. In the same sense, many of the most common things of life are pregnant with deep and beautiful meaning, and some so-called great things are but empty forms. We have to train the tongue to speak its native language, the hand to do the most simple task; so must we train the eye to see the beautiful, the ear to hear the harmonies of sound, and the heart to respond to noble emotion. The rich are not always the wealthy, nor are the penniless of necessity poor. I have in mind two young children of about the same age. One lives in a large city, on a good residence street, in a fine house. Her mother spends most of her time in the pursuits of pleasure and in "keeping up" her social standing. The child has about everything she asks for, but what does she crave? Rich food, showy clothes, expensive toys and excitement. She has never seen a bird's nest, only knows violets by the heavy-scented hothouse kind, and never pushed her bare, pink toes into the soft mud.

WEST DORMITORY, ELON COLLEGE.

The other girl lives with her parents in a comfortable country home. She wears simple clothes, eats plain food, plays rollicking games, and she knows most of the birds and flowers about her by name. She listens for the first notes of the returned bobolink, bluebird and song sparrow with the keenest delight; almost hourly searches for the unfolding blossoms of early spring, and reverently takes in her hand the first little baby chick. She is familiar with the changing and ever wonderful phenomena of sunrise and sunset and knows many nature poems that mean much to her because she is able to apply them. The one bears the husk of life, the other enfolds the germ that is life.

It is a great thing to be able to do little things that are a necessity in the routine of the common day and to do them well. The mother who makes a light, tender loaf of bread with her own hands for the sustenance of her own family has done a great thing, and if she has trained herself to enjoy doing it, and has worked out an answer to some of the whys, she has added materially to her bank account of individuality. Any woman can wear a pretty gown after it is made, but what a fine thing to have made it! Girls used to be taught these accomplishments at home; now much of it is left for the teachers of domestic science in our colleges.

A woman who can speak before an audience on the theory of life is called prominent, and she is accredited with doing great things, but what about the mother who really lives with her children as they pass through the various stages of development; who can tell stories that will hold the attention and train the faculties of the little ones, and who frankly meets the issues of life with the other ones. Is not the latter doing the truly great thing, and does it not require the greatest skill to do them well?

The equipment of some houses is so elaborate and artificial that the great little things are smothered by the little big things.—*Housewife.*

FOR OLD BILL.

A stall six feet by nine—or more;
Well-aired and light! An even floor!
Give him no musty grain or hay.
His food—that is his only pay.
Give water the last thing at night,
And first of all at morning-light.
When loads are hard, rest him at will,
And block the wheels if it's uphill.
And, O, the collar should be right;
A good close fit but never tight!
He needs the force of all his weight.
May checkreins soon be "out of date."
More power lies in a firm, kind tone,
Than all the whips which you could own.
A sugar-lump, a pat or two
Will show him what he means to you.
Say to him, "You're a prize, Old Bill."
He'll understand; of course he will!
Give him the treatment you would choose,
If you were in a horse's shoes.

—Our Dumb Animals.

The class had been discussing recent affairs in China. A few days later the fate of a man who was eaten by his savage enemies was referred to. Anxious to enlarge the limited vocabulary of the children, the teacher asked what name was given to men who ate other human beings.

"Savages" and "man-eaters" were the only words most of them could give. At last the eagerness of a bright-eyed boy indicated that he thought he had a better word. He had. It was "Manchus."—*Exchange.*

Our dead are with the undying Love, and moving on with him. Our business is to mourn no more, but to love them as if we saw them, and to live for them and with them in spirit, and to wait in work for the hour when they will welcome us into reunited life. This is part of our faith.—*Stopford Brooks.*

WANTED, A MINISTER'S WIFE.

Wanted, a perfect lady,
Delicate, gentle, and refined,
With every beauty of person
And every endowment of mind;
Fitted by early culture
To move in fashionable life.
Please notice our advertisement
"Wanted, a minister's wife."

Wanted, a thoroughbred worker,
Who well to her husband looks
(Shall we see our money wasted
By extravagant, stupid cooks?)
Who cuts the daily expenses
With economy sharp as a knife,
And washes and scrubs in the kitchen—
"Wanted, a minister's wife."

A very domestic person;
To callers she must not be "out;"
It has such a bad appearance
For her to be getting about.
Only to visit the parish
Every year of her life,
And attend the funerals and weddings—
"Wanted, a minister's wife."

To conduct the ladies' meeting,
The sewing circle attend;
And when we work for the needy
Her ready assistance to lend;
To clothe the destitute children
When sorrow and want are rife;
To hunt up Sabbath School scholars—
"Wanted, a minister's wife."

Careful to entertain strangers,
Traveling agents, and such;
Of this kind of "angel visits"
The leaders have had so much
As to prove a perfect nuisance,
And "hope these plagues of their life
Can soon be sent to their parson's"—
"Wanted, a minister's wife."

A perfect pattern of prudence
To all others spending less.
But never disgracing the parish
By looking shabby in dress;
Playing the organ on Sunday
Would aid our laudable strife
So save the societies' money—
"Wanted, a minister's wife."

—Presbyterian.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

A clergyman, called suddenly away and unable to officiate at the Christmast service in his own church, entrusted his new curate with the duty. On his return home he asked his wife what she thought of the curate's sermon.

"The poorest I ever heard," she declared; "nothing in it at all."

Later in the day the clergyman, meeting his curate, asked him how he had got along.

"Finely, sir, finely," replied the curate. "I didn't have time to prepare anything myself; so I preached one of your sermons."—*Exchange.*

High ideals are to be used as guiding stars, not as stumbling blocks in our pathway. That is what a man always does when he knows so well what ought to be done that he is not willing to attempt anything. Every man owes it to God, and to all other men to use his little knowledge as truly as a genius is bound to use his genius.

VALUABLE FARM FOR SALE.

135 acres one-half mile northwest of Elon College, on macadam road. Good dwelling and outhouses. Good wheat, corn and tobacco land. Meadow and pastures with water. Well timbered. Will sell cheap.

J. W. CABLE, Elon College, N. C.

FROM OUR CONTRIBUTORS

THE OFFICE OF DEACON.

Amidst all the persecution that the early church endured, the Christian community had to exult in the most rapid extension of its limits. When the church came to consist of many people so that it was out of the question for them to assemble in one place they distributed themselves into classes or congregations for worship.

The apostles superintended the work and next under them were men of approved authority called presbyters, elders, bishops, all of equal rank, and identical, and had varied functions.

As the work grew and the number of the disciples multiplied a division of labor was demanded and a new office grew out of this necessity, called deacons. In the New Testament measures of church administration are planned and set in operation as needed by actual occasion. This principle should govern all our church officers and organizations now: viz., that such organizations and officers, with numbers, length of terms, organizations as are needed for the largest efficiency and should be discontinued when not needed. If we would remember that in the new testament measures of church administration are planned and set in operation as called for by actual occasion.

Deacons.

Read Acts 6:1-7. Notice that the number of the disciples was multiplying; that some of the work was being neglected, and the apostolic institution of this office seemed to grow naturally out of a providential occasion. The occasion illustrated what was likely to be a common and permanent need of the church as foreseen by those inspired men.

Seven deacons were chosen and some churches have always thought they had to have the same number no matter whether they needed more or less. But the number chosen, seven, was not a fixed number. It is probable that seven were chosen because there were seven classes, or congregations, or sections in the city. The church of Rome elected seven always for the first few centuries but the needs of the churches soon superceded all such restrictions. Your church may need more or less than mine. The whole spirit of the new testament church is to meet the needs as they arise. There is no reference to any mystical, or bible number of seven.

In general the duties have been those of caring for the poor, assistants to the minister looking after the spiritual interests of the congregation. At least two of the first board of deacons preached, Philip and Stephen. We read of Philip baptizing. It was their duty to give attention to both spiritual and temporal needs. They were to look after many things that the ministers might have more time for study, prayer, preaching. They were set apart, consecrated, to a certain work and mission.

The church had the full matter in its hands, the number, the work, the term. The church has all these things to determine. Deacons are deacons under the church only that elects them and its ministers. A deacon in one church may not be a suitable deacon in another church at all. When we understand the principle that the church has full authority and control of all these things according to its needs and wishes it will be seen that the church has power to choose as many as it wishes, for as long a term as it desires, and to assign such duties as will assist in the work of the church, primarily spiritual duties, and the needs of the minister that he may give himself sufficient time for study, prayer, preaching.

It is perfectly proper, therefore, for the minister to call upon a deacon to assist him in any work needing to be done for the church. I have used my deacons to assist in baptism by leading the candidate into and out from the river, and to help baptize them when two friends or relatives were baptized in the same act. I would feel perfectly justified to call them if I should be taken ill so I could not baptize at the moment. I have used them to conduct burial services at the cemetery when I have had several funerals the same day and services overlapped so that I could not go a long distance for the burial.

"The Popular and Critical Bible Encyclopedia" and "Mosheim's History of Christianity" for the first three centuries and others note the different duties assigned by the church according to needs of the times and the occasions. The primary meaning of "diakonia" is that of servant, minister, messenger. One of the first deacons was the first Christian martyr. Observation and experience have taught me that as a rule it is far better to elect deacons for a term of years rather than for a life period. Most other denominations elect them for a term of years

With the right kind of deacons as the helpers of the minister I am convinced that it will be as of old when the word of God increased; and the number of disciples multiplied exceedingly; and a great company of the priests were obedient to the faith.

What Manner of Persons Should be Chosen Deacons?

Acts 6:3 and I Timothy chapter 3: "Of good report." Not every good person is suited for every office. There should be fitness for the special office. Good report means of good repute and held in general esteem, unquestionable integrity, and of private character that wins confidence and respect. "Full of the Holy Spirit," that is persons of active piety, spiritual, with warmth and fervor of devotion, of Christian experience, persons who know what the Christian life is, self denying in their labors for the welfare of their fellowmen and for the spread of the gospel. The power of the Holy Spirit makes strong to instruct, convince, persuade. All this is necessary in order to deal wisely with the sick, poor, lost, indifferent. There must be the inner communion.

"Full of Wisdom." Wise. Having skill for the kind of work necessary; with goodness and sense combined; neither weakly good men, nor men with sense, shrewdness, ability without goodness.

"Grave." Earnest and feel the responsibility of the Christian life; realize the practical power of Christianity.

"Not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of faith in a pure conscience; husband of one wife; ruling their children and their own houses well."

They should therefore be persons of high personal character, goodness, judgment. Persons who may be trusted with money matters, with impartial dealing, just decisions, beyond suspicion of interested motive.

Many churches therefore require that any grievances in the church must be carried before the deacons first.

"They that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."

The right kind of persons do not seek the office of deacon; but when they are sought out by their brethren and counted worthy it is a serious matter to refuse. Counted worthy by your brethren to serve is a Christian's supreme honor.

It is their duty to admonish the congregation and watch for their souls and the congregation's duty to esteem them highly for the office and work's sake.

Without the confidence and esteem of their brethren they could not make a good beginning; without a Christian character they would be out of place altogether; without understanding and disposition they would not make a good ending.

Deaconess.

A female person occupying the office of deacon is called a deaconess. That the order of deaconess existed in the early church even in apostolic days is evident from Romans 16:1, 2. The earliest fathers of the church speak of such. The best evidence shows that they were set apart as deacons were by the imposition of hands. Many historians have given the duties that have devolved upon the women who have served in this office, varying as in the case of deacons with the different centuries. There are early records that show that they existed in the churches of Bythinia as early as 100 A. D. More of our churches would be blessed by the choosing of some women to the office of deacon.

WARREN H. DENISON.
Memorial Christian Temple, Norfolk, Va.

CHURCH NEWS.

The Second Sunday in July was a good day at Wentworth Christian church. It was "Music Day." The program was as follows:

Morning.

10:00 o'clock—Praise Service, Baraca Class.
Music.
10:30—Address: "Music in Our Sunday Schools," Rev. J. E. Hemphill.
Music.
11:00—Sermon and Communion Service, Rev. J. W. Patton, Pastor.
Music.
Offering for Orphanage.
Dinner.

Afternoon.

1:30—Special Concert.
1:45—Address: "The Kingdom and the Child," J. W. Bailey, Raleigh.
Music.
3:00—The C. E. Society—The Sunday School.
The Baraca—The Commuity
The Philathea—The Individual, R.N. Simms.
Fifteen minutes closing exesceices with the classes.
Special.

The praise service was conducted by Bro. T. B. Eldridge, of the M. E. church, Raleigh. He read and emphasized the Sunday school lesson for the day. His remarks were very appropriate.

Rev. J. E. Hemphill, Presbyterian, of Raleigh, earnestly plead for Christian men and women to be at the head of church music. He spoke of a quartette, non-professors, who were paid four thousand dollars a year, and after they had done their singing and while the minister was preaching, they were behind drawn curtains playing cards. He placed music, and very aptly too, as important as any other part of the religious service. Music is not simply to fill in, but to inspire, to worship, to introduce and preserve the continuity of thought as presented in the other part of the service.

The sermon was to the subject, "The End of Faith," based upon I Peter 1:8-9: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

(Continued on Page 9.)

A WORD TO AMBITIOUS YOUNG PEOPLE.

Special Advantages Offered by Elon College.—Fine Religious Atmosphere.

1. A $300,000 plant, modern in every particular, electric lights, baths, steam heat, deep well water, etc.

2. A Faculty of 21 specialists from the greatest universities, such as Yale, Harvard, Johns Hopkins, Chicago.

3. Unsurpassed special departments in piano, voice, harmony, expression, fine arts, normal training, physical culture, and commercial practice.

4. Use of two excellent gymnasia, one for young ladies in the annex of the West Dormitory, and one for young men in the Alumni Building, costing $26,000 and regarded as the peer of any gymnasium in the Southern States. The directors of these gymnasia came from the finest training schools on the continent.

5. Laboratories of most modern appointment, excellent library and reading room facilities, three literary societies far-famed for their excellency, fine athletic grounds, beautiful campus and natural surroundings, a strictly high-toned college community, with telephone and telegraph and express offices, eight daily passenger trains, with all the advantages of city life and none of its distracting disadvantages.

AN ELON COLLEGE CAMPUS VIEW

6. *The lowest rates in the South.* This is made possible by a cheap provision market and by the co-operative boarding arrangement for which Elon is famous. Last year the young ladies' co-operative boarding house supplied all living expenses, including laundry, for $70.70 per member and the young men's department for about $75.

7. For those not desiring the co-operative boarding plan, the College operates a strictly up-to-date dining hall, with elegant service and unsurpassed cuisine, for the extremely low rate of $125 the year for room and board, with steam heat, electric lights, baths, and servant's attendance.

8. For those deficient in a few studies, there is abundant opportunity to make them good under the College teaching force in our unsurpassed preparatory department. We frequently save students an entire year in their college course by this department and those who take their entire high school course in our preparatory department, if diligent, have been known to save two full years in life-preparation, an advantage hardly to be estimated in its import.

9. The Elon Spirit, which even the casual visitor must feel and enjoy—the Spirit of fair play, of gentility in all things, of moderation and temperance, of mutual helpfulness and brotherliness, of equality and fraternity and manliness and womanly gracefulness, of emulation in right doing, of respect for the College mates, of deep and vital piety, of consecrated religious and Christian character. This fine spirit has rendered hazing absolutely impossible here, the student body living in fellowship and affection like one great family.

10. An ideal commercial course *without cost* to those matriculated in the literary department, supplying the needed technical training and giving a solid foundation in general culture, the lack of which in the so-called business colleges renders their graduates incapable of anything but the cheapest sort of service. You can't grow anything but a squash in six months and the school which proposes to educate for anything but failure in that time is not worthy of respect.

11. A climate of unequaled healthfulness. No medical fee is laid, because it is unnecessary. During a quarter century there has never been a serious instance of sickness. There has not been a death here in a student body numbering nearly four hundred within seven years—an unparalleled record.

12. No extras. All public entertainments are free. Nothing of a public character is charged for, and the charter forbids merchants, liverymen, and other vendors of commodities to sell to minor students on credit.

13. Abundant opportunity for self-help. Those interested should address the President.

14. A distinctly College environment. There are no industries here except those connected with the College life and none are desired. All the families here are religious and deeply interested in education, so that the community atmosphere is ideal.

15. Clean athletics. No professionals are allowed here nor will Elon teams knowingly enter into athletic relationships with Colleges that mar College athletics with professionalism and the rowdyism attendant upon it.

16. A reputation for scholarship that is the pride of every Elon man and woman. Faithful, honest study six days in the week and an ideal Sabbath spent in Sunday school, Church, Y. M. C. A., Y. W. C. A., and Christian Endeavor services make the Elon atmosphere everything to be desired.

17. Discipline that relies upon the gentility and the innate qualities of right inherent in noble-minded youth, that has few regulations beyond the obligation to be a gentleman, a lady, and that rarely fails to develop the best in the lives of those that come here.

18. With the whole controlled by an earnest spirit of vital Christian living. So impressed with this characteristic of Elon was Mr. Karl Lehmann, the noted religious traveller of Boston, that after visiting the College, he wrote for public print these fine words, unsolicited,—"Of all the Colleges I have visited in six years as International Field Secretary of Christian Endeavor, the spirit of Elon College appeals to me as *most genuinely Christian.*"

W. A. HARPER.

IN TRAINING.

New York City, July 30.—In my letter to the readers of THE CHRISTIAN SUN, published in June, I said it was my purpose to enter Summer School in New York City early in July. I have been blessed with the privilege, for which I feel very grateful. I am in the Bible Teacher's Training School, conducted by Dr. Wilber White. The school is located at the corner of Lexington Avenue and 49th Street, a handsome building with splendid equipment. The teachers in the school are among the very best the country has; very devout men and women. They bring to us a ripe experience from many lands. I count it a great privilege to sit at their feet as a learner. There are no high pressure methods used here. The school seems to be conservative and thorough in its methods of work.

This is a great city, too, packed full of interest by day and by night—sleep has no charm for me since here I have been. Something new every day, every hour, always something new and exciting—it is a city beautiful, when one comes to think of all of its natural and artificial advantages. Its public buildings, parks and people interest me more than all the other objects of interest, except the schools and the churches. Here one is privileged to hear the greatest preachers on earth. I have heard excellent men from five of the greater countries as well as some of the great men of our own country. Last Sabbath I worshiped with our own church, 678 Leonard Street. I heard a good sermon, good music and received a hearty welcome. My good friend, W. W. Elder, who is connected with the Naval Y. M. C. A., conducted me to our place of worship. He is a loyal subject of the Christian Church, a devout young man. He has shown me great favors during my stay in the city, for which I am truly grateful.

Letters from friends bring good news from the Raleigh Church, which I have tried to serve for the past five years. My heart is interested in every forward step the church may take. The outlook in Raleigh seems brighter to me than ever. I shall hope and pray that good may come to all the members, and that the church may succeed as never before.

Many good wishes for THE SUN and all its readers.

Sincerely,

L. F. JOHNSON

541 Lexington Ave., New York City.

We often pray: "Lord, help me to do my work." As we learn more of the Gospel we pray: "Lord, help me to do Thy work." But as we come closer to Christ we see that the prayer we need to pray is: "Lord, do Thy work through me."

Reach up as far as you can, and God will reach down all the rest of the way.—*John H. Vincent.*

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES.

Miss Sudie McConley, Chapel Hill, N. C., the newly elected matron and teacher of the Orphanage, began her duties Friday last. On Saturday she and Superintendent Carter took fifteen of the orphans on a picnic tour to Boynes Store in Caswell County. About a thousand people were present and nearly $150 was raised for the Orphanage. The writer, who was present, heard only words of praise for the orphans and the entertainment they gave.

Mr. Carl H. Herndon was buried on Friday last from his father's residence here. Dr. Atkinson officiated and was assisted by Dr. Wellons and the pastor of the Zebulon Methodist Church, where Mr. Herndon had been teaching a Sunday school class for the past two years. Mr. Herndon's many Elon friends of former days will mourn over his taking off in the prime of life.

Dr. J. W. Wellons leaves Thursday of this week for Mt. Auburn where he is to assist in a protracted service.

The SUN's Editor this week is engaged in revivalistic services at News Ferry, Va. He is being assisted by Rev. H. E. Rountree.

Several persons have been here the past few days investigating the College and seeking houses to move into near the College. We need many houses here to rent. Could we have them, the patronage of the College would rapidly increase.

Mr. R. O. Tate, of Norfolk, Va., a successful Christian business man of that city, is visiting his mother and sister here this week. Mr. Tate is in the real estate business, but sticks to the truth nevertheless. He is a tither and enjoys helping the Lord's work with his money. Is that why he is prospering? The reason why some of us are so poor is that we are not willing to take the Lord at his word. He says He will open the windows of Heaven and pour us out a blessing such that we cannot receive it, if we will pay our tithes.

The new West Dormitory roof is being put on this week. It will take hard work to finish it by the opening, but we hope to have it ready. The steel tank and tower is on the way and is expected any day.

The prospect for the opening continues bright. Our friends are working for us as never before. If they keep it up, and they will, we shall have the largest enrollment of Elon's successful history. C. B. R.

TWO FAREWELLS.

Saying farewell is never a pleasure to me, but under some conditions it is more difficult than it would be otherwise. It was peculiarly hard to take leave of the brethren in Japan, to say good-bye to the missionaries, the pastors, and some of the others, with whom I had been enjoying pleasant and helpful fellowship. But "what can't be cured must be endured," and the word of parting had to be said.

At Sendai the Northern Quarterly Conference held a session immediately following the annual Mission Meeting, and an evening was devoted to a farewell service. Pastor Kitans with deep feeling addressed the Foreign Secretary, expressing the sentiments of the brethren, and presenting a memento as a permanent reminder of the weeks we had spent together in the Master's work. Opportunity was then given the Secretary for a final word. Service closed, a photograph of the gathering was taken, tea and cakes were passed, and we bowed our adieu (you can hardly imagine most of the Japanese sisters doing anything so vulgar as shaking hands). The pastors remained a day or two longer until the Secretary left the city to bid him God-speed on his journey. The Japanese people are great folks to say good-bye. Every day in the year they would pay one cent a head for platform tickets allowing them to pass through the wicket with departing guests, stand beside the train and bow friends out of town. When I left Sendai a considerable group of people went to the station with me, and there the more serious aspect of the parting came over me, and I found it exceedingly hard to keep up my acquired tea-smile.

At Tokyo, just before my sailing date, the Quanto (or southern) Quarterly Conference held a session and farewell meeting, very much like that at Sendai; then quite a large company performed the usual act of friendship at the railway station, and ten or a dozen went to Yokohama and to the steamship with me. As the "Empress of Japan" swung out into the harbor and headed toward the ocean, the missionaries and Japanese brethren waved farewell as long as we could distinguish one another, and I really felt as if I would like to get ashore again and remain a little longer. I shall always be thankful for the fellowship enjoyed in Japan; that was quite sufficient compensation for any discomforts attending the long journey. I wish that every reader of this might have a deepened sense of fellowship with the brethren in Japan, and shall hope to help some of you to that realization.

M. T. MORRILL.

"JOY THE HERITAGE OF GOD'S CHILDREN."

This thought is found both in the Old and New Testaments. Nehemiah tells us that, "The joy of the Lord is your strength" (8:10). In Psalms 16:1 David tells us, "In thy presence is fullness of joy." In Isaiah 35:10 we read, "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrowing and sighing shall flee away." Luke tells us in 24:51 "And just before Jesus ascended to his Father he led the Disciples out to Bethany and there he was taken up to Heaven, and they worshipped him and returned to Jerusalem with great joy." God intends that his joy shall remain in us, and that our joy might be full, Jesus said in John 15:11: "These things have I spoken unto you, that my joy might remain in you and that your joy might be full." We read in I Peter 1:8, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye *rejoice* with joy unspeakable and *full* of *Glory*. Paul says in I Thes. 5:16, "Rejoice evermore," and he says elsewhere, "And again I say rejoice." When the angels from heaven broke the news on earth, that a Savior was born, the proclamation was made with joy, viz: "And the angels said unto them, Fear not, for, behold, I bring you good tidings of *great joy.*"

When a sinner repents of, confesses, and forsakes his sins that fact is made known in heaven with joy. Luke 15:17. And one of the first evidences of a sinner's pardon is joy in his soul. Could it be possible that a sinner, saved from his sins, would have no joy? I can conceive that a sinner may have good ideas, good intentions, and even shake the preacher's hand, or sign a card or do both and have no perfect joy. But I declare that the sinner cannot be born into the kingdom of God and have no joy. I fear very much that this cheap hand shaking and card signing, *man made plan,* will give the devil a good chance to mislead many souls. I was in a meeting not long since where hundreds claimed to accept Christ as their personal Savior and I didn't see one who seemed to have any joy. *Joy is hard to hide.* I was in another meeting, when I saw some 15 or 20 shake the preacher's hand and one broke down and wept over her sins, and another one fixed the placket of her dress while she shook the preacher's hand; now could she have been meeting the awful conditions and accept Christ as her personal Savior and at the same time study about her dress? We used to see joyful Christians, but where are they today? We cannot insist too strongly upon the experience of real joy, as an evidence of one's being a child of God.

In this day since decision is being substituted for repentance; resolutions, for salvation; profession of religion for the posession of vital Godliness, leaving the soul void of joy, peace, love or any other of the evidences of the new birth, it is high time that the people were undeceived and made to know that when a poor condemned sinner prays through and gets news from heaven that he has been received into God's family, I firmly believe he will have a joy that he will not want to smother, nor keep from making it known. David in Psalms 66:16 said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." I I believe that when a sinner is born into the Kingdom of God he will have joy and will declare it.

Yours for a joyful religion,

P. T. KLAPP.

Elon College, N. C.

HOME READING.

The earliest years of one's life are of intense and immense importance. The moral influences of one's home go far toward the making of personal character. Of course, they are not the whole thing. Hereditary tendencies have a great bearing on the formation of one's character and life. And yet it must be said that much can be done in one's early home life that will counteract and control one's natural and evil tendencies. Reading is one of the agencies and instrumentalities. The habit of reading good literature is one of the very best things that a youth can have. If the mind be filled with the thoughts and truths which pure reading furnishes, it will go far toward making good character and a useful life. On the other hand, the effects of reading bad literature are exceedingly injurious to one's mind and moral character. From an editorial in "The American Messenger," I take the following words: "The moral character of the literature which enters our homes is a matter of transcendent importance—while good reading ennobles, bad reading degrades and destroys the spiritual life of young and old alike. The human soul cannot feed upon that which is evil in literature and expect that the results will be anything but bad. The periodical press constitutes a very large portion of the reading matter that enters the great majority of homes at the present time. In selecting a paper for the family circle, it is, therefore, desirable to secure the best that can be obtained, for the repeated visits of a periodical contribute one of the most potent moulding influences at work in the home." True indeed. Christian parents should carefully observe what their children read. I urge them to take and read their own church paper. Too

many parents entirely neglect this matter. It is not enough that you have a merely religious paper of some kind, for some kinds are very unsound and unsafe. You may say that you cannot afford to pay two dollars a year for a Christian newspaper. Why, man, that is very cheap. It is worth more than ten times that price to your home.

C. H. WEATHERBE

DEDICATION OF ST. PAUL'S CHURCH.

The dedication of the new church at Wyoming, Del., the St. Paul's Christian Church, of which Rev. R. S. Stephens is the present pastor, took place last Sunday. It was an ideal Summer dedication day. Dr. Stephens introduced as the speakers and officiating clergymen of the day, Dr. O. W. Powers, of Dayton, Ohio, Home Mission secretary of the Christian Church; Rev. Andrew B. Wood, of Baltimore, formerly of Dover and son of Magistrate E. F. Wood, of Dover; and Dr. A. W. Lightbourne, D. D., of Dover.

In fine voice, displaying rare gifts as a preacher and exhorter, Mr. Wood preached the morning sermon upon the text: "This is my Beloved Son, in whom I am well pleased."

The principles of the Christian Church and the broader essentials of the Christian life formed the theme of the afternoon sermon, preached by Dr. Powers. The preacher is a strong man of 50, in love with the people and his work among them, and an earnest speaker.

The dedicatory service followed the afternoon sermon, Dr. Powers dedicating the church and Dr. Lightbourne assisting. During the dedication, the glee club of Dover sang seven selections appropriate to the spirit of the day.

In the evening, Dr. Powers preached the closing sermon of dedication day, from the text: John, 3: 16, "God so loved the world." This sermon was rich in lessons and exhortations.

Dr. Stephens reports that during the day the people gave for their new church $425 in cash and subscriptions, which was better than expected, in these days of vacation and closed churches. The new church is situated on the corner of Mechanic and Walnut streets, Wyoming, a town that is laid out to become an influential Delaware city some day. This is a handsome little church and will seat 200 worshipers. The pastor sends out an appeal to the people of town and country who have no church relations to come and interest themselves in this household of faith for the young and old.—*Delaware State News.*

JESUS OF NAZARETH.

And so we have Him, a Galilean carpenter, not a physician, but the master of all human ills; not a lawyer, but the expounder of the elemental principle of all law; not an author, but the inspirer of the living literature of the world; not a musician, but the soul and inspiration of all song, and all music; not an artist, but the unfailing light of the great masters, old and new; not an architect, but the soul transformer and the character builder of all time; not a statesman, but the state and institution founder of the race, and, more wonderful than all, a man blameless and unscarred by sin or taint of wrong. Before a mind like that, in the presence of such amazing intellectual powers, and a character so faultless and so perfect, I am awed and humbled. Face to face with this lowly born but transcendent and omnicient Jew, I find in Him enough of the marvelous and inexplicable to convince me of itself of His supernaturalness and divinity. And when I contemplate the admitted facts of His wondrous life, His death on the cross at three and thirty, the effects of His brief ministry and the results of His work, so vast, so far-reaching and so abiding, and consider his all-pervasive and omnicient personality, my exultant soul slips its agnostic bands, leaps the shrinking chasm of its doubt, breaks through every hindering quibble, falls at His nail-pierced feet, and in glad recognition cries out its joy, "MY LORD AND SAVIOR JESUS CHRIST!" He was not a man. He is Deity itself, God made manifest.—*Governor Frank Hanly, in Methodist Protestant.*

SOUTHERN FARM PRODUCTS

Will be Exhibited at Fairs in a Number of Northern States This Fall.

Washington, D. C., August 5.—Splendid exhibits of Southern farm products, showing the alluring agricultural opportunities awaiting industrious settlers in the territory along their lines, will be made by the Southern Railway and affiliated companies, (including the Mobile & Ohio, the Georgia, Southern & Florida, the Alabama Great Southern, the Cincinnati, New Orleans, and Texas Pacific, and the Virginia & Southwestern) at three great expositions and thirty-five district and county fairs in the North and Midddle West during the late summer and fall. This is the most extensive campaign of this character ever undertaken for attracting settlers to the Southern States and will place their advantages in the most striking way before thousands of sturdy farmers of just the type that is desired in the South.

Special exhibits will be made at the Canadian National Exhibition at Toronto, August 23 to September 8, the attendance of which touches the million mark, the famous dairy show at Waterloo, Iowa, in November, and the International Live Stock Exposition in Chicago during November and December. Exhibits at district and county fairs in New York, Connecticut, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, and Minnesota, have been arranged in four circuits, running from August 5 to late in October.

The work of preparing these exhibits has been under way since the close of the fair season in 1912. Since the beginning of the new crop season, agents have been at work with the result that from every state on the lines of the Southern System, there have come most representative collections of agricultural products, including grains, grasses, vegetables, and fruit. Large photographs showing farm and other views in the South will also be used. The exhibits will be in charge of agents who are thoroughly familiar with conditions in the South and who will be on hand constantly to give information desired about any locality. Special leaflets and booklets have been prepared and several hundred thousand will be placed in the hands of prospective settlers.

These exhibits are being made entirely at the expense of the Southern Railway and affiliated lines. The territory served by them and the whole Southeast will be given wide advertising which should be productive of much good for the section.

In addition to this series of exhibits at Northern fairs and expositions, the Southern Railway and affiliated lines will make educational exhibits at a large number of fairs throughout the South, detailed announcement of which will be made later.

Some one has defined lean Christians as those people who, being in the church, own Bibles, but do their daily reading in the newspapers.

A LIQUORIZED PRESS.

We wonder how many of our readers have thought seriously of the universal truth of the following article from *The Methodist Protestant,* of Baltimore, and the blighting effect on the thousands, yea the millions of readers into whose homes these papers go daily; and into many of whose homes practically no other reading matter finds its way:

"Is it not strange that the whiskey-ruled press never finds news notes like the following of sufficient interest to print. The following dispatch is from Norfolk, Va.: 'Isle of Wight county, Virginia, having a population of 15,000, claims the record for law and order. No grand jury has been necessary for the consideration of criminal business thus far during the year 1913, and Judge B. D. White, of the circuit court, said to-day the county jail was empty and practically for rent. Civil business alone keeps the court alive.' We will venture to say that if some heartless fabricator of the whiskey ring said something like the following it wouldd be taken by the Associated Press and scattered to the four corners of the globe: 'The Isle of Wight county temperance law is a failure. There are more trials than under the license system and more liquor drank now than ever before.' That it was said by some nobody, whose word would hardly be taken by his own mother, would make no difference. It would be damaging to the cause of temperance, and it would squint an approval of the saloon business and that would be altogether sufficient to justify the publication of the falsehood. And yet the press wants to be considered the purveyor of truth and virtue to the public." —*The Golden Age.*

AN IDEAL COLLEGE.

Visitors to Elon College, N. C., are commonly heard to remark that Nature has done more to make Elon College beautiful than any other College campus in the South. There is a deal of truth in this as one would readily appreciate were he to view the magnificent campus of twenty-five acres covered with its wealth of stalwart oaks and hickories. But to the bounty of Nature have been added many other features that make Elon College not only one of the most beautiful, but also one of the most wholesome educational institutions in the South.

Beautiful winding walks and promenades and ornamental shrubbery help to make the charm of the campus complete. A massive administration building, of model appointment, magnificent dormitories, equipped with steam heat, electric lights, baths and sewerage, two unexcelled gymnasia, and the co-operative boarding facilities for both men and women reducing the cost of living to a minimum, mark the College as one of the best.

Elon College is located to ideal advantage, combining all the advantages of city life, with none of its disadvantages, and parents desiring safety in a College for their sons and daughters, as well as high-class instruction should investigate. A descriptive catalogue may be had from President W. A. Harper, Elon College, N. C. Advt.

We have the same teaching in the word "comfort" itself, whose meaning is oft-times greatly misunderstood. Many persons looking for comfort in sorrow expect that the bitter cup will be taken away, or, at least, that its bitterness will be alleviated. But the word comfort is from a root which means to strengthen. Hence it contains no promise that in any way the burden will be made lighter, or the grief less poignant. God comforts us by giving us strength to endure our trial.—*Ministry of Comfort.*

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON, AUG. 10.

Subject.—"The Passover." Text: Exodus 12:21-31.

Time.—Same as last lesson.
Place.—Egypt.
Persons.—Moses, Aaron, Elders, Israelites, Pharaoh, Egyptians.
Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for us.—Matt. 20:28.
Leading Thought.—Jesus came to help and to save.

The purpose of this lesson is (1) to show how Israel was liberated from Egyptian bondage after the tenth plague; (2) to show the original significance of the Passover feast and how and why it has been observed as a memorial; (3) to show how the Passover lamb was prophetic of the Christ, the Lamb of God that taketh away the sin of the world.

In our study of the plagues, last Sunday, the lesson closed with a brief notice of the tenth. To-day we have a detailed study of that last, awful plague. Our attention is called both to how it affected the Egyptians, and to what it meant to the Israelites.

The word, Passover, means the same in the Hebrew and Greek that it means in English, namely, to pass over in mercy, to allow to escape danger, as the death-angel passed over the houses protected by the blood of the lamb on the door-posts.

The hyssop was a bushy herb, perhaps *any* bushy herb that could be used for sprinkling.

The feast which the Israelites were to eat in connection with the Passover had originally the sensible purpose of fortifying them for the long and difficult journey that was before them. In our communion service one of the thought is the same, though in our case it is spiritual and not material food that we take chiefly.

Thousands in the East have been carried off in a single day by one of the fierce pestilences that rage there. The death of the first-born was a miracle, but it may have moved along the lines of one of these dire visitations.

The first-born would in most cases be grown men, and among them would be a large number of Egyptian taskmasters whose cruelty had caused untold suffering to the patient Hebrews.

The jewels and raiment which the Egyptians gave freely and eagerly to the departing Israelites were not booty, but were only a very small part of their just wages.

LESSON ANNOUNCEMENT.

We have learned to-day how the Hebrews finally got Pharaoh's permission to leave Egypt. Next Sunday's lesson tells what happened when Pharaoh changed his mind and wanted his Hebrew workmen back again. If they had gone straight through the nearest gate in the great Wall and out upon the caravan road, it would not have been hard for Pharaoh's soldiers to bring them back. But instead of going the way that looked easiest, they were guided in another direction into what looked like a trap. Next Sunday's lesson tells how they got out of Egypt and why Pharaoh did not persist in sending his army after them.

It is a noble and great thing to cover the blemishes and to excuse the feelings of a friend; to draw a curtain before his starins; and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the house-top.— *Robert South.*

NOTES ON C. E. TOPIC FOR AUGUST 17.

Subject.—"Lesson From the Forest and Fields." Psalms 104:1-35. **(An Outdoor Meeting if Convenient.)**

Make much of this meeting; make it novel; advertise it well; have a fixed and definite program; all speeches short and on the subject. Sing nature songs. Let the leader and prayer meeting committee face the audience. Have members bring objects to the meeting to talk about. Have some appropriate poem recited. Have mountain scenes some have visited described.

THE WESTERN N. C. CONVENTION.

The Sunday School and Christian Endeavor Convention for Western North Carolina was held with the Randleman Christian church, Friday to Sunday, July 25-27. The hospitality of Randleman and the enthusiasm of the officers made the occasion one well worth while and wholly enjoyable, despite a very small attendance.

Rev. J. F. Morgan, the efficient and untiring president of the convention, was re-elected and C. B. Riddle was chosen secretary to succeed Prof. R. C. Cox.

The Friday afternoon session was called to order by the president and was given over to enrollment of delegates, report of executive and entertainment committees, election of officers and appointment of committees.

Friday evening the address of welcome was made by the pastor, with responses by Messrs. E. W. Brown and Hiram Freeman. Rev. A. B. Kendall delivered the annual address, which was generally conceded to be the feature of the convention.

Saturday morning the committee on Sunday school made its report. Addresses were made by Mr. Kendall on the Home Department and H. S. Smith on "The Value of a Vision." These talks were followed by a round table on Sunday school work. It developed in this discussion that several schools in the conference are not using our denomination's literature. Efforts will be made to correct this and we trust they will succeed.

Saturday afternoon the Organized Class was the topic for discussion. A paper on "The Value of the Organized Class" was read by Miss Annie Williams, and Charles A. Hines, editorial and field secretary of the General Convention, talked on "The Organized Class at Work." The report of the Teacher Training committee was submitted and adopted.

The convention closed Saturday evening with the discussion of the Christian Endeavor report and the consideration of miscellaneous business. Mr. C. B. Riddle made an interesting address on "The Challenge to our Young People."

NEWS AND VIEWS OF THE WORK.

The First Christian Sunday school, Greensboro, has an architect at work upon plans for a new $10,000 Sunday school building, which it is proposed to erect within the next two years. The movement for it was started by the Philathea class.

Since the Charlotte convention, 125 new Baraca and Philathea classes have been organized in North Carolina. The Christian denomination has two or three of these, but should nave more.

The current number of the *Baraca-Philathea Herald* has a fine cut of the New Providence class, of Graham, of which Miss Annie Williams is teacher. The class has 20 members, has pledged $10 to the state work and takes 20 copies of the Herald. We wonder how many copies of THE CHRISTIAN SUN its members take. The officers are: President, A. H. Bean; Secretary, J. A. Bayliff; Treasurer, Richard Whitfield. The class had two delegates at Randleman convention.

The following from the *Baraca-Philathea Herald* tells what one class in Brother Cox's church at Durham is doing:

The Junior Philatheas have 52 members and have set as their goal 100. They organized six months ago with 8 members. How many Junior classes have made a record like this? The secret we have found in a letter from the class president. She says: "We are all busy. We haven't forgotten our motto. We have **class meetings every month.** Recently we had forty present at my home and at the last meeting we gave a penny party, with a nice program." Nearly 200 were present at this social, the principal address being delivered by Mr. E. J. Schantz, which was enjoyed to the fullest extent. He was presented with a large bunch of carnations from the class. Following the program the Juniors served delightful refreshments to the interested audience. They take 30 copies of The Herald. Mr. C. C. Mulhalland is teacher, and Miss Minnie Carden, president.

WHO WANTS TO HAVE A PART?

The Winchester Christian Church will be dedicated August the 17th. To date $6,600 has been paid on the church and that much more will have to be secured before the dedication. Much interest has been manifested in our work here, by the brethren and sisters in all parts of our Zion. We are under deep obligations to the brotherhood for the many substantial evidences of interest. Perhaps there are others who would like to have a part in this good work. If so you may make your contribution or subscription now and it will be announced on the day of dedication and counted as a part of that day's contributions. Distance and other circumstances are such that you cannot all attend, but you can have a part in the work of the day. We need your help. Our little band has struggled nobly and faithfully to make the work a success and the Lord has blessed our efforts. Let me repeat a few facts which I gave in last week's letter: Winchester Christian church was organized Octber the 15th, 1911, with 17 charter members. The present membership is 52. The Sunday school enrollment is over 200 with an average attendance this year of over 100. More than 100 families are represented in the various organizations of the church.

The Virginia Valley Central Conference is the connecting link between the Christian Church in the South and in the North and West. The Winchester church, located in a city of 8,000 inhabitants, is the only city church in the conference. The whole denomination should be interested in these links that tie the different sections of our work together. We want the following for the dedication:

1. Cash contributions.
2. Subscriptions to be paid by October 15th.
3. Subscriptions to run five years with annual payments due October 15th of each year.

We shall appreciate anything that you may do for us, whether the amount is large or small. *We want you to have a part.* Send all contributions and subscriptions so they will reach me not later than the 16th of August.

W. T. WALTERS,
Winchester, Va.

"We often hate for one little reason when there are a thousand why we should love."

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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WOMAN'S MISSIONARY WORK IN THE EASTERN VIRGINIA CONFERENCE.

Again, as last year, through the kindness of the program committee, the Woman's Missionary Board of the Eastern Virginia Conference, were given a place on the program of the Sunday School Convention for a Missionary Conference. This was conducted in the Christian church while the men held a similar meeting in the Baptist church at the same hour. Dr. I. W. Johnson gave an address on "Our Neglected Opportunity," in which he showed that the work must be supported and upheld by the prayers of the church. Miss Margaret Brickhouse gave an interesting account of the Santa Isabel work, reading greetings from the pastor, Juan Rowero, and several of the members. This field is the special of the young people. Mrs. W. H. Dick read a report of the work done by the societies for the three quarters of the present Conference year. Mrs. Denison gave an instructive talk on "Our Sunday School Work in Japan," reading extracts from letters from some of our Missionaries.

At the close of the Conference, the Woman's Board had a hurried meeting and attended to some important business, appointing Miss Mamie Holland Superintendent of Young People's Work of the Conference, and Mrs. J. W. Harrell Superintendent of Literature and Mite Boxes. Both of these women are greatly interested in the work and we can look for something doing along their lines of work.

MRS. C. H. ROWLAND.

TREASURER'S QUARTERLY REPORT.

Of the Woman's Home and Foreign Mission Board of the S. C. C.

The following is the quarterly report of the Treasurer of the Woman's Home and Foreign Mission Board of the Southern Christian Convention:

1913. Receipts.	
May 27 Cash on hand	$263.83
May 29 To Cash W. N. C. Conf.	16.70
May 29 To Cash E. N. C. Conf.	40.64
June 30 To Cash N. C. & Va. Conf.	10.00
July 18 To Cash E. Va. Conf.	115.00
July 22 To Cash W. N. C. Conf.	25.00
July 23 To Cash Va. Valley Central Conf.	2.45
July 26 To Cash E. Va. Conf.	31.33
Total Receipts	$504.95

Disbursements.

May 29 By Check Jno. A. Mills (Foreign Missions)	$ 66.81
May 29 By Check Jno. A. Mills (Home Missions)	196.81
June 9 By Check Miss Bettie Stephenson (Expenses to B. Meeting)	13.65
June 24 By Check Mrs. W. T. Walters (Expenses to B. Meeting)	19.50
July 1 By Check S. C. Pub. Co. (Programs)	2.50
August 1 By Check Jno. A. Mills (Christian Orphanage)	3.08
August 1 By Check Jno. A. Mills (Santa Isabel Field)	19.90
August 1. By Check Jno. A. Mills (Japanese Bible Woman)	25.00
July 1 By Check Jno. A. Mills (Mrs. Watanabe's Salary)	28.85
August 1 By Check Jno. A. Mills (Foreign Missions)	64.43
August 1 By Check Jno. A. Mills (Home Missions)	64.42
Total Disbursements	$504.95

MRS. W. T. WALTERS, *Treas.*,
W. H. & F. M. Board of S. C. C.
Winchester, Va., August 1, 1913.

FROM THE FIELD.

Our protracted services at Union closed August 31st. Rev. A. B. Kendall did all the preaching and did it with power. The congregation was good all the way through, notwithstanding the weather was very warm. Much interest was manifested from the beginning. The church was greatly revived and twelve accessions to the church. Our hearts rejoice in the great work done. Bro. Kendall and his wife won their way into the hearts of our people by their earnest work in the meeting. We expect to protract at Long's Chapel from the first Sunday in August and at Bethlehem from the third Sunday in August.

J. W. HOLT.

High ideals are to be used as guiding stars, not as stumbling blocks in our pathway. That is what a man always does when he knows so well what ought to be done that he is not willing to attempt anything. Every man owes it to God, and to all other men to use his little knowledge as truly as a genius is bound to use his genius.

Figures are published showing the gains in Young Men's Christian Association work in North America during the past decade. During the period the number of Associations has increased from 1,575 to 2,195; membership from 323,224 to 556,101; buildings from 414 to 756; value of property from $28,500,000 to $81,000,000; students in Bible classes from 31,385 to 103,600. The Y. M. C. A. of North America is now carrying on work in eighteen foreign countries, employing 127 foreign secretaries.—*Biblical Recorder.*

When certain States of Christian (?) America are banishing the Bible from the public schools, it is interesting to learn that the government of Egypt, through its Minister of Education, recently ordered 460 Bibles, 400 New Testaments, twenty reference Bibles, and twenty copies of the Concordance for their schools. It is stated that this is the first time the Bible has been introduced into the government schools of Egypt.—*Biblical Recorder.*

GEMS FROM THE POETS.

"Isn't it wonderful when you think
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is a grass blade small,
Crushed by the feet that pass;
But all the dwarfs and giants tall,
Working till doomsday shadows fall,
Can't make a blade of grass."

Gleaners of Christ, in your lonely toil,
When weary, and fain to yield,
Take comfort here, though the work is great,
"Ye toil in your Father's field."

And the Father's house lies over the hill,
Where the sun of life goes down;
There shall be rest, and the Father's smile
Forever your work shall crown.

—Selected.

CHURCH NEWS.

(Continued from Page 4.)

The three leading thoughts emphasized were: (1) Faith in God; (2) Loving God whom we have not seen; (3) The End of Faith in God.

God has, for the centuries, been demonstrating and manifesting Himself to the world through (a) nature, (b) the endowment of man and (c) the church of Christ.

The most powerful forces with which we have to do are the unseen. Faith passes through the valley of the shadow of death, then lost in sight; hope ends in fruition in heaven, and love continues through eternity. Powerful factors, these, and yet each invisible.

The address, "The Kingdom and the Child," by Rev. J. W. Bailey (Baptist), of Raleigh, was worth while. In his preliminary remarks he alluded to the large number of young men present and the finely gowned ladies, of the splendid audience of the day.

The child, said he, God has hedged about as He has none else. To harm the child, means to overpower the parents, to break up the home, to arouse the community and move the heart of God. The hope of the Kingdom is the child. Christ plead for them to come to Him, for He knew there was very little hope for the man who has spent his days in sin, and followed the ways of the world.

The last speaker, Bro. R. N. Simms (Baptist), of Raleigh, spoke to the C. E., Baraca and Philathea movements. He said the idea running through these societies is " A Plan." He was much impressed in his preparation for the day, by studying the Christian Endeavor plan for work.

The Christian Endeavor Society presented a Bible to their teacher, Mr. Nat Stephenson and the Philathea to their's, Mrs. Geo. M. McCullers. Hon. R. N. Simms presented these Bibles.

Brother Geo. M. McCullers is the man who planned the work of the day. He secured the speakers and looked after the music.

Mrs. Numa Turner presided at the organ.

I never heard better music. It was such as appealed to the soul, and therefore did good. Brother McCullers had some invited friends who were fine singers and aided much in the music of the day.

May the richest of blessings attend all these good people.

My protracted meeting at Wentworth includes the second Sunday in August, with Rev. P. H. Flemming, D. D., aiding.

J. W. PATTON.

AUSTIN CRAIG ON WATER BAPTISM.

From "Life and Letters of Austin Craig," page 126.

"I do not occupy much of my time in preaching about baptism; nor do I wish to write about it. God sent me not to baptize, but to preach the Gospel. I tell people to study the Scriptures prayerfully, and when they become convinced that it is their duty to become immersed in the name of Jesus, to submit readily and heartily. For my own part, I wish to leave the word of the beginning to Christ and go on unto perfection, not laying again the foundation of repentance from dead works, and to faith toward God, of the doctrine of baptism and of the laying on of hands, etc., etc. I think Christian peoples have been throwing water at each other on the shores of Jordan quite long enough. Let us now go up, and possess the spiritual Canaan. There are things more important, certainly, than the mode of baptism.

"THE LORD SHALL HAVE THEM IN DERISION."

An occurrence of this week in Tacoma ought to interest Christian people everywhere, for it is an almost startling instance of what, in the mid-Victorian age, would have been called an act of Providence. Tacoma has an annual festival, of six days' duration. This year the festa committee scheduled auto races for Sabbath. The Ministerial Alliance and the churches protested. The festa committee told them to raise $12,500 for them and they would postpone to Monday. Some ministers raised a third of that and it was scorned, the committee refusing them a second audience. The *Ledger* hooted in big headlines at "the church crowd" for trying to deprive the people of their amusements. Rev. Robert Lamont Hay, pastor of the First Tacoma, preached to a full house on keeping the Sabbath day holy, and made a ringing denunciation of the committee's insult to the churches, and their lack of what Lincoln called "a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will." Union meetings were held at the hour set for the races. Now observe: The rains descended on Sabbath morning. The races were postponed from 2:00 until 4:30, but the tracks were so slippery that it was re-postponed to Monday. Many demands from out-of-town ticket-holders were made for the return of their money. It was a fiasco, a bitter disappointment and a loss. Is it old-fashioned to see God's handwriting in this? The church people were sad, they were almost submerged by the powers of evil; they did all they could to prevent the desecration, then God took it into His own hands. Blessed be His holy name.—*United Presbyterian.*

A soldier crossing the barrack square with a pail met a sergeant, who noticed that Pat was wearing a very disreputable pair of trousers. Intending to report him for unsoldierly appearance, he stopped him and asked:

"Where are you going?"

"To get some water, sor," answered Pat.

"What, in those trousers?"

"No, sor, in the pail."—*Ex.*

A CROW STORY.

People who don't know the crow may find difficulty in believing the following anecdote, though Anglo-Indians will accept it without hesitation.

A dog of my acquaintance, a fox terrier of long Eastern experience, was one morning eating a chicken bone on the veranda, when two crows happened to pass, and, observing the dog and his bone, wheeled down and lit on the veranda railing, when they set to work croaking to induce him to drop his breakfast. Under ordinary circumstances an English dog will fly at a crow the minute he appears; but on this occasion Jack simply looked up, growled, and continued gnawing. The crows ceased croaking and consulted together for a moment, then one of the pair dropped onto the veranda a few yards behind the dog and croaked at him again, once more obtaining no answer but a growl. After strolling casually round the veranda for a minute, to let Jack settle down, the bird hopped up silently and swiftly and gave the dog's tail a cruel nip. That was too much. With a howl of pain Jack turned upon his tormentor, and crow No. 2, who had been patiently awaiting this opportunity, swooped down upon the bone and carried it off.

You never saw a dog wear a look of such abject humiliation as Jack wore when he recognized how he had been fooled.—*Illustrated Weekly.*

KIPLING'S QUEER CONDUCT.

At a tea the other day, a woman heard the following remark made about her favorite author. She turned to listen, amazed by the eccentricities of conduct narrated.

"Yes you know," the hostess was saying; "Kipling came in and behaved so strangely! At luncheon he suddenly sprang up and wouldn't let the waitress come near the table. Every time that she tried to come near he would jump at her.

"He made a dive for the cake which was on the lower shelf of the sideboard, and took it into the parlor to eat it. He got the crumbs all over the sofa and the beautiful rug.

"When he had finished his cake he simply sat and glared at us."

The visitor finally could not control herself, and asked: "Excuse me, but are you speaking of Mr. Rudyard Kipling?"

"Mr. Rudyard Kipling?" echoed the hostess. "Oh, no; Kipling is our dog!"—*New York Sun.*

ELIZABETH KNEW.

Uncle Jack, who was visiting them for the Christmas holidays from the West, says the Christian World, wished to talk to Elizabeth's father at his office. He could not find the telephone directory and thus appealed to 3-year old Elizabeth for information regarding the telephone number:

"Elizabeth, what does mother ask for when she talks to daddy at his office?"

Elizabeth was wise for her days.

"Money," she lisped.

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start.—*Phillips Brooks.*

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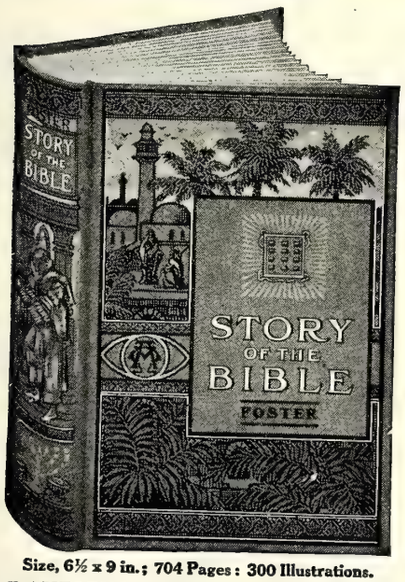

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NEWPORT NEWS LETTER.

We have recently received two members into our church, husband and wife, on confession of faith, and baptized four by immersion. Our services have been holding up well for these hot Summer days. Last Sunday night we had 120 at our preaching service, and at the prayer meetings last night, the hottest of the season, we had 37 present.

The church voted to give the pastor a vacation, to attend the Christian Workers' Conference, Northfield, Mass. The pastor is now on his way to said Conference, and in the contemplation of a pleasant and profitable trip.

We are hoping to be able to take up the work with renewed energy, on our return, and to share with out people something of the benefits derived from the Conference.

Sincerely, W. D. HARWARD.

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since.—*Hilton Jones.*

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It was my privilege to be with the good people of Monticello church last Sunday, their pastor, Rev. J. V. Knight, being away on vacation.

We are having fine showers of rain and the prospects for a good crop are encouraging. Our vegetables are fine except tomatoes and cucumbers. The tomatoes, with which we had expected to fill so many of our empty cans, are decaying before they ripen. That is a very keen disappointment, for it is a very useful article with us. The cucumber vines are dying; so we can't have many pickles.

We are favored with a very fine box, by the Missionary society and Young Ladies' Classes of the Third Church, Norfolk. It contained 17 sheets, 1 pair pillow cases, 55½ yards sheeting and quite a lot of clothing. We call that doing things right. Thank you very much. We have not had a box in a long time that did us so much good as this one. The Lord will always direct you in the right way. Don't you feel that He would have you do something of this kind? As some of our beds are narrow, we can use sheets about sixty-four inches wide.

Another bundle, by parcels post from Mrs. W. W. Staley, comes in as I make out this report. This package contains 18 yards ginghams, 2 dozen buttons, 2 spools thread and 1 dozen handkerchiefs. Thank you.

Mary Webster and Iola Jacobs have returned from their vacation trips and report a good time. All the children are anxious to hear the news of those who come home from their vacation.

Rev. W. F. Wells, of Columbus, Ga., paid us a very pleasant visit this week.

I am receiving quite a number of requests for Mite Boxes and trust those who get them may find it a real pleasure to use them, and that they may be encouraged by the older people in the work.

E. M. CARTER, Supt.

Holland Va., July 22, 1913.

Dear Uncle Emory:

I send ten cents. Please send me a Mite Box and I will try to save some pennies in it for the Orphanage.

We have some little chickens growing for our Christmas money for the Orphanage. We had a hard rain last Saturday night and some of our chickens were drowned, but mama is going to give us some more.

Best wishes to the boys and girls.

HARVEY L. VINCENT.

I am very glad to enroll your name; and, to send the Mite Box. And you have some chickens—orphanage chickens. That is fine! I hope you will have good luck with them.

Holland Va., July 22, 1913.

Dear Uncle Emory:

I send ten cents. Please send me a Mite Box. We have had a pleasant vacation; but isn't it flying away fast? Last week mama took us to Ocean View and we had a fine time. We were sorry when it got time to go home. We are going to lose our preacher and we are sorry. You know Dr. Newman is going to Defiance, Ohio, so he won't preach for us but one more time.

ELIZABETH VISCENT.

Yes, time flies when we are out of school, but I hope you will be ready for school and do good work. I know Bro. Newman; am sorry he is going to leave the South. Hope you will have good luck with the Mite Box.

A GENTLEMAN'S AGREEMENT.

A well-known Kansas banker told a story the other day about the statute of limitations. There is a smile in it, plus some good philosophy.

One day an old Southerner walked into this banker's office. The Southerner was a typical gentleman of the old school—suave, courteous to the point of punctiliousness, and honorable to a degree of martyrdom.

"What can I do for you?" asked the banker.

"Well," replied the Southerner, "about thirty-five years ago I loaned a man down South some money—not a very big sum. I told him that whenever I should need it I would let him know, and he could pay me the money. I need some money now, so I shall let him know and I would like to have you transact the business for me."

"My good friend," replied the banker, "you have no claim on that money. You can't hold that man to that loan. You say it has been thirty-five years since you loaned it to him. The statute of limitations has run against that loan years and years ago."

"Sir," replied the Southerner, "the man to whom I loaned that money is a gentleman. That statute of limitations never runs against a gentleman."

So the banker sent for the money. And within a reasonable time thereafter the money came. There was a courtly gentleman at the other end of the transaction also.—*Kansas City Journal.*

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start.—*Phillips Brooks.*

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—*S. Bonaventzura.*

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A SERMON THAT WAS A LIFE LINE.

One Sunday evening, in his own church, Dr. Hall was delivering a written sermon on temptation, and suddenly felt that his address was unlike his usual style, and too argumentative for many of the people. He suddenly paused, looked away from his manuscript, and, appealing with a loud voice to the more distant of his audience, said: "Perhaps among those pressing in at the door there may be some one so miserable as to think of throwing himself over yonder bridge, saying, perhaps, 'It's too late to tell me not to enter into temptation. I have done it; I am in it. There's no hope for me.' Stop! Stop! There is hope. Christ died for thee. He will pardon, He will save, even thee!" A few weeks afterward one of the members of his church told him that he had called to see a woman who had made up her mind to throw herself over Blackfriars Bridge, one Sunday evening, but she thought it was too light and a policeman might stop her; so in order to wait for the darkness she went into the church and stood in the crowd inside the door. Standing there it seemed to her that Dr. Hall had called to her directly to stop, and come to Christ, and she went back to her home to pray, and became a true and happy Christian.—*Louis Albert Banks.*

THE "CONSCIENCE FUND" WHICH HAS BEEN POURING IN.

The "Conscience Fund" which has been pouring into Uncle Sam's pocket for nearly a hundred years shows a decrease this year. It amounts to a little more than $2,-800, which is the lowest aggregate for any year since 1901. The total amount received by the government as conscience contributions through a century is upward of $434,000. The fund is said to have been established during President Madison's administration when the initial contribution of five dollars was received. The largest sum reaching Washington in one year was nearly $36,000, in 1902. The greatest individual contribution was something over $18,000, which was made to the collector of customs in New York over ten years ago by an unknown person. The decline in the conscience fund may indicate either of two things: that the consciences of men who rob the government are less sharp than formerly, or that fewer persons are guilty of stealing from Uncle Sam than was once the case.—*N. Y. Advocate.*

ALEXANDER H. STEPHENS AS A LAWYER.

In his own profession of the law, Alexander H. Stephens' fine intellectual sincerity stands out fully, and well proves that success requires neither dishonesty nor shuffling. "What business do you follow, Alex?" said his uncle to him in the early days. "I am a lawyer." After an ominous silence the uncle spoke again. "Alex, don't you have to tell lies?" Alex did not have to tell lies. Hear what he says, reviewing his career in old age: "No advocate should ever assert as matter of fact in his client's case what he knows is not such; any code of morals justifying him in this does not deserve the name." And again, more personally, "My rule from the time I was admitted to the bar was: first, to investigate a case submitted to me, to inquire into the facts and the law applicable to it; then, if I did not believe the party entitled to success before the court, I told him so, and declined to appear."—*Gamaliel Bradford, Jr., in The Atlantic.*

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Courage isn't lack of fear; it is standing your ground in spite of fear.—*Henry Churchill King.*

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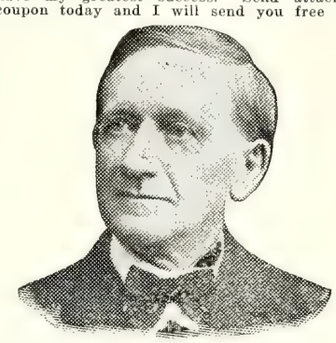

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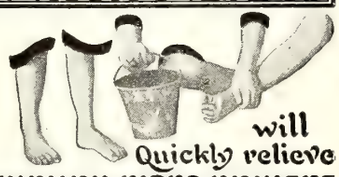

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TINY'S ALARM CLOCK.

Tiny looked up from her slate as her big brother Kent came in one day with an odd-shaped paper bundle in his hands. Tiny ran to meet him.

"O Kent! what is it?" she asked, curiously. "Anything for me?"

"No," said Kent. "Such a wide awake as you are doesn't need aids to early rising," and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks now, Kent. What made you bring another?"

Kent began winding the clock. "You just listen," he said.

Whir-r-r! Rattle, rattle, rattle! Whir-r-r! What a way for a clock to strike!

"It's an alarm-clock," explained Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and wake us. You know I have to leave home before daylight sometimes"—for Kent was a railroad engineer.

"How very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without any one touching it! Oh I wish I had one!"

"There is another funny thing about it," went on Kent. "If people don't mind the alarm when it strikes, but think they will sleep a little longer, they grow less liable to be waked by it, and soon it doesn't make any impression at all."

Tiny considered. "I wish I could have one all my own," she said again. "It must be such fun to hear it go off."

"You have one," said Kent, gravely.

"I? An alarm-clock?"

Kent nodded.

"Where?"

"Right in there," said Kent, with his hand over Tiny's heart.

"Well, I don't believe it ever went off," laughed Tiny.

"Yes, I'm sure it has. Wait till you feel like doing something wrong. That little clock will say: 'Whir! Tiny, don't.' You see if it doesn't."

Tiny laughed and went back to her examples. Soon a call came from the kitchen: "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out, cheerily, "Yes, mamma," and danced out of the room, looking back to say: "It went off then, Kent, good and loud."

Kent nodded and smiled. "I thought it would," he said.

And all of you little folks with alarm-clocks must be sure to answer the first call, or they will ring in vain, and you will turn out to be good-for-nothing men and women.—*Selected.*

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PROFANITY IN MAGAZINES.

Most of us have noticed the frequent occurrence, in recent years, of profanity in publications supposedly high class and which would therefore be expected to be free from such seriously objectionable matter, and the practice is apparently rapidly increasing.

Is it not high time that a halt was called on this practice, so degrading to all, and especially to youthful readers? If the matter was taken up by ministers' associations, Y. M. C. A.'s, Christian Endeavorers, and other young people's societies, and also men's church organizations, etc., it would not take long to lead publishers to realize that it would be to their interest to leave offensive language out of their publications.

The only excuse that I have ever heard given for its insertion is that it is "realistic." This is lamentably true, but far from sufficient reason for its use. There are many expressions which, if printed would give an article a "realistic" tone, but which would not be tolerated for a moment even by these regardless publishers.

Why should they make an exception of profanity? And why will their readers tolerate it?

If those who do not approve of such language will drop a line to the publishers of any periodical or other publication in which it appears, asking that such language be discontinued, it will probably have a great influence in checking the repulsive evil; and if such mild measures fail to accomplish this result, a few names withdrawn from the subscription lists of such periodicals would be pretty certain to lead even unprincipled publishers to realize that it is more important to make their productions fit to read then it is to make them disgustingly "realistic."—*The Continent.*

OUGHT TO KNOW ONE.

A man evidently from the rural districts, stepped up to the ticket seller in the 42nd street subway station and asked:

"Been in town long?"

"Quite a while," replied the ticket seller.

"Know a man named O'Connell?"

"Say," said the ticket seller, impatiently, "there are 5,000,000 people in this city. Do you expect me to know everybody here?"

"No," replied the ruralist, "but I thought you might have seen enough to know one."—*New York Telegraph.*

A young woman entered a sporting-goods store one morning, and the polite clerk went forward to meet her.

"I want," she said, "to see some golf clubs."

"Certainly," replied the clerk. "About how many do you want?"

"Well, really," she responded slowly, "I scarcely know. You see, I am just learning to play golf, and I do not know much about it as yet. Why, I don't even know which end of the caddie to use."—*Lippincott's.*

"We always weaken whatever we exaggerate."

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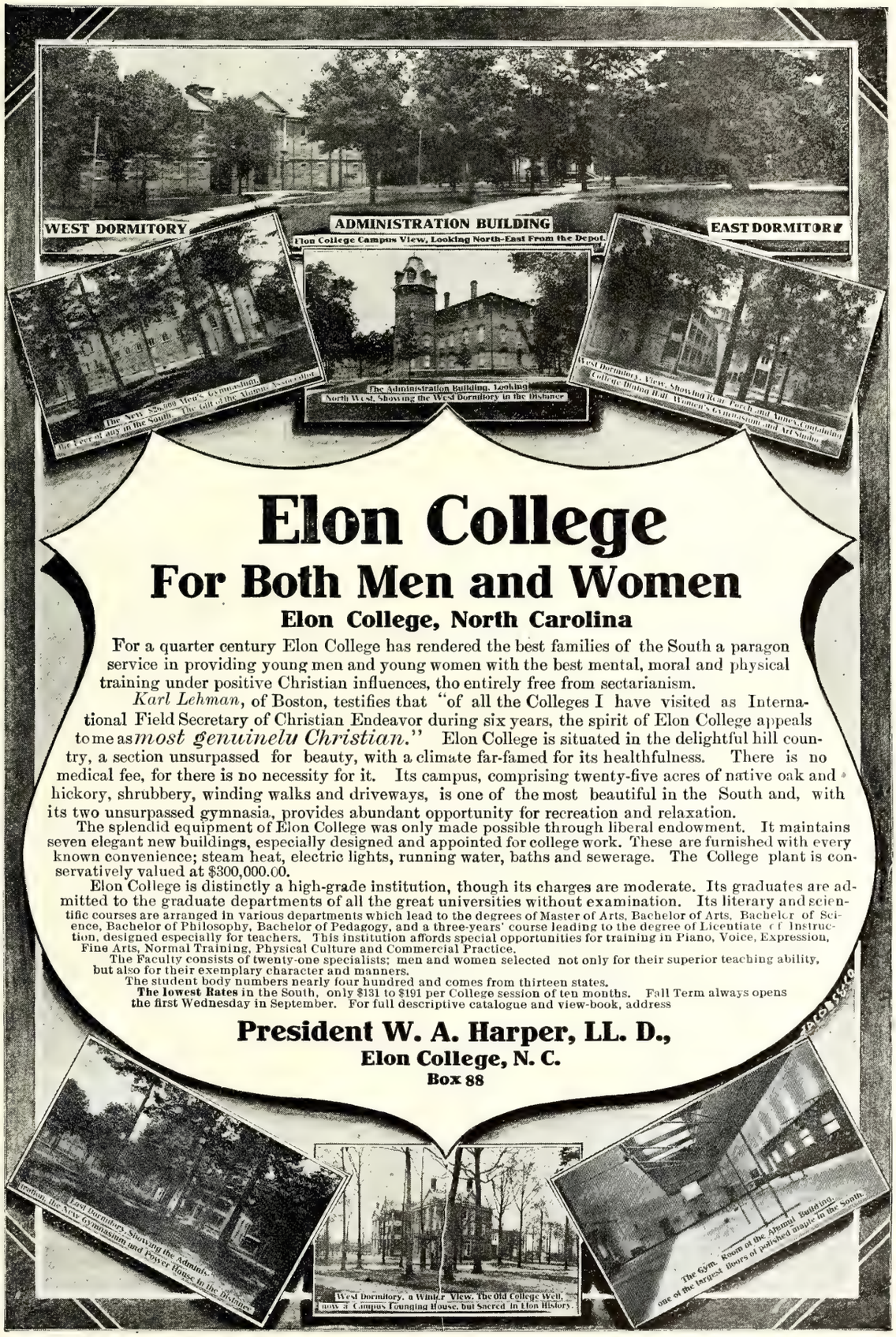

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SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

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"The surest way of making the world better is to begin with ourselves. Until we have fought our own sins, and combated the deceitfulness of our own hearts, we cannot be warriors for the right."

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MARRIAGES

On Sunday, July 27, 1913, Mr. Frank H. Turner and Miss Leavaner V. Laine, and Mr. Ernest L. Morris and Miss Annie D. Laine were united in marriage at Barrett's church in Southampton County, Va. May their lives be long, happy and useful and very rich blessings attend them in their journey through life.

R. H. PEEL.

DEATHS

Kernodle.

Near Altamahaw, N. C., July 25th, 1913, in the 54th year of her age, Mrs. Georgia Ann Kernodle, wife of Andrew B. Kernodle. She leaves a husband, eleven children and one sister. She had been a member of Union Christian church since early life. Her funeral and burial took place at Bethlehem, conducted by the writer. Truly a good woman has been called up higher. May God comfort the bereaved family.

J. W. HOLT.

Kernodle.

James Monroe, son of R. A. C. and Mary A. Kernodle, died August 2, 1913, aged 23 years. For more than twelve years he had been greatly afflicted and doubtless suffered much which he bore with great fortitude.

About four years ago he confessed Christ and lived in hope of life eternal. The funeral servcies were conducted from the home and the interment was in the cemetery at Elon College. May the healer of broken hearts comfort the bereaved.

P. H. FLEMING.

THANKS!

For the many kindnesses shown us in the sickness and recent death of my dear husband I am exceedingly grateful and take this means of giving public expression to the same. It would have been impossible to bear the burden this great affliction brought but for the tender sympathy and generous helpfulness of the good people of Elon College. And these evidences of Christian, sympathetic fellowship in my sad affliction and bereavement will ever be cherished as oases in life's memory. Mr. Herndon's parents also join me in these expressions of deep gratitude.

MRS. CARL H. HERNDON.

McPherson.

Dr. John W. McPherson was born March the 12th, 1870, and passed into the silence of death, July 23, 1913, aged 43 years, 4 months and 16 days.

He graduated from the Baltimore Medical College in 1889 and was a successful physician with a large and growing practice. In early life he united with Pleasant Hill Christian Church, but later transferred his membership to the Haw River Church. The funeral services were conducted from the parental home and the interment in Pleasant Hill Cemetery. The attendance was large and the floral tributes were beautiful. His many friends mourn his death and sympathize deeply with the bereaved.

P. H. FLEMING.

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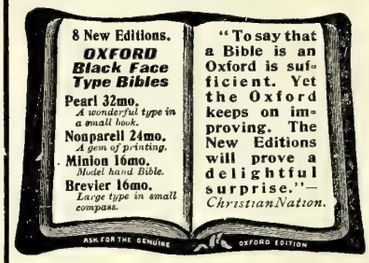

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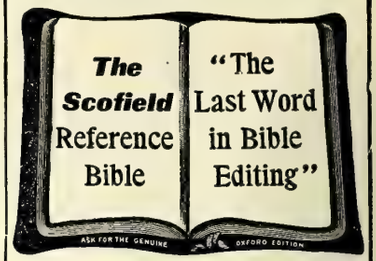

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., AUGUST 13, 1913 NO. 33

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

In The Wrong.

Being in the wrong is bad enough; but never as bad as being nnwilling to confess that one has been in the wrong. It is not an acknowledgement of weakness, but of wisdom, to admit, when found to be true, that one was in the wrong. Pope phrased it after this fashion, "A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday." And James 5:6 says, "Confess your faults." The greatest fault some people have is that they will not acknowledge their faults.

The Great Need.

There are thousands in our country who have heard the gospel over and over and have wilfully rejected it. If we pity these, what shall we say of the one billion pagans who have never heard and therefore are in total ignorance, of Jesus Christ? "Two infants out of every three in the whole world look up into faces of mothers who can tell them no word about the world's Savior," says Prof. Trull. And these mothers, living nearly two thousand years after Christ's time, have never heard of the Man of Galilee and of His power to save. The world's greatest need is that of carrying the gospel to those who know it not, and have never had a chance.

A Curious Dollar.

An owner chanced to examine a dollar bill the other day and it turned out to be an interesting piece of money. Its antiquity did not make it so; but on it was written "The last dollar of an ill-spent fortune." Possibly some fellow who had inherited a fortune, and had run through with it in prodigal manner, labeled his last bill. But suppose every one who parts with the last dollar of an ill-spent fortune should label that dollar! Every day, some fellow learns all too late that he has spent his fortunes in a prodigal manner. The one who "wasted his substance with riotous living" (Luke 15:13) has a great deal of company, and many followers, in our nervous, restless and uncertain time.

A Temperance Country.

Even if the National Anti-Saloon League and other temperance organizations of America succeeded in out-lawing and closing up every saloon in the United States by 1920, ours will then not be the most temperate nation by any means. *The Washington Post* is authority for the statement that the movement now on in Sweden to absolutely prohibit the production, sale, and importation of alcoholic liquors, including beer, is likely to be crowned with success, as the prohibition party in that country is by all odds the strongst of all its political organizations. The national legislature of Sweden will allow no liquid refreshments of an alcoholic nature in the parliamentary restaurant and buffet. Sweden is giving us a long lead in the matter of temperance.

An Unrevoked Command.

There is a command which has not been carried out, neither has it been revoked. Hear it sounding down the centuries: "Go ye into all the world and preach the gospel to the whole creation." He wrote correctly who said, "Missions are not a question, therefore, of individual *inclination,* but of universal Christian *obligation;* not a mere matter of *choice,* but of plain obedience; not a matter for *discussion,* but for *propagation."* The Christian world has not done its duty, and has, therefore, not received its highest blessings and benefits, because it has not carried out this command of our Savior. When individual Christians shall catch the full meaning of this, a new day will dawn for the Church of the Lord Jesus.

Fowls of The Air.

Our Savior considered them. By His creative act they were given the freedom of the universe in which to build their nests and rear their young. It was well enough. A French scientist said long ago, "If the birds did not breakfast, man would not dine." And scintists are now agreed that if birds did not destroy, by eating, the various worms and insects that inhabit and infest the earth, man could not live on this planet. The plagues of frogs and lice that tormented Pharaoh would be nothing in comparison with the plague of worms and insects that would cover the face of the earth in a few days, were the birds suddenly to die. Besides being beautiful to the eye and sweet to the ear, the bird is one of generous Nature's most benevolent gifts to man. Wicked indeed is the hand of man (and the head of woman) that is raised for wanton destruction against "the fowls of the air."

Woman's Dress.

Mrs. Thomas R. Marshall, wife of the Vice-President of the United States declares that "Slashed skirts, with the silhouette gown and other freaks of modern fashion, are the worst enemies of the newly made voters of Illinois, and the cabaret and the turkey trot are more in need of reform than Chicago's First Ward." Which is another way of saying that her sex needs something more potent than the ballot: to wit, The power to resist the evil and degrading tendencies of the ball room, and the ability to resist the foolish fashions initiated by the lewed women of Paris. We are wondering how far this style of abolishing dress will go before there is a revulsion of sentiment. We heard an intelligent gentleman of Greensboro say recently that if the men of his town were to come down street as thinly and indiscreetly clad as many of the "best ladies" of the town they would be arrested.

The Decay of Religion.

The nations of antiquity proved themselves competent and capable as long as their faith was strong and their religion sound. There is nothing that weakens a nation and destroys its powers of self preservation and vital integrity like skepticism, irreverence, infidelity. Our colleges and universities which do so murh to mould the character and shape the destiny of our young manhood and womanhood do well, therefore, to bear this in mind and lay emphasis upon it, and above all things else strive to be moral and religious. We note this sane fact and noble sentiment stated by the Trustees of Trinity College, Durham:

> We hold as fundamenttal truth that a sound religious faith is the basis of true government, of moral character and of a progressive civilization. Acting upon this assurance, we are exceedingly careful that this college shall hold in their integrity all the cardinal truths of the Christian religion, and devoutly endeavor to make them clear to the minds of young students, knowing that the decay of religious faith and the decline of religious zeal must weaken a civilization at every vital point. Our nation does not need less, but more of sound religious belief and life. So, without lending any aid to sectarian strifes or party conflicts, we shall at all times insist that Trinity College avow its unyielding faith in the Christian religion, its reverence for the Christian Church in all its branches, and its belief in the Holy Scriptures as the volume of divine revelation.

The Extraordinary Man.

It is doubtful if any theory, thought, or principle has made so many ordinary, and commonplace men, as that which made men think they were extraordinary. Almost every young man assumes that his father is ordinary in capacity and financial ability; that he himself is extraordinary and so will not have to pursue the sober, well-trodden paths his father has trod in order to achieve. This principle is particularly fatal in education. The young man assumes that he is a genius, and so, like some genius of his acquaintance, will not need to get an education in order to attain. Here is some sound advice from The New York *Christian Advocate:*

> Do not assume that you are a genius and therefore independent of the laws which are operative in respect to the average human being. The uneducated individuals who have achieved astonishing successes, or more properly those self-educated persons who by dint of severe application have raised themselves to eminence without the advantage of collegiate training, would have lost none of their native ability if they had received the conventional training of the schools, and at the same time would have simplified the development of their minds and economized the expenditure of their energy.

The extraordinary men were those who decided that in mental make up, in advantages and opportunities they were ordinary, and so resolved to make the very most of all that God had given them in order to achieve. In short all of us, and especially young men with careers before them, need to keep fresh in mind Paul's notable advice "For I say to every man, * * * not to think of himself more highly than he ought to think."

EDITORIAL

THE BETTER VISION.

The highest peaks and principles of earth lead to heaven. Christ was on a mountain, high and lifted up, when He was transfigured. John was in the spirit when he saw the open heavens and wrote Revelation. Jacob was at Bethel, on holy ground, when he saw "a ladder set up on the earth, and the top of it reached to heaven." The highest things, thoughts and theories of earth reach to heaven.

In order that our minds and meditations might go upward often God uses his messengers to lead upwards. The angels of the Bible are ever seen, first *ascending* and then descending. Jacob's ladder reached from earth to heaven and the angels are seen going up first, and then coming down. God made the horizon around us, and the open heavens above us, and so fashioned our face, head and eyes, that we might, with most ease, and most often, look upward and not downward, see the skies and the blue vault more than the earth and the perishing things. The song-birds, the green trees, the great mountains and the starry heavens are above us not below us.

This is done that we may be induced to look upward, catch often the higher and better vision. The angels are ascending, leading the gaze from earth upwards; they are busy trying to rivet our attention on the things high and lifted up.

Despite all this miraculous arrangement of our heavenly Father to direct our attention upwards we look downwards all too often and persistently. We see the bad in people rather than the good; we magnify faults and enlarge failures; we dwell on weaknesses and discount the strength even of our friends and acquaintances. Look up. The angels beckon, the ladder lifts to heaven, and God directs us thither. There are beauty and glory and goodness and God and the angels above us. Look up. The highest and happiest and best things of earth reach to heaven and penetrate that blest abode. We are permitted here on earth to catch the higher and the better vision.

THE COLLEGES AND CHRISTIANITY.

The editor of *Leslie's Weekly* thinks we are educating our youths away from, rather than toward, Christianity. The inference is that the more college education our youths have the less religion they care for. This declaration is made, "The Colleges are crowded and the churches are empty. Is there any relation between the two?" In substantiation of its assumed theory the following fact is noted: "Of the graduating class of Columbia University, for instance, fifty-two confessed that they never attended the campus chapel service, eight declared themselves without religion, and fifty-two were not sufficiently interested in the question of church-going to answer it. Only one member put himself down as a regular attendant at chapel. Only one of an entire graduating class."

We admit that these facts are not particularly se-assuring, but they in no sense establish the claims made that we are having too much education and too little religion; and that our minimum of religion is due to our maximum of education.

In the first place the churches are not empty. There are more and larger churches than ever and the armies that march to these temples with sure and steady tread on the Sabbath, while not as large and enthusiastic as we could wish, were never so strong, and never so determined as at present. Those who march under the "blood-stained banner of the Cross" increase, not decrease, from year to year.

Again Columbia's campus chapel attendance is not coterminus with the religious sentiment of the time, not even that of Columbia itself. There are many Christians, who, for one reason and another, in every university, do not attend chapel service. It is just possible that Columbia's chapel services were none too Christian themselves and so did not particularly invite and inspire attendance on the part of the members of the senior class.

As a rule, however, college students are Christian and remain loyal to the God and faith of their fathers if the teachers in the colleges are themselves Christian and remain true to Christian teaching and influence. The hope of our time, in the colleges, as well as elsewhere is, that the men who direct, govern, control, shall themselves be Christian and so loyal to truth in its highest and best form.

WHAT IF?

It is costing us something to live now. Uncle Sam's people are prodigal "spenders." Their money flows. Here are a few items of consumption the past year, on which the tax collectors have reported: 143,200,000 gallons of whiskey and brandy; 65,246,000 barrels of beer; 14,276,000 cigarettes; 7,699,038,000 cigars; 404,363,00 pounds of chewing and smoking tobacco; 33,209,000 pounds of snuff; 32,764,155 packages of playing cards.

These may not be classel, as Mark Twain always elassed cigars "among the necessaries of life," but they cut a figure all the same, and must be added to the sum total of our national expenses.

What if, just what if, people would leave off just one fourth of their drinking and smoking for ten years and give that amount to spreading the gospel? The world's pain and anguish and tears would be decreased a hundred fold, and the gospel would be preached to every man, woman and child beneath the stars.

Truly are we, from a purely economic point of view, putting much of our money at the wrong place. We of the United States need very much to hear and heed the plea that Isaiah (55:21) made to the Israelites, and to all who would be happy and gain the true riches, to wit, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

A FOOLISH CHALLENGE.

Eugene V. Debs, the Socialist party leader declares that he "has issued a challenge to Christianity." On a recent visit to jail Debs found a girl there, the daughter of a Methodist preacher, who had eloped, was divorced, and later arrested for immorality. Debs secured the release of the woman to become an inmate of his home, and declares that the people who meet him and his wife must also meet and recognize this woman "whom Christianity had cast out?"

That is about the silliest challenge we have seen from a sensible person. Christianity has not cast the woman out.

A similar challenge as this was issued to "Christianity" by the Scribes and Pharisees in the days of Jesus. You will find an account of it in full in John chapter 8, verses 3 to 11 inclusive. Mr. Debs and all who believe like him should read the answer of "Christianity" to that "challenge." Women, and men, too, cast aspersions upon Christianity, and by sin and evil deeds drive themselves, go by wilful and voluntary act, away from the helping hand, the sustaining strength; *but Christianity does not cast people out.*

Some times people who call themselves Christians act very wickedly, and in a social way behave themselves shamefully; but Christianity does not cast out; it forgives, it helps, it lifts up, it says "Go, and sin no more."

A FITTING EULOGY.

We would like to have good things said of us when we are gone. All of us would. And, be it said, if aught of good can be said people usually say it when we are gone. One of North Carolina's citizens passed out Saturday morning between midnight and day; passed out slain by the hand of the very one who under different circumstances would have been tenderest and dearest in death. The Charlotte *Evening Chronicle* writes the eulogy in these words, and no one, we presume, will question the truth and fitness of it:

"A fortune founded largely in the liquor business albeit bringing with it the luxurious comforts of life and the fineries of fashion, did not save the career of H. Clay Grubb from a tragic termination. It was whiskey directly and indirectly that brought about the terrible catastrophe of that home when wife and mother forced to a frenzy by the abnormal condition of husband and father, shot thrice and ended the life of a man who had built up for himself on the profits from whiskey traffic a sizeable fortune in this world's goods. Instances are abundant to demonstrate that there is no defense to iniquitous whiskey, but such startling examples as this come only at long intervals. Alcohol has no brief to present in the open court of the consciences of men and the Rowan County tragedy is a specimen of its wickedness that should strike men down with meditation."

BOOKS FOR MISSIONARY WORKERS.

We have just received, by the courtesy and kindness of Dr. O. W. Powers, Mission Secretary, Dayton, Ohio, two books of great weight and worth to those who wish to form mission study classes or to become acquainted with the missionary problem. The title of one is "The King's Business," being a study of increased efficiency for women's missionary societies. The frontispiece, "The supreme call to Christian women of North America," is a woman with a torch of "liberty" enlightening the world in one hand and a Holy Bible in the other, with the inscription "Required at once 12,000 unmarried women missionaries, then in minature "2257 now in the field." This book came as a response from many mission boards for a text book needed by all woman's missionary societies in seeking knowledge of the missionary situation. Some of the titles of chapters are "The King's Businss." "Campaigning for The King," "Resources of The King's Army," "Drilling the King's Army," "The King's Treasury," "The Unity of the Kingdom," etc. The author of this splendid volume is Maud W. Raymond.

The title of the other book is "The New America," a Study in Immigration, by Mary Clark Barnes and Lemuel Call Barnes. This volume is a study of the home problem as presented by the vast horde of immigrants landing on our shores. It is neatly bound, well printed, illustrated and full of much needed information. This is one of the books of the "Home Mission Study Course" gotten out by the Fleming H. Revel Company. We will be pleased to order these books for any individuals or societies desiring to secure copies. They are books worth having and one comparatively inexpensive.

"The hand that tends the sick tends Christ; the feet that go on errands of love work for Christ; the words of comfort to the sorrowful and of sympathy to the mourner are spoken in the name of Christ. Christ comforts the world through His friends."

PARAGRAPHS.

Senator Hitchcock, of Nebraska, says that instead of the Tobacco Company having been dissolved, as was decreed by the Courts, there is a greater monopoly than ever.

The people of North Carolina mean business this time about just freight rates, the "gate ways" and the door ways of other States to the contrary notwithstanding. A conference between the roads, the Governor, and the Commission in Raleigh Tuesday was of no avail, and now the appeal is to Cæsar. So Cæsar (the Legislature in this instance) has been called and will get busy about September 24.

H. Clay Grubb, a wealthy farmer and real estate owner of Davidson county was shot to death by his wife Saturday morning last; and we presume no one has shed a tear for the demise. This man Grubb figured in the courts a few years ago, having wickedly murdered his wife's brother, but escaped the penalty by use of much money. The same gun that Grubb used in committing his murder his wife used in killing him. He came home drunk after midnight and was mercilessly beating his wife when she managed to get the pistol and, in self defense slayed her drunken assailant. The God of Heaven delays the execution of judgment, but the weighty hand of justice falls finally. The way of the transgressor is hard. Grubb has his deserts and the world is no worse for his going.

It is the irony of an unjust fate that your town kicker is frequently the greatest beneficiary of the town. We know two men who have never forgiven our good town of Elon College for being a town, or the College itself for having an existence. Yet these self-same men, who have never raised their hand to help the town or College, happened to own real estate near by which cost them three hundred dollars each, just before the town started. One has already sold nearly two thousand dollars worth from his holding and the other nearly three thousand dollars worth from his purchase. Yet those men would throw sand in your eyes and mud in your face a long time before they would give a dollar for town or college improvement. Your town kicker and your chronic grumbler is a prodigy; and the world has to go forward and civilization make progress in spite of him.

Some of the newly born papers, like some of the wild-mouth evangelists who are backed by no church and responsible to no ecclesiastic organization, have a zeal not born of knowledge. Comes now a newspaper of this type from Indiana under the name of "Clean Politics." On its front page of July 25 this statement is printed, "I have been with *Clean Politics* more than a year and have carefully read our exchanges and we receive practically all of the larger and better of the church papers. I have found these church papers full of church news, of doctrinal articles and disputations; but litttle, if anything, against the liquor curse." *Clean Politics* ought to be clean enough to tell the truth and say that the church papers, the religious press, were busy fighting the liquor curse a half century before it was born; and that the mightiest force for temperance in the land today was the church paper; and but for the nutriment in behalf of temperance which the church paper has largely created such a paper as *Clean Politics* could not live a year.

NOTES AND PERSONALS.

—Dr. J. U. Newman is enjoying his stay at the Northfield Bible Conference and regards Dr. G. Campbell Morgan as the greatest preacher he ever heard. Another and stronger tie that binds Newman to Morgan is that both wear their overcoats in August.

—Pleasant Grove church, Halifax County, Va., is organizing a Home Department in connection with its Sunday school. A lady superintendent and four young men as visitors are undertaking the good work of carrying the school to those who cannot come to the school.

—Rev. J. V. Knight, pastor, reports that, "at Berea, Alamance, we have had the best meeting the church has had in 25 years. The meeting began on Saturday evening before the first Sunday and closed last Monday night with 58 professions and 42 additions to the church. Rev. H. W. Elder is still with me this week. We are in service at Shallow Ford this week."

—From *State Sentinel,* Dover, Delaware, August 9th:

Rev. A. W. Lightbourne, D. D., pastor of the People's Church of this town, was called to New York City on Saturday last to preach the funeral of his nephew, Lightbourne Middleton, whose death we noted last week. On Sunday morning Dr. Lightbourne was invited to preach in the Washington Heights M. E. Church, of which Rev. Dr. Pierce is pastor, which he consented to do, and where he met many friends of former years.

—Rev. W. S. Long, D. D., Chapel Hill, N. C., has not been in the regular pastorate the past year, but desires work the coming year. He will go to any field desiring his services. He is one of our ablest ministers and some of the fields now looking for a pastor would do well to correspond with Dr. Long. He is indeed too valuable a man to be left without full work.

—Rev. W. D. Harward writes from Northfield, "I am sure these days spent here will mean great help to me in my work during the coming year and I believe for life time." Of course they will. One of the very best and most helpful things a church can do for its pastor is to vote him a trip to the Northleld Summer Bible Worker's Conference and then give him the wherewith to go upon.

—Pleasant Grove church, Halifax County, Va., enjoyed a revival season last week. Rev. H. E. Rountree, Greensboro, did the preaching, eloquently, forcefully, effectually. Bro. Rountree is one of our devout students and his spiritual development keeps pace with his wonderful intellectual growth. There were quite a number of conversions during the revival and twenty joined the church.

—We are in receipt of the fifty-fourth annual catalog of Union Christian College, Merom, Indiana, Rev. D. A. Long, D. D., President. Faculty and assistants number 14. Besides the regular college departments leading to degrees there are departments of Business, the English Bible, Music, Art, Elocution and Physical Culture. Expenses are moderate and the curriculum high. President Long, a young and busy man at seventy is laboring zealously to build up Union. We wish him all success in his worthy efforts.

—We are under obligations to some considerate brother for mailing us a copy of the Minutes of the 37th Annual Session of the North Carolina and Virginia Christian Conference, which was held at Damascus, Orange County, N. C., October 9-14th, 1862. Revs. Solomon Apple was President; W. H. Martin, Vice President; W. S. Long, Secretary; C. A. Apple, Assistant Secretary. The conference showed a total membership in its churches of 3,845. The churches sent up to Conference that year $57.35. The only fund being mentioned is "Conference Fund," and this seems to have been the only cause for which conference sent a call to the churches in those days.

—*Christian Missionary:*

"The Home Mission Secretary assisted at the dedication of the new church at Wyoming, Delaware, July 13. This is an outgrowth of the movement in Delaware which was begun by the organization of the People's Church, Dr. A. W. Lightbourne, pastor, and continued by the formation of the 'Delmarvia-Pennsylvania' Conference last year. A number of enterprising young men are associated with this movement, and there is an excellent opportunity for church extension in various localities on the peninsula. We need a special fund of sufficient size to maintain an organizer in this locality for some years."

Anent the last sentence, we need a special fund to maintain organizers in many localities; and it would be a fund that could be used to great economic advantage. The small amount we are using to organize and build new churches is deplorable.

A FEW REMARKS.

—Owing to the constitutional amendment that United States senators shall be elected by direct vote of the people it is claimed that Governor O'Neal of Alabama has no right to appoint a successor to the late Senator Johnson.

—The New York legislature in special session is considering the impeachment of Governor Sulzer of that State. The charges are that Sulzer used much more money in his campaign for governor than that which he swore to as the total; that he used money for private ends which was contributed for campaign funds, and that he used public funds for private investment on the Stock Exchange in New York.

—President Wilson has sent as a personal representative to Mexico Ex-Governor Lind, of Minnesota, with the hope of coming to a better understanding with the officials in that country. The relationship between Mexico and the United States is very much strained, and the feeling in that country against American citizens is very hostile, but the jingoes will hardly be able to get up a war with our neighbor, we fancy.

KEEP CLEAN INSIDE.

Deliberately insult the man who starts to tell a filthy story in your presence by turning on your heels. Such a corruptionist has no more right to steal your pure thoughts than to put his hand into your pockets and take your money. These retailers of filth are whited supulchers—clean on the outside, but inwardly filled with dead men's bones. They are debauchees of clean minds, robbers of purity. You should never permit yourself to listen to an improper story—a story you would not care to repeat to your mother or sister. The filthy suggestiveness will soak into your memory as spilled ink soaks into blotting paper.

Allow no man to drag your mind through a sewer. Do you know that there is many a man who would sacrifice much today to be able to wipe from his memory some of the things he listened to when a boy? The man who will deliberately repeat a risque story in the presence of a youth deserves no respect. He is an incarnate devil of meanness. He is daubing a course picture on clean walls. No gentleman will tell a story he could not tell in the presence of ladies. Do you remember what General Grant said to the officer who began to tell a story, remarking, "There are gentlemen present."

Keep your mind unsullied. A foul suggestion may harden into a habit of thought that will lead you far astray. Keep clean inside. It is more a matter of importance that you should keep the dirt off your soul than off your clothes.—*E. K. Mohr.*

FROM OUR CONTRIBUTORS

FROM JAPAN.

DEAR CO-WORKER:—

Rev. D. F. Jones sent the enclosed for our 25th Anniversary and I send a copy of it to THE SUN, for I believe Mr. Jones' old friends will be glad to review the past with him and it is good for our Christian Endeavor young folks and organized class workers to know of our beginnings. We are grateful for your editorials on Missions. We missionaries ought to be better leaders ourselves, and are trying to be. ALICE M. TRUE.

July 17, 1913.

A FEW JOTTINGS OF THINGS CONNECTED WITH WORK IN JAPAN BY THE CHRISTIAN CHURCH.

D. F. Jones in early life had a desire to labor among the heathen which never left him, except during a short while, say two or three years, about the age of 12 to 14. After fully trusting Jesus as his Savior he began to prepare for missionary work, which was not engaged in among the heathen till he went to Japan with his wife about 25 or 26 years ago. His wife, formerly Miss Amelia Parsons, was converted in her teens, and began at once to labor and pray for this one and that one, adding more to her list. Though beginning with dear relatives, it soon took in others till, like some others, her longing was for the conversion of all and sought to lead all she could to Jesus. Among other desires she heard of China's needs and longed to go and spend her life among them to help to tell them of Christ, etc.

You say *why* go to Japan? First, because her husband was ready to go there, and secondly, it was on the road to China. So, with our little girl Grace, we went to Japan and found plenty to do.

About three weeks after landing we reached Ishinomaki, after traveling as far as the rail from Tokio took us, then two and one-half days of bascha (stage) riding and one of jinriksha. The party whom we hoped to meet there did not come as we expected. The Ishinomaki school authorities asked me to teach English in their school, which I did and made Ishinomaki our home for sixteen months.

We were there when, I should reckon, one-third of the town was burnt up, and found a little quiet work among those near by. The officials were exceedingly grateful for the use of a place for the night, which I shall never forget.

Shortly after settling, we opened our home for meeting every Sunday, using an interpreter, first a young man who brought us up from Tokio and then dear Ohta San, a simple honest looking young man whom my soul could not help loving. Ohta San was, I should judge, even then a believer in the Lord Jesus (having heard the gospel in Sendai in Association with Mr. Jones of the Baptists'), but had not been baptized. We were soon thoroughly satisfied with his testimony, so baptized him in the river near hte sea.

Ishinomaki's calamity, when so many were reduced in circumstances, was overruled of God for its good by having a Christian Meeting room built where any and all of its people might go and hear the gospel of Christ and learn how ready and willing He is to save all who come unto God by Him. Truly God is good, and may its inhabitants appreciate it more than ever before and not rest till they hear, believe and become real solid, true living Christians.

Just here let me tell out that we were highly favored. At home in the United States we had a goodly company of praying, working fellow Christians, holding up our hands, encouraging us in the Lord's work, among whom were such men as Dr. Summerbell, Rev. Watson, etc., both of whom stood ready with advice, influence, etc., to help forward every good work. Dr. Summerbell probably never knew how much his kind remarks accomplished when he wrote: "Dear Brother, let it be a New Testament Church, for the nearer it is to such, the better pleased our best people will be." These words may not be exact, as I am now trusting to memory, yet near enough to give his idea. I need hardly add that I sought more than ever to have it so.

These good people at home, on hearing of our venture by buying land and building the meeting house at once, bade us God's speed and took the responsibility off our shoulders by sending means to pay the costs. And I feel persuaded that the godly among them today have a similar love when they pray and give of their means to have the Gospel continued preaching among the needy of Japan.

A few words just here, the Lord did not leave us to do the work in our wisdom and strength, but gave us to realize that we must listen to His Word and not forget that the Holy Spirit in the hearts of His servants would write and talk. Among them was "Preach the Word," that is, the Word of God, so as quickly as we held meetings it was the word and truth of God we endeavored to preach and teach. Soon we had a few who daily for a while were in a class. We continually referred to God's Word. Most of these have labored among you dear people in Japan. The Lord was very gracious in sending us some who have preached Christ and whilst changes of necessity took place, still God was using more or less one and another native brethren to help others to Christ. It was not all fair sailing; some dropped out; some who trusted had to have their trust transferred to others. I trust God has over-ruled even those things for good.

By and by the Government had to move more slowly and, in order to check trouble, took away some privileges and kept more strictly to the terms of their treaties, which necessitated myself being told that I must have a passport for living in the interior, obtained of the government by those who engage me in teaching and this should be obtained while I live in a Treaty port. The Ishinomaki school authorities were very willing to make the application and especially the then principal of its schools, who would personally make one if necessary; but on thinking over the importance of our work, we felt it was God's providence for us to launch out not only North as already begun, but in Tokio itself, and make periodical visits under a traveling passport to all points, leaving a native brother in charge of each district, etc.

Must draw to a close. May each laborer and Christian among you quit yourselves like men. The work is great and the laborers few; cleave to the Lord and the word of his grace, remember men are dying and "Jesus is able to save to the uttermost all who come unto God by Him." Preach and live out the Gospel. Yours affectionately in Christ,

D. F. JONES.

January 1913.

1157 Wisconsin St., San Francisco, Cal.

VACATION AT NORTHFIELD.

I do not know how well my church is enjoying the pastor's vacation, but the pastor himself is simply delighted, not merely to be away from the work of the church, but for the Mount of privilege and opportunity on which he is permitted to be spending these vacation days. The trip, by water, from Norfolk to New York, was pleasant, except for a short while, when the indications were that bread must be "cast upon the waters." But a young man, a New Yorker, who occupied a state room with me, suggested that I use a little Christian Science. Any how I was soon feeling fine. The young man, with whom I traveled, is a civil engineer, and had been down to confer with some officials of the C. and O. Railroad, with reference to some difficulty in the plan, for the construction of the new one million dollar steel pier, at Newport News, Va. He seemed to be feeling good over having received $500 for about two days work. I found that he was very much given up to his special line of work, and so much so that he can not see how a man can get the consent of his mind to go into the ministry when there is so little to be realized out of it in a financial way. His heart, like many others, seems to be set on making money. I thought as to how brilliant one could be, intellectually, and yet how blind and stupid from a spiritual stand point.

While in New York I visited the great free circulating library. I am told that this library contains about sixty-two miles of book shelves and that the building itself cost about ten million lollars.

I was delighted to see Dr. J. U. Newman get aboard my train at New Haven, Conn. He left home about one week ahead of me and had spent the most of his spare time in the great New York library and in the library at Yale.

We reached Northfield and got located just in time for supper August 2nd. Then we soon went to attend the first meeting held on Round Top during this great Northfield Christian Workers Conference.

At the next service we heard Dr. G. Campbell Morgan, and were lifted up in spirit and edified. So before we had slept here for the first night we decided that already we had been paid for our trip. And the thing has grown upon us in these few days until I, for one, feel that I am having and enjoying the privilege of my life. Dr. Newman is enjoying it too and will no doubt tell THE SUN'S readers how he is impressed with things about Northfield and especially with the fine and inspiring addresses that are daily being delivered. We have a tent and like this way of living during these days.

Our brethren who have attended these summer Conferences can appreciate something about what we mean when we say that we are being greatly helped. More later.

Sincerely,

W. D. HARWARD.

E. Northfield, Mass., August 7, 1913.

"The memory of our sins—forgiven though they be—keeps us humble, keeps us low at the feet of Christ; but it sends us on our way to works of greater love, because much has been forgiven."

Sins of the spirit are as bad in the eyes of Christ as sins of the flesh. He never spoke a harsh word to the publican and sinner, but He lashed with His scorn the "Scribes and Pharisees, hypocrites." The sins which respectable people lightly commit every day of pride, indolence and indifference to the sufferings of th poor may be worse in His sight than the more flagrant ones of those not blessed with the same environment and opportunities of enlightenment.

IDEAL CONDITIONS FOR THOSE PREPARING TO TEACH.

Elon College Offers Teachers Unsurpassed Opportunities for Development. Extremely Low Rates. Fine Equipment.

Teachers cannot teach unless they are educated. For that reason the normal school, which concentrates its effort on methods to the exclusion of real education, is on the wrong track. Elon saw this and has arranged an ideal teachers' course, which gives all the training in method needful and at the same time provides that thorough education which the successful teacher must have. It has an arrangement whereby its students each April and May can discontinue their regular College work and by taking a two months' special course obviate the necessity of the county public school examination, the county superintendents accept the Elon grades in lieu of their own.

At the expiration of two years spent here in study in its regular teachers' course it will award its own Teacher's Certificate.

At the completion of three years spent in study here, the College awards the degree of Licentiate of Instruction, a degree which is recognized as the genuine teachers' degree.

THE YOUNG LADIES' HALL, ELON COLLEGE.

The fourth year of successful study will yield the candidate the degree of Bachelor of Pedagogy, or either of the other bachelor's degrees by certain slight adjustments of course.

The cost here for this course is exceedingly low. To those boarding in the College Boarding Department, it is $191. To those preferring the co-operative plan of board it is estimated to cost for young women $126 and for young men $141.

There is abundant opportunity for self-help for those needing it. Those interested should address the President.

No condition is attached to this extremely low cost, and if the graduate decides to do something other than teach or to go to some other State where the remuneration is much higher, as is commonly known, there is nothing to hinder.

The College also offers a scholarly and cultured atmosphere amid ideal surroundings for educational development, and these are items which the teacher cannot afford to miss.

The Literary Societies, the Reading Room and Library, the fine Laboratories, the two unexcelled gymnasia, furnish just that opportunity of enlarged vision which the coming teacher must have.

Many teachers wish to add Music, Fine Arts, and Expression with the training in Physical Culture which the schools are now exacting of the best paid teachers, and Elon Provides these at extremely low rates, the training in Physical Culture being free.

Absolutely no extras. No lecture or entertainment on the College campus can be charged for. And the town, being distinctly a College town, does not make it embarrassing to those who do not wish to spend money on needless pastime. W. A. HARPER.

NEWS FROM THE FIELD.

On the fourth Sunday in July I started my meeting at Pleasant Hill, Johnson county, which continued until the following Friday evening.

Bro. Neil Rowland of Fort Worth, Texas, did the preaching. We had large congregations anl they all seemed to be delighted with Bro. Rowland's forcible sermons. Had a good meeting at every service. Sixteen souls professed faith in Christ, and four connected themselves with the church and there will be others to join at next appointment. To God be all the glory. On Saturday before the first Sunday in August at Pleasant Union, Harnett cuonty, we started. Large congregations at every service, often many more than our large new house would hold, and they were very attentive to hear Bro. Rowland who did the preaching there and endeared himself to all the people. The result of this meeting was between 35 and 40 conversions with 24 accessions to the church; and the Christian people very much revived. They showed their appreciation by raising him $50.00, in cash, also at Pleasant Hill $22.50.

J. D. WICKER.

CHAPEL HILL.

During the next week I will be in a meeting at Hines' Chapel, and the week after the second Sunday in this month I will hold one at Shallow Well, near Jonesboro, N. C. These churches constitute part of the charge of Rev. W. C. Wicker, D. D., who is now in Europe. Haw River and Palm St. Greensboro also belong to Bro. Wicker's charge. Since he left for Europe I have endeavored to supply his churches. So far as I have been informed he left his work in good shape, and his people well pleased with him as their pastor.

I have had no regular pastoral work this year, but have preached for other brethren, the Baptists, the Methodists, the Presbyterians, and the Christians. I have found it very pleasant to mingle with brethren of the various branches of the church of Christ and it appears to me that, more and more, party lines are fading out, and the true followers of Christ are getting closer and closer together, and the prayer of our blessed Lord is being answered:—"That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

I desire work in my own church next year and can give my whole time to it. Since I have left off my work in behalf of education I have had only irregular engagements in church service. W. S. LONG.

August 2, 1913.

BETHEL.

We began our revival meeting at Bethel Christian church, Wake county, the first Sunday in August and continued till Thursday evening. Owing to the rainy weather the congregations were not so large as we had hoped for. We feel the services were not in vain. The church is much revived as a result of the meeting. Three were converted during the meeting, for which we give God the glory.

Rev. R. P. Crumpler, of Stem, N. C., was with us and did most of the preaching. Bro. Crumpler has ability not alone to teach school, but to forcefully preach the gospel. Here is hoping he will give more of his time to ministerial work; there is plenty of room in the field.

Although we only have twenty members at Bethel, yet we are holding our own. We are coming to Conference a banner church.

B. J. EARP.

PADDY BLACK WAS TRUE BLUE.

The Rev. J. William Butcher writes an interesting story in the *Methodist Recorder* of the transformation of Paddy Black, an Irsihman, born in the slums of Glasgow. At seventeen he was a "stow-away," bound for Montreal. He worked his way back home as a cattleman. He was married at nineteen, but lived a drunken and dissolute life. In August, 1903, he had a remarkable conversion, and has since been a power for righteousness in Glasgow. This interesting incident is told of his constancy:

A man who had been one of Paddy's shipmates, just as he was about to sail for a South American port, heard of his conversion. Hurrying up to Maclellan's yard, he found Paddy at his forge.

"Paddy," he said eagerly, "is it true that you've turned tee-total?"

"Praise God, it is," was the answer.

"Is it true, too, that you've got religion?"

"Praise God, it is."

"Well, this is the rummiest go in my life; however, I'm off for three months or more; I guess when I come I'll find the old Paddy."

"You won't; he's dead."

"What's your game now?"

"Why, my minister read me that if any man be in Christ Jesus he is a new creature; old things have passed away, all things have become new."

"Well, we shall see; ta-ta."

The voyage ended, the man was paid off, and again made his way to the forge-side.

"Paddy, are you still teetotal?"

"I am."

"Are you still religious?"

"I am."

"Well, this is the rummiest thing out; I didn't think you'd keep it for a week."

"No more I should. That's where chaps like you make the mistake; when Christ saves a man He doesn't let him go; *He* does the keeping."—*N. Y. Advocate.*

FROM OUR CORRESPONDENTS

ELON COLLEGE NOTES.

Prof. P. J. Kernodle, of the Central Publishing Company, Richmond, Va., a former Elon Professor, was a pleasant visitor here Saturday and Sunday. Professor Kernodle thinks there is prospect of a Christian church in Richmond, if it is properly worked.

Mr. Carl B. Riddle of the office force is doing some special work for the College in new territory in Eastern North Carolina this week, and is meeting with success.

Dr. E. E. Randolph, the newly elected head of the Modern Language Department, is soon to move into the Heater home here. Mr. Heater has decided to locate at Apex.

The Whitsett Sunday school had its picnic here Saturday. An agreeable company of young people came and enjoyed the cool of the campus and the inspection of the buildings.

Prof. N. F. Brannock expects this week to move into his elegant new home on the street north of the College campus. It is equipped with modern conveniencies.

Every day last week some prospective patron was here investigating the propriety of placing son or daughter in the College this Fall. One day three such welcome visitors came. The prospect is bright and grows brighter. Our friends have it in their power to make it the brightest yet for their institution, and they are doing their best in that direction. Every mail brings added evidence of that. We are grateful as we know how to be and endeavor to prove it by working hard at this end to supplement their efforts.

Mr. Hollis Atkinson was here one day this week arranging a home for himself and mother. They will likely take a few roomers and so give additional accommodations to the student body. They will receive a hearty welcome here as residents.

Dr. Wicker is expected home from abroad this week. Dr. Newman expects to return from Northfield the 20th.

Dr. Lawrence is to deliver an address at Why Not Academy Thursday of this week.

X.

MIRACLES OF REDEMPTION AT CARTERSVILLE.

Sam Jones Tabernacle Meetings.

If I had been a blatant infidel "these forty years" and more—if I had gone further and been an out and out atheist (if such an one exists on earth); if I had been a Fire Worshipper from Persia, a Parsee from India, a Confucian from China, a Buddhist from Japan, a Hottentot from Africa or even a Mohammedan from Constantinople—if I had been any or all of these in one, and had been at the Sam Jones Tabernacle at Cartersville last Sunday, with a grain of intellect and a gleam of conscience left with which to receive the impartation and the implantation of truth, I could not have looked at Gypsy Smith and John Callahan and believed their marvelous stories of redeeming grace in their own lives without shouting with the wondering people at Carmel: "The Lord, He is God! The Lord, He is God!"

THE ATMOSPHERE OF THE SKIES.

The great Sam Jones Tabernacle was crowded at the opening service. Memories of the days when the famous and beloved Georgia evangelist erected that tabernacle and ruled for years its thronging thousands from a throne of love—memories yet further back, memories of gray-haired men and women there who knew Sam Jones in his early erring days as a lost sinner on the streets of Cartersville, and then saw him until death "kept by the power of God" as a miracle of redeeming love—memories like these and the thoughts that these memories brought in whole batallions of holy inspiration, were making the very atmosphere vocal and vibrant with the music of the spheres and the aroma of the skies.

It was enough to give any sane man a good case of religion before a word was uttered or a song was sung.

BOB JONES GIVEN OVATION.

When Bob Jones, the beloved Alabama evangelist who won the hearts of the people during his great meeting last year, stepped on the platform, the great crowd broke into a beautiful demonstration of welcome, waving him a chautauqua salute and making him thank God afresh for the privilege of living, loving and being loved, and especially for being asked by the Christian business men of Cartersville to conduct these annual Tabernacle meetings.

"I love everybody on earth," said Bob Jones "and the peace of heaven is in my heart."

AND M'KENZIE SANG.

McKnezie, Bob Jones' singer, fresh from new and treasured laurels at Tent Evangel, New York, his face haloed with a corner of sunshine, led the great congregation in songs new and old until melody seemed to "rend the vaulted skies" and break in silver waves about the throne of God. And when the people prayed heaven bent down and kissed all hearts into reverence and worship, while on every side the eyes of worshipers were gemmed with tears that were crystal with the light of heaven.

And then Bob Jones introduced Gypsy Smith.

"I bring you the best on earth," he said, "for everybody knows that God has made Gypsy Smith the ideal evangelist of the world."

"My dear friends," said the little bronzed man with black mustache, "I don't believe what my generous friend has said. He meant well, but I am nothing at all but a poor sinner trusting in Jesus for salvation and strength. But the prayer just now got hold of my heart. I was a Gypsy boy again. I saw myself selling clothes pins from that roving camp. And I see myself now in thanksgiving as God's messenger to multitudes all over the world. If I were an artist I would like to paint the picture of the two—the little Gypsy boy as I was, poor, sinful and ignorant, and then speaking to this multitude this morning for the glory of my Redeemer, and I would write under the two pictures in capital letters of gold: 'What hath God wrought?' And I would like for the 'higher critics' to explain that," said Gypsy Smith in ringing tones while a blended smile of humility and triumph wreathed his radiant face.

From that moment the vast crowd belonged to Gypsy Smith. Whether he sang (and he is a wonderful singer) or whether he unfolded the "deep things of God" the multitude hung on his every meaningful word.

"WE ARE PARTAKERS.

His sermon was the heart of the Gospel by Peter. 1. "We are partakers of his divine nature." 2. "We are partakers of his sufferings." 3. "We are partakers of his glory."

It seems almost profane to touch that simple, sacred, marvelous message with reporter's pen or soulless type. Let me give you one sentence—you can imagine the rest. He was stressing the necessity of personal acquaintance with Christ when he said: "Jesus died for me. When a soul first realizes that—when a redeemed soul continues to realize that, it is like all the flowers of earth blooming in one bautiful bouquet—it is like all the jewels of earth shining in one wonderful gem—it is like all the music of earth singing itself in one marvelous heavenly song—it is like all the mornings of earth breaking into one glorious sunrise!"

A BOY'S ARMS AROUND HIS NECK.

At the conclusion of Gypsy Smith's first sermon, I joined the throng that sought his ready hand, and when I got to him I found a twelve-year-old boy with his clinging arms about his neck. It was little Robin Gilreath, son of the beloved and lamented Lem Gilreath, who recently went to heaven on the bosom of his evangelistic songs. The song with which Gypsy Smith had closed his sermon and the gentle tenderness of the man had drawn the little fatherless boy to the great preacher's arms; and that night after his searching sermon on "The Lost Christ," and there were several professions of conversion, I found a grown young man with his arms, too, around Gypsy Smith's neck, declaring in tears that he had accepted Christ with his whole heart.

Such was Gypsy Smith's first day at the Sam Jones Tabernacle. It was enough—quite enough—to pay for his coming four thousand miles to tell the story of the Christ who redeemed the Gypsy boy in England and made him such a wonderful "fisher of men" and a "feeder of the flock" of God.

SUCCESSOR OF HADLEY AND JERRY M'CAULEY.

The Sunday afternoon message of John Callahan, superintendent of the great Hadley Mission on the Bowery in New York, told his thrilling life story "From Barroom to Pulpit," and was another powerful illustration of redeeming grace. Gloriously "born again" after many years of sin and crime, he has proven the genuineness of the "miracle of redemption" by twenty-three years of consecrated living as a mission worker and preacher of the Christ who saved him. Walking in the footprints of S. H. Hadley and Jerry McCauley, leading thousands of the down and out, not to "ethical culture," but to the wonders of salvation through Christ, John Callahan joins Gypsy Smith in putting unbelief to a stammering hush.—*Editor Golden Age.*

THE NOTABLE WELCOME TO THE RETAIL LIQUOR DEALERS' CONVENTION OF IOWA BY THE WOMAN'S CHRISTIAN TEMPERANCE UNION OF THAT STATE.

GENTLEMEN: A welcome to a city should be representative and since the welcome accorded your association by the Mayor of Cedar Rapils represents the thoughts of but a portion of its citizenship, it seems fitting that the entire community should communicate to you its sentiment. Hence, in behalf of those not represented by the Mayor, the Woman's Christian Temperance Union extends this greeting.

It is quite usual in greeting a body to enumerate its accomplishments and tell its worth and standing. Courtesy to the individual somewhat embarrasses us here. Shall we greet you as those who wreck homes, debauch manhood, prostitute womanhood, disgrace and impoverish childhood? Shall we greet you as those who place upon the taxpayer the heaviest burden in caring for the results of your traffic?

Your position in a community is quite peculiar. We fail to find a city that enumerates among its advantages its saloons. The commercial club of our city advertises our manufacturing plants, our churches, our schools and colleges, but never once have the thirty-two saloons of the city been advertised as a reason for industries to locate here.

It is said by some that you help a town. Do

you make better fathers, husbands, sons, and so raise the standard of citizenship? Do you bring comfort and happiness to mothers, wives and children? Do you add to the efficiency of the laborer or business man, and so add to the efficiency of the laborer or business man, and so add to the material prosperity of the place?

Any business is judged by its results. Some time since Cedar Rapids had a Manufacturers' Week. Every business in the city save yours exhibited its wares. Yet your ambition is to be classed as a line of legitimate business. The packing house and Quaker Oat mills showed their splendid products ready to feed the world. The pump manufacturers and wood finishing concerns exhibited their contributions to comfort and aesthetic pleasure. The clothing manufacturers gave evidence of prosperity. Did the saloons of Cedar Rapids use their windows or were those of other places loaned to exhibit their finished products? No, you find these in the penitentiary, where eighty-five per cent. of the inmates are your graduates. Seventy per cent. of the insane are others. Ninety per cent. of pauperism is another class. The great burden of private charity is due to the saloon. The taxpayer pays the enormous cost of caring for your product. But only the Father of us all knows the blight of manhood, the shame of womanhood, the wreck of home, the heartbreak of the innocent. Ah, no, gentlemen, you are *not* welcomed to Cedar Rapids by its homes and social interests.

Yours is not a legitimate business, so declared by the United States Supreme Court. Our stores open at their pleasure, closed only on the day of rest. But in self-defense a community limits you as to times and seasons. If your places of business are so demoralizing that they must be closed on election and holidays, and so dangerous that they are closed in times of fire, riot or other occasions of excitement, how can a city welcome you at any time?

It is passing strange that the political power you wield can stultify the officials of nation, State and city. But it is not long to be so. Not many more times will you be accorded a welcome to any city. The Woman's Christian Temperance Union, with men and women of sober, earnest purpose, is steadily working for that day when the God of heaven shall say to you, "It is enough." You know, with us, that the time is near.

THE UNITED MISSIONARY CAMPAIGN.

A notable sign of the fast-growing unity of the church, as well as one of the valuable practical results from the hearty co-operation of the different branches, is to be seen in the frequent campaigns started with some large purpose in view. In this way the cause of missions in particular is gaining more and more of the recognition it should have.

The Laymen's Missionary Movement has furnished one of the most striking illustrations of the tendency. Regret has sometimes been expressed, however, that its scheme had not made a place for home missions. Home Mission Week last November greatly helped to supply the lack. It is welcome news that a United Missionary Campaign is now planned to embrace both the home and the foreign field. The denominational boards representing both branches of the work share in the undertaking, and the Laymen's Missionary Movement is enlisted also. The enterprise aims to surpass both in scope and in efficiency anything of the kind that has yet been accomplished in North America.

Larger giving, more information, a stronger sense of responsibility, and the development of nobler Christian character are among the ends sought. Other efforts have awakened and increased missionary enthusiasm in many; stress is now laid on making every member of Christ's church see his duty and privilege in supporting missions intelligently and systematically.

The methods that have been put to the test before are to be used in this movement. Careful local organization, the circulation of literature, conferences at well-chosen centres and conducted by experts, training-conferences, the collection of statistics, and a thorough canvas of each church are features of the scheme. A manual giving details may be had free from any missionary board or from the Laymen's Missionary Movement, 1 Madison Avenue, New York, N. Y.

The season for the conferences is to extend from September 15 to February 15, which is to be observed as Missionary Sunday, followed by a simultaneous personal canvass in March. It is none too early to begin to prepare to make this time one that shall mark a great forward step for the church of Christ in its work of winning the world.—*Burgess, in C. E. World.*

HOW CHILDREN FARE IN MISSION LANDS.

The children of Japan are generally happy. They have a great many toys and games and then they have festivals given especially for them. On the third day of the third month (March), they have the Feast of the Dolls. On the night before the little Japanese maiden is put to bed early, and then her papa and mama get out all of her dolls and arrange them around the room on shelves. It takes a good many shelves to hold them, as there are so many dolls—just hundreds of them! and every doll represents some great personage in Japanese history. There are the Emperor and the Empress and the five court musicians and so on down, too numerous to mention. Many of these dolls belonged to our little girl's mother and granmother and great-grandmother. Some of the dolls are thousands of years old. They are kept very carefully wrapped in silks and put away in boxes from year to year. After the dolls are all arranged, the little Japanese tables, only a few inches from the ground, are placed all around with the most tempting Japanese food on them for the dolls to eat; and the food is served in the daintiest little cups, bowls and plates with cunning little chopsticks, just like the little girl herself uses. Then the next morning, when our little friend wakes up, there are all of her dollies ready for her to play with, and how surprised she is to be sure!—just about like you are on Christmas morning. The feast lasts only one day, but the dolls are left out for display throughout four or five days. Then they are all packed away for safe-keeping.

And now I must tell you about the boys' Festival. It is called the Feast of the Plays and is held the fifth day of the fifth month (May). On this day we can look down the street and see floating over every house where a boy lives, a great fish of cloth or paper; the fish they represent is said to be strong enough to swim up-stream, even over a water fall, and so they express what the parents wish for their son—that he may be strong and brave enough to go against the current. There are a great many flags and banners floating on this day, and the boys themselves go in crowds and carry them around the city. Every flag bears either the name or the portrait of a brave Japanese general who lived about six centuries ago. In early spring the boys fly wonderful kites to represent children or men or various animals; sometimes they make these fight in the air. They have other games, like those American boys play.—*Missionary Lesson Leaflet.*

A CHALLENGE TO THE BREWERS.

On the Fourth of July McPherson held a big and successful celebration. The day was hot and the dust was tolerably plenty. If there is ever a time when men want to drink it is on an occasion like this. And it may be added that if there ever is a time when there is some xcuse for them wanting to take something that they think will relieve the situation and clear the dust and other accumulations out of their throats it is on such a Fourth of July as that of last week. But the fact is that one could have visited almost any town where a celebration was in progress and unless he was a close observer would not have discovered an indication that any of the thousands gathered to celebrate the nation's birthday had looked upon the liquor when it was red or the beer when it foamed in the glass.

The McPherson *Republican*, knowing whereof it speaks, issues the following challenge:

To the Brewing Companies, Greeting:

In accordance with many and numerous statements that you and your agents are from time to time circulating as to the effect of the prohibition laws in Kansas, in which you take the liberty to state that prohibition does not prohibit and that there are more drunks in the dry states than in your favorite territory, know ye by these presents: That on the Fourth of July, in the year of our Lord, 1913, there was held a celebration in the central part of Kansas in the state that you especially show to the outside world as a joke in the prohibition class, that on this day there were gathered in the city of McPherson, twenty thousand (20,000) people and that during the entire time of the celebration there was not one man so drunk on the streets but that he could walk a straight Kansas gait, and that only two persons were arrested and these were dragged to a quiet place and fined for being drunk. As to your claim that prohibition does not prohibit, you are hereby challenged to show a similar crowd gathered in a "wet" town and in lieu of your failure to do this, you must stand convicted before the civilized world as a misrepresentative of the truth, and admit to the world at large that prohibition does prohibit, that your claims are all hot air, that you are lying to the intelligent American people with the supposition that they will swallow your bare-faced falsehoods. Witness, The City of McPherson and seventeen thousand people from central Kansas.—**Kansas Capital.**

COLLEGIANS AND RELIGION.

It is often thought and said that the attitude of college students toward religion is hostile, certainly skeptical, or at the very best absolutely indifferent. The figures, however, support the contrary view and it will be welcome intelligence to all friends of education. The following figures have been carefully gathered and are said to be entirely reliable: During the period between 1785 and 1795 12 per cent. of the students in American colleges were members of the church; during 1795 to 1800, 5 per cent; during 1800 to 1815, 10 per cent.; during 1815 to 1825, 25 per cent.; during 1825 to 1850, 33 per cent.; during 1850 to 1875, 45 per cent.; during 1875 to 1900, 50 per cent.; during 1900 to 1910, 54 per cent. Of course from some of our colleges and universities skeptics emerge, but proportionately there are as many Christians among college students as among the general population. In view of these figures, it cannot be maintained that religious faith is really declining in this country.—*Biblical Recorder.*

We sink far below our vocation if we do not aspire to be friends of Jesus Christ. He loves to draw us into His confidence, and to say of His disciples of to-day as of His disciples of old, "Henceforth I call you not servants; for the servant knoweth not what His lord doeth; but I call you friends."

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON, AUGUST 17.

Subject.—"Crossing the Red Sea." Text: Exodus14:19-31.

Time.—B. C. 1276 (Price), 1447 (Toffteen), 1490 (Ussher), 1498 (Beecher). Others give other dates.
Place.—At the crossing of the Red Sea.
Persons.—Moses, the Israelites, Pharaoh, the Egyptians.
Golden Text.—Before they call, I will answer.—Isa. 65:24.
Leading Thought.—The Lord is always ready to help.

Exodus and Numbers give the Israelites as numbering 600,000 men, warriors, implying a total population of at least two million. But it is possible that the word "thousand" should be translated "families," which would reduce the total to only 15,000 or 20,000 persons.

There were three recognized routes across the desert of Canaan: the northern route along the shore of the Mediterranean, requiring passage through the country of the Philistines, who would never let the Israelites go by; the central route, by way of Beer-sheeba and Hebron, but leading right through the desert, where so many could not be supported; and the southern route, by way of the Red Sea, which was adopted of necessity. Moreover, Moses was familiar with this route because of his forty years in the region it traversed.

Gathering in Rameses, a district in the land of Goshen, the Israelites passed to Succoth just inside the great wall which bounded Egypt on the east. Thence they turned south, along the great wall, till they came to the northern end of the western arm of the Red Sea, now called the Gulf of Suez. Here mountains coming down to the sea confronted them and prevented their going farther. Pharaoh, having decided to prevent their leaving, rejoiced to see that they had blundered into a pocket, and rushed on behind them.

The water where the Israelites crossed the Red Sea is very shallow, and to this day a strong wind is able to blow it back and leave dry land. God may have made use of this arrangement of nature in effecting the deliverance of His people. A change in the direction of the wind would bring the waters back again upon the pursuing Egyptians.

QUESTION REVIEW.

1. What is the title of to-day's Lesson?
2. Who crossed the Red Sea?
3. How do men cross seas to-day?
4. Who revealed the power of steam and taught men to make steamboats?
5. How do we cross smaller bodies of water?
6. Who taught the principle upon which bridges are built?
7. When there was not time to build bridges or boats, what means did God use in making a way for Israelites to cross?
8. Is anything too hard for God?
9. What was the one thing Israelites had to do? (Go forward.)
10. When God asks of us hard things, what is the one thing we have to do?

HOW PAUL PROVED CHRISTIANITY.

1. He received thirty-nine stripes five times.
2. He was three times beaten with rods.
3. He was stoned once.
4. Three times he was ship-wrecked.
5. A night and a day in the sea.
6. Often was he on journeys.
7. In perils of the robbers.
9. In peril by his own people, the Jews.
10. In perils by the heathen.
11. In danger while in the cities lest he should be mobbed.
12. In danger while in the wilderness.
14. Hungry and thirsty.
15. Was cold and with raiment.
16. Brethren proved false to him.
17. In prison two years.
18. Was physically weak.
19. Made tents to support himself while preaching.
20. Wrote his many epistles to the churches while at work.
21. Was separated from his friends.
22. Lost his position in the Jewish church.
23. He had no vacation in summer or winter.

In all of the afflictions he never forgot His Christ.

INSPIRING POINTS.

1. Where is the source of power? The soul of God is poured into the world through the thoughts of men. The world stands on ideas and not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all the elements, is moral force.—*Emerson.*

2. Men are often capable of greater things than they perform. They are sent into the world with bills of credit and seldom draw to their full extent.—*Walpole.*

3. Since I begin to ask God's blessing on my studies, I have done more in one week than I have done in a whole year before.—*Payson.*

4. We must not calculate on the weather, or on fortune, but upon God and ourselves. He may fail us in the gratification of our wishes, but never in the encounter with our exigencies.—*Simms.*

3. The study of God's word, for the purpose of discovering God's will, is the secret of discipline which has formed the greatest characters.—*J. W. Alexander.*

HELPS FOR C. E. MEETING, AUGUST 24.

"How I Have Proved Christianity and Seen it Proved."—John 3:25-36. Former and Absent Members Meeting.

An "Old Friends Meeting" is well worth while, but it needs to be well worked up in advance. Letters must be sent to all the former members who are out of town, and to all the present-time members who are away from town. Tell them the subject of the meeting, and ask them to send letters giving their observation of actual Christianity, observations that go to show the divine origin and nature of our religion. It may be an account of a single noble deed, or the story of a consecrated life. It may be the recital of some splendid church-work, or the work of some magnificent Christian Endeavor society. It may be a personal experience of the writer, tending to prove the reality of Christianity. Whatever it is, ask the former or absent member to write it out, for the encouragement of those who may not yet have decided for Christ and the Christian life.

These letters will all go to the leader of the meeting, who will introduce them in the meeting where he thinks best. Probably it will be most effective if they are read one at a time, being mingled with the other exercises. In addition, the various features indicated below will be prepared by the leader of the prayer-meeting committee.

It is better to go down on the great seas which human hearts were made to sail, than to rot at the wharves in ignoble anchorage.—*Hamilton W. Mabie.*

THE LEADER'S TALK.

Speak about the need of proving Christianity. We are expected to give reasons for the faith that is in us. Our faith will not be in us very long unless it is founded upon the rock of reason. Faith is trusting in what we cannot see, but not in what is unreasonable. Trusting in what is unreasonable is not faith but credulity. We can hardly call ourselves Christians if we have not had Christian experience, and every one of them is an argument for Christianity. Besides, all around us are others who are having blessed experiences of Christ, and if we are enjoying Christian fellowship as we should we have been learning about these experiences of theirs, every one of which is a new argument for Christianity.

Every Christian is expected by his Lord to go out into the world and make new disciples. How can he do that unless he is able to prove his belief in Christianity? Everywhere we are likely to meet scepticism in some of its many forms. We should know how to combat it, with argument and fact. This meeting is to help us in this great work. It is to arm us with many arguments for our religion. It is to make us stronger soldiers of Jesus Christ.—*C. E. World.*

WHY NOT MORE ORGANIZED CLASSES?

The efforts of the Secretary are now being directed toward the organization of more classes in our Sunday school and to the building up of those classes that have been organized. The Secretary is writing to many ministers and Sunday school workers, some of whom are not responding. But his work will be more effective if those who are interested will write to him.

We want 200 new organized classes in the Southern Convention in the next two years. That will be only one new class for each of our churches on an average. Will you help?

IF YOU WOULD LIKE TO HAVE—

A cradle roll.
A home department.
An Organized Class.
A Teacher Training Class.
A better organized department.
A better grade of music and songs.
More effective helps for teachers.
Literature on any of the advanced movements.
Books on the Sunday school and for teachers.

Or would like to know anything or get anything that will make your school better and more attractive, write to Charles A. Hines, Greensboro, N. C., our editorial and field secretary, and he will send it to you, get it for you or advise you about it. His business is to make our Sunday schools better.

"Christ would treat us as friends, but if we resent the slightest discipline, if we complain when sudden sickness or trial comes, if we refuse to use the means of grace He plainly points out how can He treat us so."

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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FINANCIAL STATEMENT.

Of Mission Treasurer for the month of July, 1913, as per standing rule of the Mission Board:

Receipts for July.

For Home Missions	$1,776.40
For Foreign Missions	465.81
For all other purposes	384.68
Total receipts	2,626.89
Cash on hand July 1, 1913	3,853.55
	$6,480.44

Disbursements.

To Home Missions	$1,991.66
To Foreign Missions	1,709.80
To all other purposes	723.62
	4,425.08
Cash on hand July 31, 1913.	2.055.36
	$6,480.44

Liabilities.

Bills payable	$6,600.00
Due accounts as per Ledger	5,152.71
Due salary and local accounts	135.83
	11,888.54
Less cash	2,055.36
Total liabilities	$9,833.18

J. G. Bishop, Mission Treas.
Dayton, Ohio.

CHILDREN AND MISSIONS.

Sowing Missionary Seed in the Hearts of Children.

In a little home in Scotland some years ago, there lived a mother who was especially careful that her boy should study the Bible, and on Sunday evenings, she would hear him recite his lesson in the Bible and shorter catechism. If he knew his lesson well, she would, as a reward, tell him a misionary story. Among other things she would tell him about how she herself became interested in missions; of how, when a little girl, she heard her grand-father's minister preach a sermon in which he coupled these words: "If ye love me, yet will keep my commandments," and "Go ye, therefore, and teach all nations." After a sleepless night, she determined that if she could not go to heathen lands herself, yet she would do what she could to help enlist others, and to give money to send out good men.

Often after hearing the story this boy would ask, "What field do you consider most important, mother?" And she would tell him that Christ died for all, and that all were important, though just now the eyes of many were being turned toward Africa. Then the boy would ask, "Would you like me to go as a missionary to Africa, mother?" The answer would be, "If God prepares you for it, my boy, but not unless." To this mother the church is indebted for the great missionary, Alexander Mackay, for it was in the home, and through the influence of his mother that his thoughts first turned toward the far away lands.

THB HOME.

From the youth of our homes to-day must come the missionaries and mission givers of the future. Christian parents have a wonderful opportunity for doing good, if they will carefully teach the children from earliest infancy to have an interest and love for the little ones in heathen lands; and the habit is thus early formed of looking beyond personal comfort and pleasure.

PICTURES AND STORIES.

Among the chief delights of childhood are stories, games and pictures. These may be used by the parents as a means of imparting missionary inspiration and instruction. Missionary literature abounds in fascinating stories of strange lands and peoples, and thrilling edventures of missionaries among them. Little children sit entranced while such stories are being read or told to them, and stories heard at mother's knee are rarely, if ever, forgotten. The power of pictures to plant a missionary purpose in the hearts of children is shown in the lives of Duc of India, and Richardson of Madagascar, both great heroes of the Cross. The former traced his first desire to be a missionary to a picture of idols shown him by his father at the age of four; the latter to a picture of the martyrdom of the native Christians of Madagascar, shown him by his teacher at the age of seven. The wealth of pictures that makes our present-day books and magazines so attractive constitutes one of the best aids to the study of missions and is a great delight to children. Very pretty picture books can be made by clipping them and pasting them in any ordinary scrap-book.

HOME TRAINING IN GIVING.

Hand in hand with this missionary instruction in the home must go practical training in missionary work. If the child's missionary development is to be complete he must be early taught to sacrifice some of his pleasures and luxuries that he may give of his money to the Lord Jesus for His work, and to pray for the children of foreign lands, and the missionaries who work among them.

CHILDREN'S ORGANIZATIONS.

There is a sense in which God has entrusted the children to us as well as to the mother, and amid her many cares the mother has a right to look to her sisters in the church for help in the religious training of her child. This training may be given to her child through the Mission Bands, Junior Endeavor, and the Sunday school. One great need of our organized work for missions at this time is the organizing of the children and young people in bands and societies. We have auxilliary to the Woman's Home and Foreign Boards, an organization called the Little Light Bearers, or Missionary Cradle Roll, which was organized to gather the babies under the age of five as missionary helpers. They are enrolled as Little Light Bearers by the paying of fifteen cents annualy. Graduates from the Little Light Bearers, and any other children over six years of age, may be retained as members of the advanced Little Light Bearers, or Literature and Mite Box Secretary at a very slight cost.

IN THE SUNDAY SCHOOL.

There is no place within the church that offers a better opportunity for sowing of missionary seed than in the Sunday school. The teachers have a great opportunity for implanting missionary seed in the hearts of the children, as they meet them Sunday after Sunday in their classes. Where we have a school whose officers and teachers are thoroughly interested and enthusiastic in the saving of souls, it will not be long until the children will catch the inspiration, as they are great imitators. This interest and enthusiasm in mision work can be awakened by devoting say one Sunday in each month as missionary Sunday, and when rightly conducted this cannot help being the brightest Sunday in the month. The exercises for this day should consist of stirring missionary songs, prayers for definite things, and, in connection with the lesson, some time devoted to short and bright talks on missionary topics by persons selected and prepared. All money given this day should be used for mission work. As the children become more interested and enthusiastic in this work, so will their offering be much larger. In proportion to their income, children are the largest givers in the world. Not only in the sense of giving money, but also in their prayers. Few among older children pray with a little child. "Thank God for bairn's prayers," wrote James Chalmers from New Guinea; "I like best the prayers of children."

MISSIONS IN THE LIBRARY

Another aid in the teaching of missions in the Sunday school is a Sunday school Library containing books of the noble work done by the heroes of the cross. Much will depend upon the librarian, who should know these books and where to place them, that they may do the most good. There are, perhaps, about 70,000 persons in the Sunday schools of our own Christian churches in the United States and Canada. If all these should give an average of only one cent a week for missions it would give to our Mission Board over $35,000 for the extension of Christ's kingdom each year.

What are we doing for the children of our homes and churches in arousing their interest and love for saving of souls? May we awaken to the opportunities that lie before us in

"Teaching the little ones early to serve Him,
To help in this mission of love,
That their mites may be added with blessing
The blessing of heaven above."

—*The Christian Missionary.*

IF YOUR CLASS OR SOCIETY IS—

Having meetings.
Doing any business.
Giving socials or picnics.
Ever electing any new officers.
Trying any new or novel plans whatever.
Having any contests for members or planning same.

Or doing anything else, won't you write something about it and send it to the editor of this department?

That's what this page is for—to tell the news of our work.

If your class, society or school is dead, let's have it it's obituary, so we will know the truth.

"That uncontrolled temper, that over-mastering egotism, that clinging sloth, that secret impurity, that intemperance, that untruthfulness, that vanity—what are they but sevenfold devils that Jesus must cast out again to-day."

Who are we to live a full life, unmortified, undisciplined when our Saviour was crucified? Who are we to rebel at poverty or sufferening or disappointment when He chose them as His lot? Who are we to make the test of life what we should like when He made the test of His God's will.

PITY POOR KANSAS.

This paper is in receipt of numerous requests to republish in tabulated form conditions in Kansas under prohibition, as set forth by the governor and attorney general of that state in recent addresses. This information is probably desired that sympathy may be expressed for "poor, bleeding Kansas" because of the loss of her saloons and the hard times which have come to that state with the strict enforcement of law. Here is a boiled-down synopsis of the statements made by these two officials:

A half-million young men and women in Kansas over 21 years of age have never seen a saloon in that state. There is not a Kansas newspaper which publishes a liquor advertisement. Since Kansas adopted prohibition illiteracy has been reduced from 49 per cent. to less than 2 per cent. There is only one pauper in every 3,000 population. Eighty-seven of the 105 counties have no insane, fifty-four no feeble-minded and ninety-sir no inebriates. Thirty-eight poor farms have no inmates. In- July, 1911, fifty-three county jails were empty and sixty-five counties had no prisoners serving sentence. The county jail at Hugoton has not had a prisoner for two and a half years and the county commissioners have rented the building for a dwelling. Some counties have not called a jury to try a criminal case in ten years. In one Kansas county there has not been a grand jury called for twenty-five years. In 1880 the bank savings deposits in Kansas were thirty million dollars. Today they are two hundred million dollars. Kansas stands first among all the states in the per capita valuation of assessed property. During the panic of 1907 Kansas sent fifty million dollars to New York to relieve the money market, while her wet neighbor, Missouri, sent nothing. The death rate in Kansas has dropped from seventeen to the 1,000 in 1880 to seven and one-half to the 1,000. Kansas is the healthiest state in the Union.

Do you not feel sorry for such a state? It is lacking in the luxuries of many other states, such as jails, the poor farms and grand juries. Kansas would have all these were she to permit saloons to return.—*From the American Issue.*

FOR NATIONAL PROHIBITION.

The call of the Anti-Saloon League for national prohibition is one of the most striking signs of the times.

It places that organization alongside the Prohibition Party, and henceforth those two great bodies of temperance workers should march shoulder to shoulder.

It is a recognition of the truth that the nation is awake as never before to the evils of intemperance, and ready as never before for a prohibition amendment to the Constitution.

It is a condemnation of our national policy of licensing the liquor traffic, even in prohibition States.

It is a clarion call to all citizens that love God and their fellow men. Now is the time to strike the final blow at that ghastly iniquity, the saloon. If all lovers of righteousness will combine, the victory will be ours.—*Arrow, in C. E. World.*

—Johnny: "Grandpa, do lions go to heaven?"

Grandpa: "No, Johnny."

Johnny: "Well, do ministers?"

Grandpa: "Why, of course. Why do you ask?"

Johnny: "Well, suppose a lion eats a minister?"—*Universalist Leader.*

OUTDOING THE TRUSTS.

You own recorded titles, true, to all your farms and lands,
But in fee simple I own more than e'en your deed demands.
For barb-wire fences, abstracts, deeds, can't shut the beauties in
That my soul sees and drinks and loves and woos and can but win.
You cannot keep the rhythmic waves of golden, bending grain;
You cannot fence the emerald sheen of meadow and of plain;
You cannot shut out from my eyes the sunset hues that glow,
Out in the cotton fields where white and reddest blossoms blow;
You cannot silence symphonies of silver-throated birds;
You cannot still the bleating of your homeward-wending herds,
And each song of the warblers is a mine of wealth to me,
And the lowing of the kine and sheep suggest a grassy lea.
Your stubborn fences cannot hide the grace of waving corn,
All heavy with a harvest rich when golden wealth is born.
I look upon such beauties and my soul drinks in their worth;
Then a harmony of Harvest Home finds gladsome lilting birth.
I would ne'er exchange my title, this unquestioned right I hold,
For bare possessions that you own with their return of gold,
For I reap a harvest rarer than you find in bonds or bank,
And it depends not if the growth has dwarfed or flourished rank.
My title finds the poetry of color, shape and sound;
It puts on record, abstracts clear, where naught but smiles abound,
The radiant smiles of Nature, with her bounties to unfold—
Yes, the interest on my principal is worth much more than gold.

—CORDIE WEBB INGRAM, in Farm and Ranch.

A CONFESSION.

We have always taken the unpopular side of the social card question, namely: That the social card is the beginning of the gambler's card. I write this in the office of the Smithfield Hotel, Smithfield, N. C., a traveling man has just asked the clerk for a deck of cards. Listen to my question to him and his answer: "Stranger, answer a question for me, if you please. Do you think that playing Rook and other parlor games will lead to gambling." Here is his answer: "Friend, a man must learn to fancy the handling of cards some how, and I would dare not think of teaching any young person how to handle *any kind* of a card." Take the case. C. B. RIDDLE.

We shall be made truly wise if we can be made content not only with what we can understand but content with what we do not understand—the habit of mind which theologians call—and rightly—faith in God.—*Charles Kingsley.*

GOOD HABITS.

The habit of work.
The habit of honesty.
The habit of attention.
The habit of happiness.
The habit of politeness.
The habit of usefulness.
The habit of cleanliness.
The habit of promptness.
The habit of appreciation.
The habit of thoroughness.
The habit of thoughtfulness.
The habit of accomplishment.
The habit of correct speaking.
The habit of neatness in work.
The habit of enjoyment of work.
The habit of telling the exact truth.—*School Education.*

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

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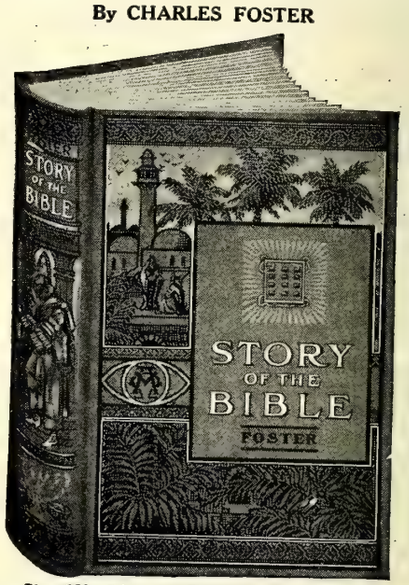

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WHEN YOU WANT GOOD WORK.

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THE HANDSHAKE.

Who can measure the shake of the hand? From out this common custom mighty currents of change have gone forth. The Indians buried the tomahawk as a sign of friendly relations and smoked the pipe of peace. His white brothers clasp hands, and in the hidden palms, face to face, not merely hands, but hearts unite. Guilds and orders have recognized the secret strength of fellowship present in the shake of the hand and have carefully delineated the grip. It has long been one of the marks of good fellowship in the church.

Some one has said, "I would not pin my religion to a handshake," and another quickly replied: "No; but I would pin a handshake to my religion." Wasn't the reply of wisdom? Have not people been won to Christ by the shake of the hand with its measure of hearty good will? Have not young men been turned toward the Christian Ministry by the sympathy and power of the hand, which often speaks a language too deep and hallowed for the tongue to utter? This is not mere sentiment, for it is a fact that the handshake of a man reveals much of character. The fellow feeling in his heart finds its way with the rich, warm blood to his finger tips. Happy possessor is the man whose strong circulation makes his finger end the point of electric thrill. He may be no more honest or earnest than his brother with a poor circulation and cold hands, but certainly he has an added power for influence and fellowship. Let us be thankful that the Nimrods of science, in their mad chase of microbes, had not labeled this useful and beautiful salutation with the class of the forbidden.

Sorry will be that day for the Christian church when it allows the hearty handshake of sincerity and good will to pass out of its life. There are some churches which need a revival of good, old fashioned greeting and hanshaking. It would work wonders for their refrigerant life. An hour spent in this kind of warm-hearted follow-ship would probably be as acceptable to the Lord as a program of religious punctilio.—*Exchange.*

ARROW HEADS.

The National Museum now has an okapi, but the average American is not excited by the news.

"A cat may look at a king," but the denizens of the new $15,000 home for cats won't deign to.

The Chicago public schools are agitated over the spelling-book question. More agitation of that subject in school circles will save considerable agitation outside.

The Government's conscience money has averaged for the past century $4,200 a year, but last year the amount was only $2,814.44. Are we becoming more honest, or less conscientious?—*C. E. World.*

—He (nervously): "Margaret, there's been something trembling on my lips for months and months."

She: "Yes, so I see. Why don't you shave it off?"—*Tit-Bits.*

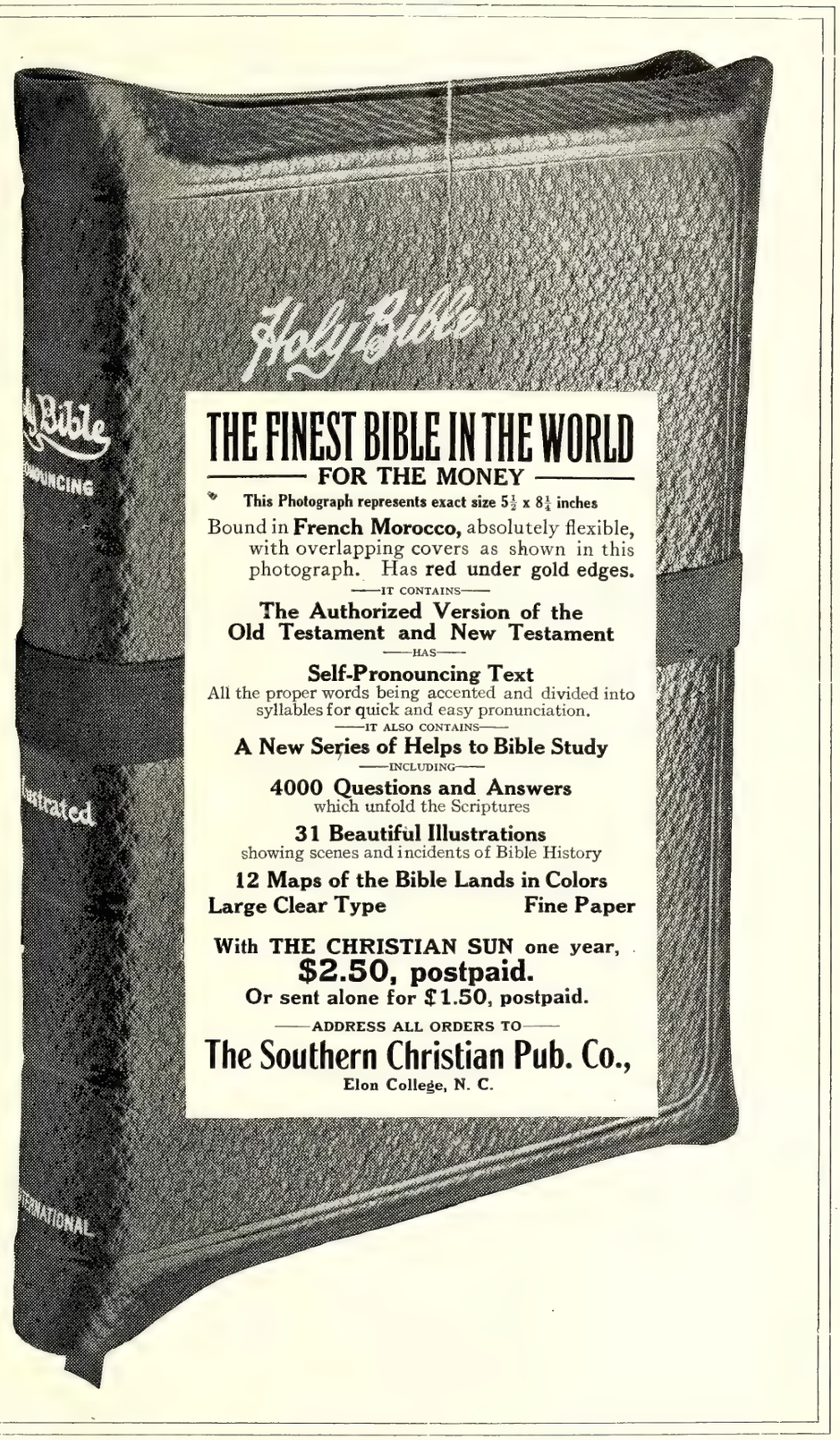
—"Are you the same man who ate my mince pie last week?"

"No, mum. I'll never be th' same man again."—*New York Mail.*

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.



—Hubby: "Of course, dear, it's only a rough idea of mine, but do you think it's possible that there's ever such a thing as a printer's error in that cookery manual of yours?"—*London Opinion.*

—Absent minded Man (whose wife is at the seashore): "Let me see. I've given the cat some seed, and let the bird out. I guess that's all she asked me to do."—*Life.*

The cloud is always thickest when and where the wind is about to shift, and roll it away out of the blue sky.—*Charles Kinsley.*

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AUGUST 13.

Amount brought forward..		$2,095.40
DUES.		
John Newman Denton	$ .10	
S. E. Denton, Jr.	.10	
Joseph Rabb Denton..	.10	.30
MONTHLY S. S. OFFERING		
Apples Chapel	1.28	
Waverly	4.22	
New Hope, Va.....	.83	
1st Ch., Norfolk.....	3.25	
K. S. Cammon, Supt....	2.06	
SPECIAL.		
Mrs. Hannah Loudermilk	.50	
Mrs. Lucy J. Chriscoe..	.25	
R. J. Lawrence.....	1.00	
J. G. Flent.....	5.00	
T. .P Fulton.....	5.00	
H. F. Samuel.....	1.00	
J. W. Fulton.....	1.00	
J. F. Fulton.....	1.00	
Mrs. Mary Joiner.....	1.00	
J. A. Strader.....	.50	
Mrs. Mary Caffey.....	.50	
M. C. Dean.....	.50	
Mrs. L. E. Ward.....25		
I. D. Dalton.....	1.00	
Salem Chapel, Col.....	2.22	
Balance from Loan....	20.14	40.86
		$2,149.27

Pearlie Knott is visiting her sister, Miss Annie Pierce, for a few days.

Miss Sudie McCauley, of Chapel Hill, who is to serve as matron and teacher, has arrived and began her work. We are very glad, indeed, to have her with us in this capacity, and feel sure we will be able to get more good from the school work.

As was previously announced, our class attended the picnic at Baynes' store last Saturday. Notwithstanding the long trip and hot weather, all of us enjoyed the day very much. We are under many obligations to our friends who treated us so kindly.

On account of the lack of help we have been unable to carry our class out this summer, but we are at work on a program and will be ready in a short while to visit our friends with entertainment.

Last Sunday I was with the people of Salem Chapel and Rev. R. S. Brown, who is pastor at this place. They were glad to hear of the work at the Orphanage and many of them proved their interest by their liberal contributions. So many people, I find, are anxious that our hands be free that we may be able to do more through this channel of Christian service. I trust it may soon be realized.

Among the donations of this week are two ironing boards, donated by our friend and brother, Geo. H. Frey. These boards have just been brought over from the depot, and while I was setting them up, the girls were talking among themselves as to who would use them. Of course all of them want one, but cannot use two boards at one time, all of them. We are indeed proud of the boards, as they are so much better than the boards we have been using.

It isn't too late to send canned fruit; we have received a box, containing eight cans, this week. Mrs. Mary Bradley, Mrs. J. C. Carden, Mrs. N. L. Hawkins, Mrs. Moore and Mrs. J. B. Richmond are the donors. There are two other cans we have no names for. We have a card from one of our friends asking for one dozen empty cans to fill for us. That is good; we have quite a number of empty ones yet.

E. M. CARTER, Supt.

McRae, Ga., July 30, 1913.

Dear Uncle Emory:-

Mama has to write this time, Newman's right hand is sore. We keep well—and generally good, but the weather is so hot, sometimes we feel cross. Not much, but our dimes with love.

Fondly,
JOHN NEWMAN DENTON.
S. E. DENTON, Jr.
JAS. RABB DENTON.

Fine to have a mother in the time of trouble. I hope Newman's hand is well ere this. Come again.

A SAFE SCHOOL FOR BOYS.

There are two features of Oak Ridge Institute, Oak Ridge, N. C., which will especially interest careful parents. One is the pronounced moral and refined character of the village of Oak Ridge and the marked absence of temptations and diversions from study so often present in larger towns and cities. And the other is the close personal attention and training the boy receives at the school.

Here, the mother may know that the moral and spiritual welfare of her boy is in safe keeping, and at the same time, be sure that he will receive the best mental and physical culture which the most thorough equipment and conscientious effort can provide.

The aim of Oak Ridge Institute is to grow men—physically, mentally and morally; to turn out good and valuable citizens—honorable and conscientious gentlemen in the best sense of the word. Parents interested in a preparatory school should write for this school's handsome catalog. Address either Prof. J. A. or M. H. Holt, Oak Ridge, N. C.

For the last four terms all rooms have been reserved in advance and numbers of applicants turned away.

Advt.

WHAT MINISTERS' CHILDREN CAN EAT.

The *Baptist Examiner* declares that "lay preaching is necessarily unsatisfactory in these days when the entire time of a man is demanded." The latest United States census reports the average salary of Baptist pastors in the Northern Baptist Convention to be $1.87 per day. Years ago a minister of another communion reported to one of his Church officials that he was unable to support his family on a salary of $300 per year. The official exclaimed: "Money! Money! I thought you were not preaching for money, but the good of souls." "I am not preaching for money," replied the devoted minister, "but my children cannot eat souls; and, besides, if they could, I am afraid it would take many of the size of yours to make a square meal."—*Exchange.*

HOLDING THE BOYS.

The best way to keep the boys in the Church is to put about them a little more of that parental authority which has gone so much out of fashion of late. And better still, if that authority were backed by a little example, it would solve the problem. Put around the boys a wall of strong men—fathers, uncles, older brothers, grandfathers—and let that human wall be in the Church and Sunday school, and there would be no "boy problem." It is because the men are away that the boys reaching the "mannish" age think that they must stop too. They will do everything they can at that age to be like men.—*Presbyterian of the South.*

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A prominent business man who recently obtained his piano through the Club expressed the opinion that the Club plan, as conducted, was *perfect.* He pointed out the following facts: 1. The tone, action, design and finish of the instrument were of the highest quality and all that any one could desire. 2. By purchasing in a Club of one hundred members each buyer secured the maximum factory discount, which represents approximately a saving of one dollar out of three, as compared with customary prices. 3. Each member is entirely independent of all other members and is responsible only for his own purchase, nevertheless, he gets the benefit of the special low price which results from the big wholesale transaction. 4. The buyer tries the instrument in his own home before accepting it, and without any expense or obligation. 5. Those who do not find it convenient to pay the full amount in cash are offered terms to suit their convenience and yet get the full benefit of the tremendous saving in price.

There are many other attractive features which this gentleman did not mention. If you are interested in securing a splendid piano or self-player piano write for a copy of the Club's handsomely illustrated catalogue, also for booklet containing letters from those who have joined during the past year. Address the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Advt.

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No. 41	4:10 p. m.
No. 43	6:00 p. m.
FOR THE NORTH	
No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

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THE ASTOR BABY

What's a baby worth? Well, that depends. When a baby's life is in peril we are all ready to go to the limit. We are willing to go as far as human endurance and our means will permit. When Mrs. Madeline Force Astor, widow of the late John Jacob Astor, who perished with the Titanic, gave birth to a son, somewhere between $40,000 and $45,000 was spent for medical attention alone. Mrs. Astor was probably worth about thirty million dollars.

Well, you say, that is all right, they can stand it. Did you know that North Carolina admits on her tax lists that she is worth over twenty times as much as the Astor widow, and yet our State does not appropriate for public health purposes, the protection of babies, children and adults, altogether but $42,000. Evidently there is something wrong about this comparison. Either our boasted Southern chivalry is resting on its oars and laurels and needs to take a brace, or else Mrs. Astor is too crazy about her baby.—*N. C. State Board of Health.*

A MIRACLE IN MUSIC.

This is truly a wonderful age in which we are living. Who would have ever believed it possible to invent a piano which everybody can play, no matter whether they have ever studied music or not? Twenty years ago no one would have believed it possible. But now the self-player piano has been *perfected* and is recognized as the King of all musical instruments. Even a child can reproduce the masterpieces of the world's greatest composers. In the case of the Ludden &Bates Self-player Piano which is being supplied to members of the Christian Sun Piano Club the skill and ingenuity of the inventor have reached their climax. The action is superb and responds perfectly to the will of the performer.

This splendid instrument, consisting of the celebrated Ludden & Bates Cabinet Grand Upright Piano, into which is built the most perfect self-player mechanism ever devised, may be used either as a regular piano or a self-player. It thus serves the entire family not only as an entertainer but also an educator in music. It is the greatest home-maker of modern times. The Club saves each member $153.00 on this instrument, thus bringing the price down to about what a first class piano would ordinarily cost.

If you would like to know more about the self-player piano and the Club's splendid offers address the managers, Ludden & Bates, Christian Sun Piano Club, Dept., Atlanta, Ga. Advt.

"The first duty of a statesman is to preserve the public health." —*Gladstone.*

Subscribe for The Christian Sun.

BABY DIES OF FRIGHT.

At one of the Atlantic Ocean fashionable summer resorts, a mother took her baby boy, two years old, to the beach for his first ocean bath. The little fellow was greatly frightened, and when a big wave came toward them she said in fun that she was going to put him under it. The threat threw him into a spasm, and the mother, thinking that a plunge in the water would restore him, put him under the wave, and the shock had the opposite effect: it stopped his heart, and her darling baby lay dead in her arms. The mother meant everything for the best, and would have freely given up her life for her child, and yet she made a mistake in frightening him in fun with the plunge. He thought she was going to drown him. The practice of frightening children with ghost stories is as cruel in spirit as it is immoral in principle. Let there be no deceits for children, no suggestions of cruelty, even in fun. The fun is just as much pain to them as though it were in earnest. Innocent children are the last persons on earth to be trifled with by insincerity, and yet the deceit of children by parents and nurses, the idle threats of danger from human and superhuman sources, are as old as the race, and the false dealing which is called fun comes under this description:

For their deceit is falsehood. (Ps. 119:118.)

—*Christian Herald.*

THE PROBLEM SOLVED.

We were sitting around the red-hot stove in the lobby of the village tavern and just when a silence had fallen upon the group one man turned to another and asked:

"Squar' Perkins, if you don't mind I'd like to ask you a question."

The squire didn't say whether he mindedd or not, but the other man went ahead with:

"It's about this 'ere high cost of living. Have you figured out what's the reason for it?"

"I have," was the answer.

"Then I'd like to hear it."

"Did you raise any wheat, corn or oats last year?"

"Noap."

"Any potatoes, beets or carrots?"

"Noap."

"Any tomatoes, cucumbers or onions?"

"Noap."

"Didn't raise nothing whatever to eat?"

"Guess I didn't."

"Just ate all you could of what other folks raised?"

"Looks that way."

"And sot around and let your wife take in washing and support you?"

"Why, she likes to wash."

"Well, I've answered your question. You and a hundred thousand lazy loafers like you boosted the cost of living!"

I expected to see a row follow, but none came. There was a minute of suspense, and then the questioner yawned, and stretched and exclaimed:

"Well, by thunder! I've been puzzling over that matter for more'n a year, and here you have solved it in three minutes."—*Detroit News-Times.*

HELPING.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nellie.

"I won't carry it!" said the little cousin, with a pout.

Mamma looked from her window, and saw the trouble. "One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed and looked at each other, then they all took hold of the basket together, and found it very easy to carry.

"The way to do all the hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—*Exchange.*

The school children of Chester, Pa., by adopting penny-savings accounts, deposited in ten years $300,000 which otherwise would have gone for ice-cream cones or cheap picture-shows. This shows the possibilities of pennies.

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OBSCURE HEROES.

Among the obscure heroes of the Civil War to which the memory of the nation has turned as a consequence of the Gettysburg reunion are the women and the very young boys who bore the burdens while husbands, fathers and brothers were at the front. Of this class, the Pittsburgh *Chronicle-Telegraph* speaks as follows:

"Now it is a monument to the women of the Civil War period that is proposed. Some time in the future there may be a similar proposition of the lads of tender years who were taken from school and from play and put to work because their fathers were in the army. They also were called upon to make sacrifices in order to keep the wolf from the door."

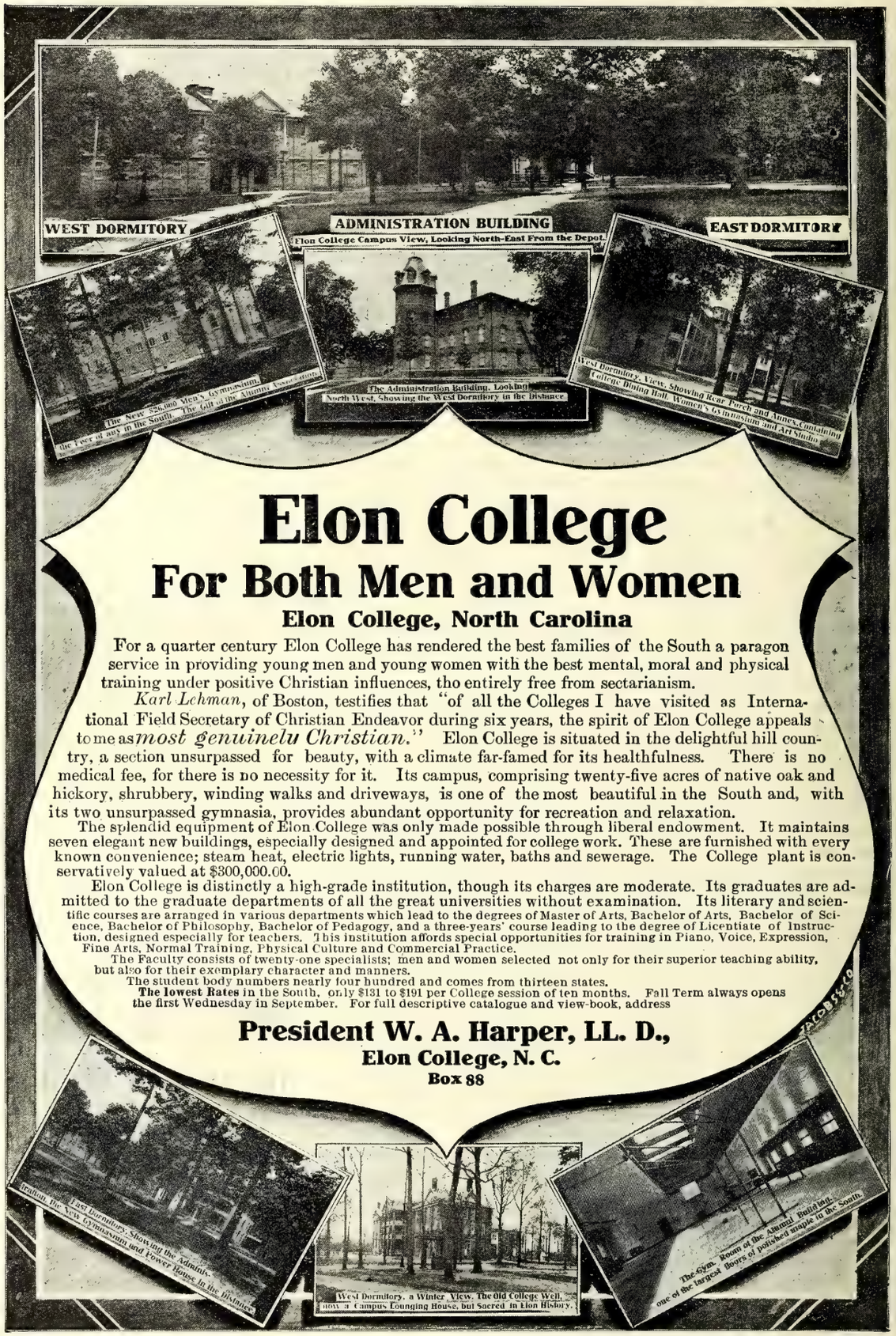
With no intention to detract from the valor and devotion of the Northern women, it may with accuracy be sadi that upon the Southern women and their sons the greatest privations of the Civil War were visited. In the North, conscription did not rage so fiercely. There were men left at home to look after those civil, commercial and domestic affairs inseparable from the welfare of those in arms at the front.

But the South was literally drained of men. In the memories of many women surviving today, the drastic call for men is yet vivid. As the battle of the first two years depleted the Confederate ranks and the demands grew more strenuous, the conscription laws were broadened. Young men, old men, some of them semi-invalided, and often mere boys were drafted for the battleleld.

It was the slim army left behind that formed the home-guard, those that stepped into the shoes of their fathers not only on the plantations, but equally in the cities, operating business with which they were scarcely familiar, shouldering burdens at home which in the natural course of events would not have been thrust upon them for many years. It was under conditions of this nature, with industrial and commercial machinery entirely demoralized, that the women and boys of the sixties lived. The historian has scarcely touched on these phases of the great conflict and it is, necessarily, rich in testimonials of quiet endurance and patient heroism that will never see the light of day.—*Atlanta Constitution.*

DO YOU GET THE IDEA?

Sometimes the very preacher who in his earlier ministry may perchance have felt himself fully competent to elucidate, even without any previous notification, anything that Paul at any time ever wrote, after long and patient research may, and very likely will, come to sympathize more fully with poor, candid Peter, who confessed, and put in writing at that, that his brother Paul had written some things hard to be understood. Do you get the idea?—*Alabama Christian Advocate.*



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TUBERCULOSIS LEGISLATION.

Out of forty-one state legislatures in session during the season of 1913, laws dealing with tuberculosis were enacted in thirty states, while in thirty-four states consideration was given to bills dealing with the prevention of this disease. This is a summary of the legislative campaign for 1913, issued by The National Association for the study and Prevention of Tuberculosis today.

Appropriations to the amount of over $5,000,000 have been set aside for the treatment and prevention of tuberculosis by the various state legislatures in session this year. Most of this money is for the maintenance of state sanatoria. There are at the present time 39 such institutions in 31 different states, Connecticut, Massachusetts and Pennsylvania, each having more than one sanatorium. Delaware is the only state which has made provision for a state sanatorium for tuberculous negroes. In addition to the amounts appropriated by the various state governments, Congress will be obliged to set aside nearly $1,000,000 for the maintenance of the United States Public Health, the Army and Navy sanatoria, and the tuberculosis hospital of the District of Columbia.

Among the notable advances in the legislative enactments of this year, are the tuberculosis registration law of Colorado; laws providing for subsidies to local hospitals in Minnesota and Wisconsin, an act providing for the establishment of county hospitals in Indiana, and the establishment of state bureaus for the prevention of tuberculosis in Ohio and California. A complete analysis of the tuberculosis legislation considered and enacted in 1913, is being prepared by The National Association.

A LITTLE SERMON ON LITTLE SINS.

Henry M. Stanley tells us that when he was passing through the forests of Africa, the most formidable foes he encountered, those that caused the greatest loss of life to his caravan, and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings; but on the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. Their defense was by means of poison and traps. They would steal through the dense forest, and, waiting in ambush, let fly their arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches, and on these spikes man and beast would fall or step to their death. One of the strangest things about it was that their poison was made of honey. It is thus that Satan wages his destructive warfare against God's people. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes clothed as "an angel of light." Yet how deadly are the little honey-coated sins which he administers, how sure the destruction of him who is deceived into wandering from the straight and narrow way.—*N. Y. Observer.*

FATHER WILL MEET ME.

I left Cheyenne, Wyoming, one morning on the " overland flyer," for Omaha. The ride as far as Kearney is through a dreary, desolate country of sand knolls, prairie dog towns, barren hills, waterless valleys and dry streams. In the seat ahead sat a little boy, intently gazing upon the monotonous landscape. Dinner was taken in the diner. A social chat enlivened the weary hours. Still this little fellow sat there peering through the window. About the middle of the afternoon I spoke to him.

"My little man," said I, "aren't you tired?"

"Not much," came the quiet reply.

"Well, aren't you hungry?" I asked. The little fellow looking up at me with a smile, replied:

"Yes, a little; but you see, papa is going to meet me at Grand Island."

Friend, what a lesson there is there for you and for me. We are being carried along life's journey at sixty heart-beats a minute. Our ticket is purchased for the through train with no stop-over privileges. Why should we sit and grumble if the way is dreary at times? Why should we be complaining because life at times may seem monotonous? Let us remember that a Father is waiting to welcome us at the other end. Lisp a short prayer for the day as you climb out of your sleeping berth. The whistle will soon blow for the terminal, where friends are waiting to meet you. You are going this way only once, go it right.—*Selected.*

THE VICTORIES OF PRAYER.

Oh, the victories of prayer! They are the mountain tops of the Bible. They take us back to the plains of Mamre, to the fords of Peniel, to the triumphs of Moses, to the transcendent victories of Joshua, to the deliverances of David, to the miracles of Elijah, to the whole story of the Master's life, to the secret of Pentecost, to the keynote of Paul's unparalleled ministry, to the lives of saints and the deaths of martyrs, to all that is most sacred and sweet in the history of the Church and the experience of the children of God. And when, for us, the last conflict shall have passed, and the footstool of prayer shall have given place to the harp of praise, the spots of time that shall be gilded with the most celestial and eternal radiance shall be those, often linked with deepest sorrow and darkest night, over which we have the inscription, "Jehovah-Shammah: The Lord was there!"—*Simpson.*

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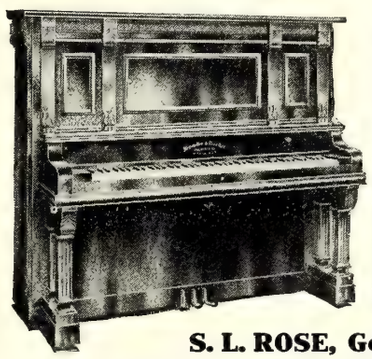

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J. O. ATKINSON, ... EDITOR

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SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

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It is easy to see that sanitary laws are indispensable for community good and safety, and in order to get the greatest amount of benefit from them, we all should lend our best support to their enforcement and be ready to obey them all the time.

DEATHS

Milloway.

Mrs. Jane Milloway died at her home in Guilford county, N. C., August 4, 1913, aged 85 years. She became a member of the Crristian church at Hines' Chapel in her youth and died in the faith of the gospel of Christ.

Lindsay.

Cornelia Francis Lindsay died August 5, 1913, aged 73 years. While young she joined the Baptist church and lived a Christian until the end came. She was laid to rest in the family cemetery near Damascus church, Orange county, N. C.

W. S. LONG.

Moore.

Whereas God in His infinite wisdom and love, on June 22, 1913, took Walter Mackernally Moore at the early age of 15 years, eight months and seven days, from time to enternity and we trust from New Lebanon church to the church in the Holy City of God, and from our Baraca class, as a faithful member to the happy band of angels, be it resolved;

First, that we, the family, the Baraca class, the Sunday school and the church bow in humble reverence before our heavenly Father.

Second, that the home has lost a noble son, the class a good student, and the school a faithful member.

Third, that we extend our sympathies to the mother, brothers, sisters and relatives.

Fourth, that a copy of these resolutions be spread on our minutes, a copy sent to the Christian Sun, and a copy sent to the home.

R. A. TRUITT, Teacher,
W. G. SHARPE, Pres.,
C. C. GRIFFIN, Sec.
Committee.

Herndon.

Carl Hines Herndon, only son of Dr. and Mrs. W. T. Herndon, who was stricken with paralysis in early Spring and was brought from Zebulon, where he resided, to his parental home here, died Thursday, July 31, and was buried in the Elon College cemetery August 1. After pursuing literary work to the Junior year in Elon College he took his law course in the University of the State and was engaged as a successful practitioner at Zebulon where he was stricken. On September 11th, 1912, he was married to Miss Lora Helen Barnes of Henderson who proved a devoted and faithful companion and was by his bedside constantly during his affliction. He was born June 30, 1880, and had, therefore just passed his 33rd year. He was a member of the Durham Christian church, though for some years previous had been a member of the Elon College Christian church, and when taken ill was teacher of the Baraca class at Zebulon and was highly esteemed and much beloved by every member of the class. The funeral was conducted from the parental home at Elon College by Revs. J. O. Atkinson and J. W. Wellons of Elon College, and by Rev. Mr. Perry of the M. E. church, Zebulon. A great and noble soul, one that loved his fellow-man and had full faith in his God, has gone from us, leaving behind dear ones and many friends to mourn his departure. Besides a young wife, he leaves a father, mother, and two sisters, to mourn their loss. God comfort them and rest his noble soul.

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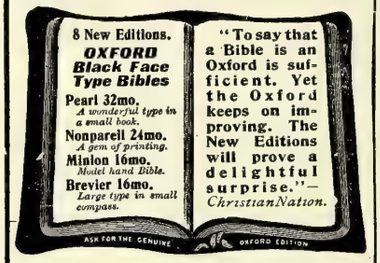

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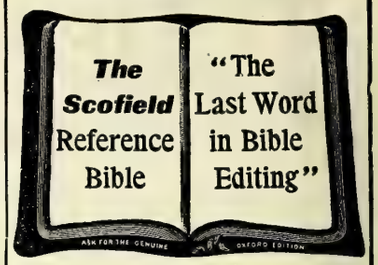

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., AUGUST 20, 1913 NO. 34

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Straight Way.

The leading editorial in *The Youth's Companion* for this week is contained in two lines, is long enough at that, and reads as follows: "The straight and narrow way is singularly free from automobile accidents."

Satisfied.

In the mad rush for gain is there any wonder that there is such little satisfaction in the world, that scandal multiplies, licentiousness increases and suicides are abundant? Long ago the Book declared, (Eccl. 5:10): "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase."

What's in the Voice?

A minister observed that the reason why he loved to hear a certain noted musician sing was because "he had an orange blossom in his voice." In a telephone office where many persons work hangs a sign reading: "The voice with the smile wins." The preacher said (Ecclesiastes 5:3): "A fool's voice is known by multitude of words." Almost all people judge you by the tone of your voice.

By this Sign Know.

If the signs be removed we shall with groping and great difficulty find the way. Therefore we need to keep the signs well in view, clear and lifted up. Keeping the Sabbath holy is one of the sure signs by which we know that the great Jehovah is our God. Hear Ezekiel (20:19-20): "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and *hallow my Sabbaths;* and they shall be a sign between me and you, that ye may know that I am the Lord your God."

A Good Name.

Recently a man died who was worth more than a million dollars which he had acquired by changing his name. When this man was young an uncle by marriage bequeathed him a million dollars on the one condition that his name be changed to that of the testator. The nephew of course, on being apprisesd of the will of his kinsman, readily agreed, received the bequest, and grew to be a man of wealth and great influence. Jesus the Christ, our great benefactor, has promised us untold riches of grace, favor, bounty and all good things if we will lay aside our old name and nature and bear His; accept His free gift of never dying love. "A good name is rather to be chosen than great riches."

An Individual Campaign.

There is a local Presbyterian church in one of the mission fields which holds to a hard and fast rule fixed for itself that no person shall be received into church membership until that person, after conversion, has won another person to Christ. The motto is, "Win one," and then be received into the fold. This idea is rich in suggestion, and the church that adopted it is growing in might, membership and power. If "the whole church is to give the whole gospel to the whole world," then individuals, one by one, must do the work. He who has not been instrumental in winning one other to Christ has not tasted the real joy of Christian living. "The fruit of righteousness is a tree of life: and he that winneth souls is wise."—Proverbs 11:30.

Man's Cruelty.

For sheer, heartless, wicked cruelty we do not believe the following startling fact related by *The Youth's Companion* can be surpassed:

"The meanness to which men will stoop for the sake of a little material gain is almost beyond belief. Agents of Chicago humane societies have lately discovered that it is a regular practice among horse dealers to put out the eyes of horses, in order to sell them under a guarantee that they will not shy or run away. They pass a needle through the eye in a way that leaves no scar. To all appearances the horse is sound, but he will never see again. The condition is especially common among pedler's horses, for pedlers must have an animal that will stand. In one day the agents found fifty horses thus blinded.

The Great Highway.

A great highway, as a memorial to Abraham Lincoln, is being advocated, to extend from the Atlantic to the Pacific. The project is finding favor and seems very probable. It is proposed to have it completed by the opening of the Panama-Pacific Exposition so that motorists can go from New York to San Francisco, a distance of three thousand miles, in eleven days. It will, when completed, be the longest and most expensive thoroughfare for vehicles and motorists on earth. In thinking over this gigantic scheme one is reminded of that other, and even far more desirable highway that is spoken of, and is yet to be accomplished, in Isaiah 35:8: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err threin."

Solving the Biggest Problems.

The American people have a great many big problems to solve. In these all of us are interested. How shall they best be solved? An editorial in *Harper's Bazaar* recently gave an answer that we heartily commend to all who care: "Nothing else but righteousness can solve our biggest problems today. Religion alone is the solution. The modern woman is too apt to put her emphasis on 'reform' and 'progress' rather than on the cleansing fire of religion. She has not taken into account that the greater the abuse and the more necessary the fight, the more tremendous must be the motive of those who advance against intrenched evils. The whole force of love to God and love to men should be behind them. Women should see to it that the public opinion which they create—and they create a trmendous amount of it—shall be interposed with a passion for righteousness, a spirit of eager service to God. Woman is the born priestess of the race. She kindles the altar flame, she waits before the oracles."

Tithing the Luxuries.

Many think that they cannot give a tenth of their income to the Lord's cause. Suppose then they would give one tenth of that which they spend for sheer luxuries. Maud W. Raymond in "The King's Business" tells what would happen in this way:

"The records of the United States Census Bureau give the factory value of the candy produced in 1909 as $134,796,000. The retail customer, of course, paid much more than this. In 1912 the president of the National Society of American Florists placed the amount spent annually for cut flowers in the United States at $65,000,000. The greater part of this expenditure was either by women or for women. It is reasonable to assume that if Christian women had last year tithed their supply of these luxuries alone, they might have nearly doubled their offering for foreign missions, while if they would be willing to reduce their supply (of candy and cut flowers) by half, they might at once realize the $20,000,000 necessary to discharge their debt to the women of non-Christian lands with a generous margin."

The Way of Rome.

What the Vatican Tribunal at Rome cannot accomplish by adroitness is hardly worth undertaking. Anna Gould, who married a worthless Count, de Castellane of France, wanted that marriage annulled so she could marry a still more worthless Frenchman. Now the Catholics are opposed to divorce, but the Countess got hers. A Catholic newspaper, *La Croix,* explains it in this way: "We can assure our readers that the result of the trial leaves not the slightest doubt that the tribunal decided that Anna Gould, at the time of her first marriage, did not give full consent within the meaning of the doctrine of the Catholic Church. She always anticipated that a divorce was possible, and therefore, as her consent to the marriage as the Catholic dogma exacts did not exist, the marriage is nullified." When one sees evidence of such skillful adroitness, such patent subterfuge as that, one is reminded to quote Paul (Gal. 6:7): "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." If the Catholic Church sows falsehood and hollow mockery like the above quotation indicates, one wonders what it will reap; and one is not surprised to find it reaping the abomination of desolation in more instances and places than one.

Honduras is the twenty-sixth nation to accept Secretary Bryan's peace plan.

EDITORIAL

THE PERSONAL ELEMENT IN MISSIONS.

Ours is a missionary age. The man or the woman who has not felt the joy of missionary service, nor been moved by the missionary zeal and enthusiasm of our time, is to be pitied. You may somewhere find a Christian today who can say he has no interest in missions, but you will find his kind scarce in the world and growing scarcer all the while. Furthermore, he is to be pitied rather than condemned. He is ignorant of the conditions and times in which he lives, for his normal spiritual development has been arrested, and he is not living up to his times and his privilege. It is easy now to believe in missions. It is easy now to work for missions. It is easy now to give to missions. The thought and theory of missions are in the atmosphere. Missions have become popular.

He who has not realized that missions are popular and are the absorbing theme and topic of our times is a non-progressive, a stand-patter, out of touch with the real issues and movements of the day. Time was when a few men and women, met somewhere in prayer meeting or in company with a devout pastor, were about the only ones interested in missions or cared what became of the missionary situation. It is not so today. The best men, the biggest men, the most noted and influential laymen that I know anything about are interested in missions, and count it a worthy and popular thing to be so interested. Some months ago we had in the city of Greensboro a Laymen's Missionary Movement Convention. I was privileged to attend a day. I have attended a great many gatherings and conventions of various sorts in our State, political, educational, and religious. But I am borne out in saying that this was the finest looking company of successful and intelligent and influential business men I have ever seen together. I asked a noted politician, capitalist, man of affairs, what he thought of that Convention. "The finest looking and most intelligent and influential set of men I was ever in," was the reply. It has come to pass in our day that a missionary meeting is the most popular, practical and potential of all meetings. A few years ago we thought that books on missions were for women, children and preachers only: filled with pious platitudes and sentimental slush. That time has passed, and the very best books of our time are not of fiction, fancy and romance, but of some missionary theme and thought. The biggest presses in the greatest publishing houses throb and strain from day to day printing and putting out the very best thought of the times about missions. No man in our time is acquainted with the best books, is even conversant with the current literature of the day unless he reads much of the output on missions. I declare to you that the very best books coming from the press today are those books that deal with missions. You need not seek romance, fiction, thrilling stories of adventure if you want a book to while away the time with. Only secure one of the latest books on missions, and you will get the best there is.

More than this, there are men today prominent in political and social circles who have made themselves so purely by a study of the missionary question. It was not insignificant that the President of the United States recently offered the position of minister to China to John R. Mott, a man who has become famous as a student, speaker and writer on missions, and one who has written one of the most thrilling and interesting books of the day on missions.

I am safe in saying that the very atmosphere of our time is charged with missionary electricity, missionary zeal, missionary energy and expectation.

Now is the time, therefore, for the individual with real personality, with real spirituality, to enter the mission work and accomplish more for good and for God than ever before in all the world's history. The time never was as ripe as now for men and women, boys and girls, who would really like to achieve something for Christ and the church. The missionary door swings wide open, and the opportunity for power and service is not only great but really inviting.

The need is great, the nations cry, a thousand million souls wait in heathenish darkness. Think of it: two-thirds of all the babies on earth, who lean on their mother's bosom, look up into the faces of mothers who know nothing and can tell them nothing of our Christ—two out of every three. Now with this wave of missionary zeal, missionary fervor, missionary popularity, missionary opportunity sweeping over the country we of the Christian churches have *dispersonalized* missions, removed the personal element from missions, and so are missing the finest opportunity any people ever had.

Who amongst us really cares for missions? Oh, we have a sort of impersonal, careless, indifferent concern. But where is the great heart amongst us that is bleeding for the cause of missions, and where is the soul that bends beneath our missionary burden? I do not know. Reader, do you? We go to our conferences, read our report on Foreign Missions, discuss it indifferently, resolve what must be done and go away feeling about missions much as we did before we went to Conference. We have de-personalized, de-spiritualized the matter of missions at the very time when there is greatest need of spirituality, greatest need of towering, striking, telling personality amongst us for missions, to awaken and arouse us to duty. We are not feeling the burden of missions because there is no heart amongst us aflame with missionary anguish.

The only way to reach people for any cause is through a person who has been reached by that cause. The only way to stir persons to Christian privilege and duty is through a person whose soul has been stirred, and whose heart, affections, love, life, have been set on fire by Christian privilege and duty.

We may write preambles and read pamphlets and pass resolutions about missions from now till doom's day: but never will we be stirred to missionary activity nor moved to missionary effort till a *person* with spiritual zeal, fervor, fire and flame come amongst us and bring his own heart, hot from the altar of service and sacrifice, and touch our hearts with his zeal, glow and fervor. We have got to have men of spiritual power and personality amongst us whose soul is on fire with missionary zeal before we ourselves catch the glow and feel the warmth of missionary activity.

Our many Conferences, preambles and resolutions about missions, seem hollow mockery, not to say hypocrisy and sacrilege. For ever more in this world must you have a person behind a paper, if that paper is worth the ink put upon it. I am tired and sick and worn with pamphlets about missions, indifferently written, till there come amongst us a man, or we rear amongst us men who have burdened their hearts and souls with the shame and sin and crime of our neglect and indifference, and awaken us out of our lethargy, our coldness, our unconcernedness for missions. Where are your missionary men? Where are they whose hearts are bleeding, whose souls are burdened, whose lives cry out to us for the work of missions at home and abroad? If you will give us men consecrated, heart, soul and body, to the cause of missions, the money will come. The people of God have money and will give it for missions if properly appealed to.

Listen: "Fifty times as much wealth lies at the disposal of God's people as they have ever yet consecrated and utilized." God's people never were as wealthy, and they never were as willing, as they are today. Men are learning that only the blackguard, the knave or the fool will spend all his earnings upon himself. Men who are getting most out of their money are those who are giving much of it, investing it to advance God's kingdom among men. The day of your selfish, stingy, grudging man has passed. Selfishness and close-fistedness don't pay. We have learned that there is genuine joy, real pleasure, in the privilege of giving. You may consider it a favor conferred on a man when you ask him to give a hundred, two hundred, three hundred dollars for a good cause, and get him to do so. And he considers it a favor also, after he has done it. I have never yet seen a man give for a good cause, and regret it. I met a man some time ago who had given away a thousand dollars to a good cause. He admitted that he got more real pleasure out of it than out of any thousand dollars he had ever spent or invested. I read the other day of a millionaire who had succeeded before he died in giving away for good purposes about all his millions, and he declared he had had more fun, real genuine pleasure with his millions than any millionaire alive.

Now here is my plea, and my position. We of the Christian churches have not given the people a chance. We have not gone to the individual members of the churches and laid before each one of them seriously, sensibly, soberly, the matter of missions. I believe that every church member has the right to expect that he and she will be waited upon once or twice per year and asked to contribute to missions.

We lay our assessments. We preach, indifferently, a sermon on missions. We say how much the assessment is and we beg the few. We do not appeal, through persons burdened for missions, to every member of the congregation to do his or her best.

I believe with Robert E. Speer that "the Church was established to spread Christianity and when in any age or in any land she has forgotten this, she has paid for her disobedience. So long as there are any unreached men in the world or any unreached life, the business of the Church is her missionary duty." We of the Christian churches have not taken this matter seriously enough. We have not laid the matter of missions on our hearts. We have not got under this missionary burden. We have got to make this a matter of individual and personal concern. We have got to talk missions one with another, and have got to carry the matter of missions home to the hearts of our people one by one.

We are living in a personal age; but we are not making missions a matter of personality. There is personality in business. If the jobber or wholesale merchant wants to sell goods he sends his salesman out to find the purchaser. He goes after his business; and the one that goes after the business gets it. This is a personal time. This missionary matter *must* be made personal. Somehow there must be somebody in the church to see each member personally and present the matter of missions to him. When you face the individual with his duty and opportunity you will see greater results than at present.

We have de-personalized the matter of mis-

sions. There is nobody amongst us who cares. Our hearts must become aflame for missions: and then results will come.

May I give you a concrete example of what I mean? Some year or more ago it was found that our missionary debt was growing so much that some of our missionaries must needs come off the field.

Did you hear any voice raised from a Conference platform, or a church pulpit, for funds to keep them there? Did you see any tears shed because our missionary force had outgrown our missionary fund! Did you see a soul bending beneath this burden, and come in contact with a heart that was breaking because we must needs go backward? I did not. Our platforms were ready, our pulpits were open. But in stolid and indifferent silence we permitted this awful thing amongst us.

We have got to get men at the head of our mission interests and at the foot of our mission interests and at the middle of our mission interests whose souls are in the matter, and the flame of whose spirit will set us on fire for this good cause. If we may have a preacher in the pulpit who is awakened on the subject of missions, you will see that congregation giving to missions. If you can get a person in your congregation to work for missions, you will see some results for missions.

We must be a missionary people. In order to be this there must be persons amongst us who have spiritual power and whose personality dominates their work.

We catch fire by mingling with those on fire. Whenever and wherever men of missionary zeal and fervor come, then and there will you see the people giving to missions, loving missions, praying for missions.

WINCHESTER, VIRGINIA.

The Virginia Valley Central Conference, that delightful body which makes up in largeness of name, and loyalty to service, what it lacks in numbers and membership, met in annual session here last week, August 14-17. The session was not largely attended, either because the place of meeting was far removed from the great majority of the churches, or because a church was to be dedicated and much money solicited. Possibly both causes had some effect. Rev. W. T. Walters was properly and wisely made President, and Rev. A. W. Andes, Secretary. Brother Samuel Earman has been Treasurer so long and so efficiently that everybody expects him to receive all moneys, knowing he will properly account for the same.

The routine work of the Conference was attended to with dignity and dispatch, the several reports on Missions, Education, Sunday Schools, Christian Endeavor, and so forth being well prepared, properly presented, and becomingly discussed. There were some exceedingly thoughtful and timely addresses during the session, one by Rev. A. W. Andes, who delivered the annual sermon, the outline of which we print elsewhere this issue, two by Dr. J. P. Barrett on "Emotionalism in Religion," and "The Message of the Church," two by Rev. W. G. Clements, one on "Temperance," the other on "The Principles of the Christian Church; one by Supt. E. M. Carter on The Christian Orphanage; two by Dr. W. A. Harper, one on Thomas Jefferson's Mistake and another on Christian Giving; one by Mr. Netum Rathbun of the C. P. A. on The Relationship of our Publishing House to the Church Enterprises. These were the featurese of the Conference, so far as public addresses were concerned and were utterances worthy of the good men and able thinkers who delivered them. The Conference was greatly edified and congregations were benefitted.

That which was of absorbing interest was the dedication of the Winchester church at the eleven o'clock hour Sunday. The day was auspicious, the congregation large, the people expectant, the pastor hopeful. Before the house could be dedicated the pastor announced that $3,815.00 would have to be contributed in cash and subscriptions. The spirit of desire and liberality came upon the people and their response was magnanimous. The total contribution at the close of the offering was found to be $4,200.00. Those taking part in the dedicatory service were:

Invocation, by Rev. E. M. Carter; Historical Sketch of the Church, printed elsewhere in this issue, Rev. W. T. Walters, pastor; Scripture Lesson, by Rev. A. W. Andes; Prayer by Dr. J. P. Barrett; Sermon by The Sun's editor; Dedicatory Prayer, Rev. W. G. Clements; Benediction, Pastor Walters.

There were printed programs, containing hymns in full, for the occasion, and the singing was appropriate and inspiring.

Brother Walters and his people have built a magnificent house of worship, at a total cost of more than $14,000, and great economy was practiced in building and in buying, or so substantial and handsome a structure would not have been finished at so small a cost. This is a work of power and promise and untold credit is due those who have taken the lead in bringing the same to its present status. One hardly knows whom to commend most for the noble efforts put forth and the great results achieved, Pastor Walters, his good wife, or the faithful band that has stood by them and so ably upheld their hands in the work. Both Brother Walters and his good wife are held in high esteem in all the city of Winchester, and are everywhere spoken of most cordially and kindly.

Sister Walters is much interested in our Woman's Missionary work, and besides being President of the Woman's Board of her own Conference is the Treasurer of the Woman's Board of the Southern Christian Convention.

The Woman's Board in this Conference is an aggressive body and held an open session and mass meeting during the Conference session. They are planning larger and better things for the coming year. The paper by Miss Martz, a member of the Conference Board, printed elsewhere in this issue, was read before the Conference to great effect and will bear fruit. The women of the Conference are waking up on the subject of missions.

Among the visiting ministers from other Conferences we were glad to greet Rev. W. E. Baker, of Erie, Pa.; Rev. J. H. Barney, of Clearville, Pa.; two Brothers Garland of Pa.; Dr. J. P. Barrett, of Dayton; Rev. W. G. Clements, of Morrisville, N. C.; Rev. E. M. Carter, Supt. of the Christian Orphanage, Elon College, who preached in the Conference Church to great acceptance Sunday afternoon. These visiting brethren added much to the sessions by their presence, counsel and public addresses, and did much to make the Conference successful and happy.

The next session of the body is to convene with Antioch church, near Harrisonburg.

Winchester, a delightful and historic town about which we would like to write if space permitted, entertained delegates and visitors with a cordial and lavish hand. We were permitted, during our stay, to be entertained at the Presbyterian Manse by Rev. Dr. Horace Lacey and his delightful family, and the fellowship, with its cordial hospitality, was happy indeed.

With the Average.

So many, so very many, Christian people think they are all right if they live up to the average, give as others give, go as others go, read the Bible as much as others—and so on. To these we commend the words of Mr. J. Campbell White: "Christ never asked any one to be an average Christian. We have entirely too many of them now! No man has done his duty till he has done his best. No congregation has done its duty till it has given its maximum, not alone of money, but of lives and prayer and propagating power." No man should be satisfied in thinking he is about as good as others. The only goodness that gives satisfaction is that which comes when one is conscious that he has done his best. "She hath done what she could" was the high and holy encomium pronounced by our Savior.

(For other editorial matter, Notes, Personals, etc. this week, see Pages 14 and 15.)

WINCHESTER CHURCH.

The first step toward the establishment of a Christian Church in Winchester was taken at the annual conference which met at Bethlehem in the year 1908. Through the recommendation of the Committee on Home Missions, the Conference directed the present pastor to preach one Sunday per month in Winchester during the following year, provided suitable arrangements could be made. A shortage of ministerial help in the conference prevented the taking up of the work immediately; and when this condition was relieved the securing of a place in which to hold services and other hindrances intervened and caused further delay. The first service was held in the chapel on the Valley Pike, in the extreme southern part of the city, on the 21st of March, 1909. A monthly afternoon service was held there until July, 1910, when the Friends kindly tendered us the use of their church, which was accepted and used until the opening of the Sunday school room of the present structure. The Sunday school was organized October 9, 1910, with 29 members. The present membership of the regular school is 198. The total number connected with the school including departments is 229.

The church was organized at the first service in the Sunday school room, October 15, 1911, with 17 charter members. The present membership is 52. The church lot was bought May 5, 1909. Excavating for the building was begun Feb. 9, 1910.

The first load of material for the new church was placed on the ground March 10, 1910, and the first stone laid March 14 of the same year. The building was completed about Nov. 1, 1911.

The building, including the furnishsings, light and heating plants, concrete steps and pavements to the street cost $10,244.11. Take from this the sale of $200.60 worth of surplus material and the net cost of the building including what is mentioned above is $10,043.51.

The following items of expense are to be added: lot, $2700; street paving, $138.64; insurance, $152.25; interest until Aug. 18th, $1321.76; incidental xpenses, $239.28; making a total net cost of $14,595.44. Total amount collcted $6,658.16, less the $200.60 collected from surplus material, leaves a net cash contribution of $6,658.21; leaving an unpaid balance of $8,137.23. Of this amount $4,322.62 has been secured, leaving a balance of $3,814.61 to raise before the church can be dedicated.

W. T. WALTERS, Pastor.

Twenty-seven countries have accepted America's invitation to participate in the Panama-Pacific Exposition at San Francisco in 1915, fourteen countries have not yet replied, and eight countries have definitely declined. These are Great BrBitain, Bulgaria, Egypt, Morocco, Russia, Servia, Siam, and Turkey.

FROM OUR CONTRIBUTORS

A MESSAGE FROM THE CONVENTION.

The World's Sunday School Convention at Zurich, Switzerland, was rich in great speakers and preachers. The opening sermon was by Rev. Floyd W. Thomkins, S. T. D., Rector of the Holy Trinity Episcopal Church, Pennsylvania. Dr. Thomkins spoke in part as follows:—

"All thy children shall be taught of the Lord; great shall be the peace of thy children."—Isa. 54:13.

Go—teach—peace. The commission of the Sunday school is to go—teach. So far as the world is properly taught it will keep peace. The Sunday school has brought this great truth to the Convention to teach us how to teach. We are all one, though different. The great spirit of unity is in Jesus through love. The vision that Isaiah saw was his unworthiness. This led to his thorough consecration. Through his consecration he drew near unto the Lord in worship. In like manner as the disciples on the Mount of Transfiguration saw "Jesus only," so should we in this Convention. This leads us to enquire what we should do and how we shall see "Jesus only."

First—We should magnify the importance of our work. In living; in church work; in the new generation. The conversion of children saves lives for service—brings the Kingdom nearer. We should realize that through this channel of blessing the Kingdom shall be brought nearer. The days to come shall be days of better things. It is passing strange that some ministers neglect the Sunday school; thus neglect the future development of the church and the coming of the Kingdom. It is a great vision that every servant of God need clearly to get before him. He should have an abiding love for children. This is peculiarly the children's decade.

Second—This study of children will mean the study of child psychology. This is not to be done through machinery, but we must get into the spirit of appreciation for children. We should be filled with a spirit of sympathy with children, and understand the love of God for the children. Did you ever hold a little child in your arms and study him as the image of God? We should cultivate the habit of such study and we should learn to study children, love childhood and youth in spite of all their eccentricities. We should have such love for God and His work of redeeming the race, not in a theoretical or theological sense, but by the simplicity of our teaching. Too often human teachings are anything else but simplicity. Frequently human learning is obscure. The method of the Master was to teach the profoundest truths with the greatest simplicity. This is an evidence of His greatness as a teacher. How simple the words and teaching of John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might have eternal life." Believe in Christ, look to the cross with its richness of meaning through its simplicity. "By grace are ye saved through faith." Zwingli, Luther, Huss, Calvin used these great Bible texts and taught Christ in power and simplicity. All children love Christ. Teach them Christ died to save sinners. It is well to teach them many other things, but by far more important to teach them to think "Christ died for me."

Third—This brings us to the Bible. The Sunday school is the Bible school and the teaching is the teaching service of the church. We may differ as to the source of authority. Some may place it in the church, some in the Book and some in human experience; but there is no question that we have here the Word of God. The old, old Book exhibits evidence of the divine element in it. Upon the very spot where the Bibles were burned in London, the British Bible Society have established their headquarters and from here annually issue thousands and millions of copies of the Word of God. What would our religion become without the Book? The teacher should see Christ therein and teach Christ from the teachings of the Book. Teach the child to learn the Word by heart. Teach him to love the Word of God.

Fourth—We should have a recognition of the spirit in which we are to work. We should think of the nations without Christ. How many still ignorant of His coming, His teachings and of salvation through Him! What shall that spirit be? One of the essential elements of the teacher's spirit is that it shall be hopeful. A spirit of hope should permeate all that we undertake. Hope is a vision. Without hope there is no vision of the success in any field. The physician must labor with hope if he would be successful. The poet is inspired with hope before he can write his best poem. Hope clothes his ideal in language, embodies it forth for the contemplation and appreciation of others and his undertaking is a success; hope leads the sculptor to see the vision, to be inspired with an ideal; hope leads the author to achieve success; and in like manner the teacher must work under the inspiration of hope. We should catch the vision of the possibilities of our work. This should stimulate us and inspire us to work our hope into a sublime realization. Teacher, catch the vision. "This is God's world; God is in His world, and all is well." We should fight sin with this vision.

It should be a spirit of joy. Angels sang when Christ came to earth, and they sing when a sinner is born into the Kingdom. We should rejoice in our work. We should rejoice to think we can spend our life in such a glorious service. We should not think of salvation as a preparation to die; but rather as a glorious preparation for living. It is sweet to die for our country, but it is far more blessed to live by our religion, and to reveal the power of a living religious experience in our daily lives. Rejoice in the Lord alway and again I say rejoice.

Again, a spirit of *certainty* should characterize our teaching. We must know Him whom we teach. We should know God's love. We should be able to say, I know Him whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day. Our Sunday school work must come out of a rich religious experience in order to be convincing to others. Our own Christianity aside from organization and from work is the most powerful factor in our successful teaching. Loyalty to Christ will make our work a blessing not only to ourselvese but to others. Loyalty to Christ will make the Church and the Kingdom advance. When we are filled with this spirit we can feed the lambs. We can give them the milk of the Word and give them the meat of divine truth and the bread of eternal life. Trained teachers with this spirit are needed for the success of the work committed to the care of the thousands who come for divine instruction to the teaching service of the church. The state compels its children to attend day school. Why not compel, by example, the children to attend the Sunday school? By a law that is higher than government every child will sing, "I was glad when they said unto us, Let us go into the house of the Lord."

W. C. Wicker.

THE FOREIGN MISSION SECRETARY IN JAPAN.

Dr. M. T. Morrill, our Foreign Mission Secretary, must have lived the strenuous life in Japan. I can not see how he could adjust himself to the change of climate, customs, food, travel, interpreters, etc., and do as much as he did in the time. He spent 85 days in Japan and during that time delivered 85 addresses and sermons. As our denominational representative he participated in the Quarter-centennial celebration of the inauguration of our work there. The brethren were delighted with him and his greetings and messages. He was highly honored by the civil officers.

He made the acquaintance of our thirteen Japanese pastors; he met them in their homes, was entertained in most of their homes, talked with them about their work, learned their habits of work, study, and counseled with them on multitudes of matters.

He toured our entire field; visited all of our organized churches, some of them several times, giving various kinds of addresses; at one time it would be speaking to the congregation, then a gathering of missionaries, next a number of school teachers, sometimes students, then the Y. M. C. A., and next it would be the townspeople, and policemen and so on, anywhere and everywhere that he might bring Christianity and our cause into prominence. He carefully studied our mission property which is held by a corporation for the Mission Board. He studied locations and possible future acquisitions for our growing work.

The annual Mission meeting was held while he was there and three days were spent in counsel in all phases of the work with our missionaries.

He gave careful study to the matter of schools of various kinds in Sendai, Utsunomiya, Tokyo, Kyoto, Osaka, Kobe, looking into their methods, faculty, ways of administration, curricula, finances. He studied high schools and colleges, theological universities, girls' schools, boys' schools, and the like.

Our missionaries are faithful, highly respected, effective, sacrificing and our pastors are doing good work.

I have only mentioned some of the matters and work he tried to do while on the field. Our work is successful. He is home now to tell the brotherhood by voice and pen the needs and the opportunities of the Christians in Japan. Are we going to give the work a worthy support? The annual meeting of the Mission Board will be held early in October, only a few days away. The books of the Mission Treasurer close September 30. Are you going to help make it possible by a generous gift between now and then to let the Board plan for advance work? The Mission Board is hampered in planning any further work by the debt now contracted to keep the work up to its present limits. Will you help between now and September 30th?

Warren H. Denison.

Norfolk, Va.

The National Commission of Fine Arts has outlined a plan for beautifying the Panama Canal. Why not accept the suggestion of a monumental statue of Christ, the Prince of Peace, made by Governor Long, ex-Secretary of the Navy?—*C. E. World.*

Good husbandry always pays. The Government will receive $2,500,000 this year from its national forests.

CHRISTIAN EDUCATION.

"Good education is that which gives the body and the soul all the perfection of which they are capable." "Gymnastics for the body; music for the soul" was Plato's definition and summary of education.

Pestalozzi, Spencer, and Frobel, agree that "the *nature* which should *control* education is the *nature* of the *child.*" In animal training the nature of the animal is considered. No one would try to train a hound to hunt birds, nor a buldog to retrieve ducks; a collie to hunt rats or a terrier to drive sheep. A Clydesdale could not be trained for the race-track, nor an Arabian steed for draft purposes. The ox must be trained for draft and not for speed. The threefold nature of the child must be considered in general education, and special endowments must be considered in special education. Education is really the building of men and women out of boys and girls; and that means the harmonious development of body, mind, and heart. The heart is the most important of all three. God never said, "Keep thy *head* with all diligence:" but "keep thy *heart* with all diligence, for out of it are the issues of life." For, "as a man thinketh in *his heart* so is he." Character, then, is the essential thing in building men and women.

Much has been said and written about the character and personal influence of teachers in collegiate education; and the emphasis has been in favor of Christian institutions, as compared with technical schools and Universities. It is claimed that teachers in Christian Colleges are more religious, come in closer touch with students and exert a more spiritual influence over them. While this may be generally true, it must be admitted that many teachers in State schools embody a high type of faith and life; yet teachers in Christian Colleges *feel* religious responsibility more keenly and touch students more closely because of smaller numbers, and a more homogeneous constituency. But this is not the only reason nor the largest factor in favor of Christian colleges.

There is what one may call a college atmosphere, which the students breathe. Doctors cannot preserve health in malarial atmosphere. Christian colleges generate a religious atmosphere by their creation, support, management, purpose, and constituency. They have no right to exist, and no claim upon public support, unless they stand for Christian Education.

The University has no such origin, purpose, support. It has no religious center, nor altar of worship, is not amenable to any religious authority. Ethics, morals, letters, arts, professions, furnish it thought, and men of all creeds or no creeds make up its Faculty. The student body, the social community, the source of revenue, all come from a heterogeneous constituency. The school looks to the *State* for *money,* for *students* and for support. The atmosphere *is patriotic* rather than *religious* around Universities. There is no escape from the influence of such an atmosphere over the young.

This is the potent thing in human society, the public spirit that carries individual thought and life on its bosom as ocean tide carries things on its mighty current. It is not the largest nor richest school that is the best; it is the school that creates the best atmosphere, that creates the best spiritual sentiment. Montenegro was the smallest of the Balkan states, but she uttered the first word in that conflict that drove the Crescent from Europe, and made the Ottoman empire tremble on foundations that had stood for twelve hundred years. Small colleges may some day rise in their majesty and with the sword of the Spirit conquer the world. There is, also, a practical side of Education and this must not be ignored.

Information is not education. "Blind Alec" of Stirling, Scotland, committed the entire Bible, but did not understand the meaning of a single verse. A Scotch student learned six books of Euclid by heart, but could not tell an angle from a triangle. Dr. Arnold, of Rugby, said: "The effort a boy makes is a hundred times more valuable to him than the knowledge acquired as the result of the effort." Herbert Spencer says: "The child should be taught as little as possible." "Knowing how to learn, the ability to acquire for one's self, being able to stand alone and to walk alone is the first and greatest victory in education." Life is a perpetual school in farms, trades, business, professions, homes; and the person who knows how to learn in all fields has already attained the first degree in education.

Dr. Arnold's students used to say "that a boy who was under his influence could not do a notably mean thing because a boy's honor was made so much of in his school." This admits the influence of the teacher over pupils, imparting his very self to students. It is the Professor himself that most impresses and fashions manhood and womanhood. The Vichy waters in France are noted not only for their medicinal qualities, but for their petrifying properties. The water is colorless and clear, but slowly precipitates its mineral elements upon any substance exposed to its liquid flow until it is covered with stone. If a figure in human form is exposed to its flow it becomes a human form in stone. In a similar manner the student is influenced by the teacher. This character molding is the chief element in education. Frank Gilbert, son of W. T. Gilbert, who, with Sir Arthur Sullivan, was the author of "Pinafore," "Patience," and numerous other operas which have been sung around the world, was an Oxford graduate, and a great musician; but drink had fastened itself upon him. He roamed from city to city seeking a place to redeem himself and finally landed in Norfolk; but drunkenness drove him into the dives to make music for shame. He died in the Norfolk City Alms House. He had not learned *how to live.*

Knowledge and character are useless unless applied to the world's work. In fact, education is like "breaking a colt." They first put a bridle on the colt, lead him around, hitch him to a limb and, when used to the bridle, he is "bridle-wise." Then they put harness on till used to that and then he is "harness-wise." His education is going forward, but of no service, so far. Then the colt is hitched to cart, buggy, plow, or wagon, and when used to these, he is "work-wise." All this training leads up to work, and the finest horse is valued by what he can do. All education is a preparation for life-work. Savages and barbarians do very little work. Civilized man is the worker of the world. The more men know the more they have to work. Doctors, lawyers, mechanics, who know most, are busiest. An old false conception of education was that it enabled men to live without work. Incapacity is the only condition that exempts from work. Work is the end of education. In fact all work is educative. Jesus said: "My Father worketh hitherto and I work." The Christian era is the working age. All nature discloses divine activity. The flow of streams, the ceaseless tides, the silent course of the stars, the reproductive forces in land and sea, all tell of God's plan of activity. "The heavens declare the glory of God and the firmament showeth his handiwork." Christian civilization is the busiest of all ages because most like God. Work increases with education. All discoveries, inventions, progress, must increase the necessity and opportunity for work. Education is an apprenticeship for real labor. The world and the kindgom both need *workers.* "Go work to-day in the vineyard."

W. W. Staley.

FROM DAMASCUS, GATES COUNTY, N. C.

It was decided by the members of Damascus that they would hold a revival this year. From the time it was decided to hold revival services everybody seemed to go to work to prepare for it, so that it might be a success. The church and the Sunday school seemed to fall in line for the work.

The week after the first Sunday in August was the time appointed, and Rev. C. C. Ryan, of Vaughnsville, Ohio, was engaged to assist the pastor, Rev. H. H. Butler. Before the day arrived for the meeting to open, the church and grounds were put in order by the members of the church, so that even the house would present an attractive appearance.

Rev. C. C. Ryan, who was here two years ago and held a gracious revival, and greatly endeared himself to the church and the community, arrived on Saturday night, and on Sunday preached an able sermon to a large audience. This was well received, and on each afternoon and night during the week he preached powerful sermons that told upon the congregation. On Tuesday the pastor, Rev. H. H. Butler, arrived, and the work began to increase in interest. People of every denomination in this section joined heartily in the work to try to get sinners to repent, and backsliders to renew their obligations. From the powerful preaching of Bro. Ryan and the prayers of the people there were sixty-five conversions and reclamations, and the church was greatly reivived. At the close of the meeting fifteen joined the church, and on the following Sunday the doors of the church were again opened and five more joined.

The ordinance of baptism will be administered on Saturday before the second Sunday in September at 10 o'clock A. M.

This was one of the best revivals that have been held in this section in years; and we hope that the good accomplished will remain as a lasting memorial to the powerful preaching and earnest prayers.

The church and the friends of the church made up a purse of over $100.00 and presented it to him as a token of their appreciation of the work that he had done in the community.

The prospects before Damascus now seem to be bright, and we hope that the good Spirit will continue with us and that this marks the dawning of a new day for the cause of the Christians in this section.

W. L. Hofler.

MEMORIAL CHRISTIAN TEMPLE, NORFOLK, VIRGINIA.

There is a good interest in the work at the Temple. The congregations have kept up remarkably through the summer heat. Two new members were received recently and three children were consecrated. The Sunday school average attendance through July and so far in August has been 180; and the average mission offering for the same period has been $4.46 per Sunday aside from the birthday offerings for the orphanage; and the average number of Bibles in use in the school for the same Sundays has been 39. We are planning a "Midsummer Rally" for the school for next Sunday, August 17th. The Superintendent is assigning to the various classes and departments the task of conducting the opening ex-

(Continued on Page 7.)

FROM OUR CORRESPONDENTS

RALEIGH LETTER.

Just a little over a month since our pastor, Rev. L. F. Johnson, and his good family left us. We miss them very much, in many ways, and some of us laymen have to keep busy now. At the last meeting of the Business Board of the Church, a unanimous vote of thanks was tendered our retiring pastor for his loyal and faithful support in all our undertakings to buildup our church spiritually, socially and financially. The work is moving along fairly well. We have had good Sunday school every Sunday, six good sermons by Rev. W. L. Wells, of Columbus, Ga., and Rev. I. A. White, of our city.

The midweek services are holding up fine. The Christian Church Improvement Society meets every Wednesday night immediately after prayer meeting, and so far we have raised our subscription list to the Building Fund at every meeting. Of course there is plenty of room for improvement, but when we consider the warm weather and the number of our people who are off on vacations, we think we are averaging up pretty well. Work on the new Sunday school rooms has started up again, after a long standstill waiting for a part of the metal ceiling that came wrong and had to be returned. Possibly this was a good thing for us, as our bills are coming in just a little faster than the cash. See here, dear reader, have you subscribed to this work yet? Did you know that the Raleigh church was located in the capital city of North Carolina? Did you know that we have thousands of visitors here every year, and that until we began these improvements, we had about the poorest and most dilapidated church, on one of the nicest lots in the city? And further, did you know that our membership is small and needs your assistance now? Well, such is the case, and if you haven't sent in your subscription, get busy and let us have it; it will do you good, and help us, too. And when you come to Raleigh we want to show you a church that you will be proud of. If you have already subscribed you can send along the cash, and we will gladly send you a receipt with our "many thanks." In our next letter we want to send a list of subscriptions received since Brother Johnson's last report to *The Sun*—that is, should our good editor want a "next letter" after considering this.

Our people are loyal and true, and are standing faithfully by the work and patiently waiting the coming of our new pastor, Rev. C. E. Newman, of Henderson, N. C., who can't be with us until the beginning of another conference year, some time in November. In the meantime, we want your prayers, for it is not our purpose by any means to be idle or "asleep at the switch," but to have somthing doing all the while, for the building up of the Master's Kingdom. C. H. Stephenson.

ELON COLLEGE NOTES.

Mr. Floyd T. Noah, of Columbia, S. C., is visiting his parents this week at this place. Mr. Noah is in the insurance business in Columbia.

Mrs. Thomas Cheek, Mebane, N. C., was in town the first of the week looking over the College plant with a view of placing her son here this Fall. Mrs. Cheek was favorably impressed with Elon.

President Harper returned Monday from the Valley of Virginia Conference. He brought with him a number of applications from new students and reports a most successful Conference.

Dr. W. C. Wicker returned Thursday of last week from his tour to the World's Sunday School Convention, Zurich, Switzerland. Dr. Wicker reports a grand trip, and we are sure the good Doctor richly deserved the vacation.

Miss Florence Wilson and mother who have been spending the summer in Lancaster and Boston, Mass., returned to their home here Monday of this week. They report a most enjoyable vacation.

The College has in its employment thirty-one men making preparation for its opening. These men are constructing the New West Dormitory, erecting the new tank, installing new parts in the Power House, cleaning the buildings, making necessary repairs throughout the entire plant, beautifying the campus, and handling the very heavy correspondence of the President at this season of the year.

Mr. H. D. Lambeth, our new Postmaster, has greatly improved the postoffice facilities by enlarging the room, completing the walls, adding necessary paint to all parts, and improving the lobby by conveniences for the public.

Mr. Warren McCulloch, Greensboro, N. C., has accepted a position with the Christian Publishing Company as linotype operator. Mr. McCulloch is a man of considerable experience, being a member of the typesetters' union, and will add to the Company's present proficiency in a large measure.

Dr. H. H. Utley, Benson, N. C., a former Elon student, has been recently honored with the position as county physician of Johnston County. Dr. Utley is a busy man, filling this responsible place to which he has been chosen, being president of the medical association of which he is a member, chairman of the Good Roads Committee of his county, and enjoying a large practice. But with all this Dr. Utley is a Christian man of an ideal type and always finds the time to labor in the Master's vineyard.

This writer has just returned from Eastern Carolina where he has been for fifteen days in the interest of the College and is glad to report a successful trip. The success which came was not due to the representative, but to that which he represented—Elon. For two years he has assisted the President in his correspondence with prospective students and only knew the inside of the solicitation work, but now he has had a taste of the other side and finds that the better and richer. Better and richer, because it was a treat to leave the confines of the office walls, to meet and greet the people, to talk with young men and women who are anxious to go to college, and to hear from the lips of parents their words of appreciation for what the denominational college is doing for the present generation; namely, educating men and women in the fulness of their ability and moulding that higher type of citizenship for which our country hath need.

Volume IX, No. 2, of the College Bulletin made its appearance Tuesday from the Southern Christian Publishnig Company's plant. This Bulletin is the Opening Number, has 58 pages, neatly bound in black, the colors of the class of 1914 to which the volume is dedicated. The first article in the Bulletin is from the pen of Dr. Martyn Summerbell on Christian Education, the second on Colleges and Citizenship by President Harper, and throughout the publication important matters are discussed on the plane of liberality, and is exceedingly readable. The Bulletin contains several new views of the College and village and may be had free upon application to the President's office. C. B. Riddle.

THE SOUL-SAVING WORK OF THE PASTOR.

The writer of Proverbs says in his 11th chapter, 30th verse: "He that winneth souls is wise." And Dan. 12:3 says: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever." And in Ps. 126:5 and 6 we read: "They that sow in tears shall reap in joy. He that goeth forth and reapeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

Few, if any, men on earth are so honored of God in their callings as are the humble pastors of Christ's church. Some of us will never cease to wonder that God in his infinite goodness saw fit to lay hands upon us and to call us out of our low estate into the exalted position of soul-winners. Indeed angels might well envy the pastor his position as he undertakes to present the gospel to individuals and to congregations; for if God had chosen so to do, He might have made the angels His messengers to men. But He completed the great plan of salvation by the gift of His Son, and thus arranged for the salvation of all mankind, and then made man His messenger to men. No class of men is called upon to do a greater variety of work than is the pastor, but all of his work should lead to the one end—that of soul-saving. And when I say soul-saving I mean saving men and women soul and body. I fear the churrh has long made the mistake of separating human beings into soul and body and permitting the secular and the social world to have the body while the church vainly endeavors to save the soul. It was Cicero who said: "I am a soul, and I have a body." And the Bible elevates the body to the position of "Temple of the Holy Ghost." From this viewpoint it is the business of the church to save men and women for Christ, and to develop them for the kingdom. The pastor must be the very leader of his church in this great work. As he is engaged in this work as a leader, and as the great weight of the responsibility comes crushing in upon his heart and mind, he must go about his work remembering that the greatest work a man can do is to win another man for Christ.

1. The first and great essential for a soul-winning pastor, then, is to be very much given to prayer. Yes, to linger at the mercy seat in most earnest prayer until he has received the baptism of the Holy Spirit for service, and then under the guiding influence of the Spirit he is to "study to show himself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." And the promise is, "He that abideth in me and I in him the same bringeth forth much fruit." The pastors of this country are the called and chosen ambassadors of Jesus Christ. If they do not measure up to their commission it is useless to look elsewhere for a body of men sufficiently equipped, deep enough intrested and strategically scattered over the church's territory to accomplish the work.

Great movements spring up and then subside, but the minister remains to pursue his mission or to fail in it. Imposing conventions are held to discuss the problems and methods of church work and to organize groups of men into greater working forces, and after awhile they, too, simply become a memory, but the pastor abides. Or to paraphrase the poet—

Movements and conventions may come, and movements and conventions may go,
But pastors go on forever.

The pastor is the constant, dependable, active agent of Christ to carry forward the propagation of the gospel. He is expected to endorse these movements, and to co-operate with

them, in most cases he does, but back there in his local parish in his work. If he neglects that his ministry fails; but if he succeeds there, he contributes his portion to the world's salvation.

2. The success of a pastor as a soul-winner depends also upon his ability to enlist others in the work of soul-saving. Mr. Moody once said: "I had rather put ten men to work than to do the work of ten men." Not only is it the sole business of the ministers to save men and women, but that is the end of all church work. A well-equipped factory, with a most splendid superintendent, working all by himself, or working with a small force, will be able to pay a very small dividend, if any, on the capital invested. Hence the directors of such concern employ all the men necessary to run the machinery to its full capacity. And every man employed is expected to work at full time. If he does not his wages are docked accordingly.

In like manner, a pastor working all by himself, or working with a very small force of willing workers, backed by the power of God's Spirit may be able to keep the church together and to make some little show of winning others for Christ; but no church, under those conditions, can do anything like what the Master expects of it in winning others from sin. The sooner the pastors of this day can lead their churches to see that the sole end of the pastor's work and the sole end of the church's work is to win men for Christ, the better it will be for the kingdom. The present-day demands so much of the pastor's time in keeping his church straightened out and in working order that even his time for seeking and winning the lost is very limited. One special work in soul-winning then, that the pastor is to do is to lead his church forever away from the thought that the preachers alone are to be the soul winners, and to lead them up to the thought that as church members every one of them is expected to do his duty. This will take a great deal of time, and it will take more patience and tact and earnest prayer than it would be for the pastor to go out and by his own efforts alone try to win men, but to put others to work is the far more successful method in the end. Then, too, the pastor owes it to his people to let them help him in leading in this work, for it is so strengthening to the Christian life to undertake to lead others to Christ. Indeed, we believe it to be impossible to get to heaven without trying to take others with you. Whittier once wrote a great truth that is a solemn truth for man—

"Heaven's gate is shut to him who comes alone,
Save thou a soul and it shall save thine own."

3. After the pastor has gotten his own spiritual equipment for soul-saving, and after he has arranged to enlist the services of every one possible to help in this great work, and even in connection with all that, the pastor is first of all and chiefest of all a preacher of the Word. Somehow the people of this strenuous day ought to learn once for all that the primary work of a pastor is to preach the Word. The ordination service in our church gives this advice to ministers: "Keep your own soul alive to God by meditation, prayer and searching the Scriptures daily. . . . Never disappoint a congregation, nor spend more time in a place than is strictly necessary. Labor constantly to feel the higher responsibilities of your office and ministry, and take heed that that blood of souls be not found on your skirts." We are thus taught that we are not to be gad-abouts, but that first of all we are to know the word of God, to live the word of God, and to preach the word of God.

Upon the pastor is laid the awful responsibility to preach the gospel so as to make men desire to accept it. He is not to preach himself, nor any isms. He is not to preach about the psychology through Christ Jesus. He has the Bible, and he is to believe the Bible and preach it to other people in a convincing way that will make them believe it. In the Bible he has the promise of the Divine Spirit, and he must draw upon that promise for powers, or neglect it only to fail in his work.

The pastor must be what he preaches, or those who know him will regard him as an actor, or a hypocrite who says one thing and does another. Thos. Carlyle once received a letter from a young man. It read thus: "Mr. Carlyle, I wish to be a teacher. Would you tell me the seerct of successful teaching?" Carlyle wrote back: "Young man, be that which you would have your pupils be. All other teaching is unblessed mockery and apery." In like manner the preaching that wins men for Christ is the preaching that comes out of a life that reproduces the Christ and lives as it would have those live who may be led to Christ.

The pastor must be a hero who is willing to be obscure, to suffer, to sacrifice, or even to die if need be, for the salvation of his fellows, otherwise he cannot measure up to the noble example of his Lord. He may have tribulations, but he must rejoice in them if thereby he wins men and propagates the gospel. He must learn the deep, the almost unfathomable spirit of the apostle when he said: "Woe is me if I preach not the gospel."

There can be but one secret of soul-winning, and that is the Holy Spirit's co-operation with us. We must depend upon Him to do His work with us as His agents. Guided by Him we must expect results, and we must be ready to honor Him and to appreciate Him because He does work through us. Without the aid of the Holy Spirit our mightiest efforts will be impotent, but with His help our weakest endeavors will prove omnipotent. It is glorious to believe that there is only one thing that conditions the Holy Spirit's co-operation with us, and that is our co-operation with Him. The Holy Spirit does not intrude Himself upon us, neither does He wait to be implored and begged to come into our natures. He is far more anxious to use us than we are to have Him use us as channels of service; so, if we will only permit Him to come in He will furnish us all the power we can use.

When all the pastors of all denominations everywhere reach this high stage of consecration and service men and boys will come to the church, mission work will be cared for, a denominational fraternity now unknown will be developed in the churches, and most of the problems that are now so difficult and embarrassing will be solved and the various "movements" with their banquets, speeches and machinery will become unnecessary.

5. Again, in order to do the very best work in soul-saving the pastor must be passionately in love with his work, and personally interested in the salvation of every human being he meets. The reason so many people are doing so little in winning souls for Christ is because so few are passionately in love with Christ and His work. It takes tact and earnestness to win souls, and if we live Christ and love men enough to bring them to Christ that will bring about the earnestness, and the earnestness will usually suggest the best method.

About the last advice that Paul gave young Timothy was: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

Timothy was thus warned to preach the word both under pleasant and unpeasant circumstances. He was to preach the pleasant truth and the unpleasant truths. He was to be constantly preaching the word. And while a pastor's pulpit preaching is his primary work, I do so love to think that the pulpit is not the only place for preaching the word. We are to preach the word one day out of seven from the pulpit; but we have the privilege of preaching the word for seven days out of seven by a consistent life. I also love to think that the minister of the gospel is not the only one who is called upon to preach the word seven days out of seven by an upright walk and a godly conversation. This will all lead to individual personal work. The world must be won by winning the individual, and the individual must be won by the pastor and such helpers in his church as he can enlist in the service, and it must be done by the preaching of men who preach for souls, work for souls, and sacrifice for souls. It is too true that the church of today is seeking largely to do by purse what the early church did by person; to do by proxy the work of proximity. One of the best ways to get people into the kingdom is to go after them in person. Nothing compares with individual work to secure results. Personal evangelism discovers the peculiar needs, and the peculiar bias of the soul that we would help, and leads us the more easily to meet its needs. Some one has said: "Door-bell evangelism is a thousand times better than church-bell evangelism." What he chooses to call church-bell evangelism is necessary, for the church is recognized as the leading agent in winning the world for God, but if this world is ever brought into the church through acceptance of the Lord Jesus Christ, there must be a great deal of time and patience spent in going from house to house prevailing upon people to throw off their non-church-going habits, and to present themselves at God's house that they may hear the word and heed the word. In the main the church of Christ today is honestly crying out from its pulpits, bidding men to come to Christ.

The trouble is that the great masses are not hearing the call, hence the urgent necessity for those who hear to say, Come.

Even with the preacher it is often the case that the one long sermon wrought out in his life reaches and saves more people than all his pulpit preaching. Pulpit preaching is calculated to strengthen believers, and to convict the unsaved, but it is more often the case that personal touch leads men to a decision for Christ.—*Rev. A. G. Dixon, in Methodist Protestant.*

MEMORIAL CHRISTIAN TEMPLE.

(Continued from Page 5.)

ercises of the school with good results. So far the Elementary grades, Baracas, Philatheas, have decorated the rooms and conducted the opening exercises according to their own plan. Others will follow.

The pastor's two daughters are convalescent after eight weeks of typhoid fever. The pastor and family expect to be able to leave for a rest and vacation the 18th for Hunter's Land, N. Y., the home of his father and mother.

The Sunday school recently went to Sandy-Point and Claremont on the James River and had a fine outing.

The church has used the duplex envelopes this year and are more than pleased with them. We recommend them to all churches. The church is considering the publication of a church manual at the close of the year, September 30. WARREN H. DENISON.

August 12, 1913, Norfolk, Va.

Subscribe for The Christian Sun.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction ot the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

THE SUNDAY SCHOOL LESSON: AUG. 24.

Subject—"The Bread from Heaven." Text—Exodus 16:2-15.

The Golden Text is meant to indicate the great purpose of the lesson, "Jesus said unto them, I am the bread of life."

The timbrel with which Miriam accompanied her song of praise after the passage of the Red Sea was a sort of tambourine, beaten with the hand.

Marah, where the bitter waters were made sweet, is somewhere on the Red Sea's eastern shore, just where is not known. Elim was an oasis not far away.

The exact location of the wilderness of Sin is not known. It was between the Red Sea and Mt. Sinai. The Israelites reached on the 15th day of the second month, or early in May, a month after leaving Egypt.

The flesh pots of Egypt, for which the Israelites longed, were three-legged bronze vessels used in cooking meat.

The manna spoken of in the lesson was like the manna of the tamarisk of today in Arabia. This is a honey-like exudation, found solid in the cool of the early morning. Occasionally in that region it is carried by the winds and comes in showers. This merely indicates the natural base for the miracle. God multiplied this, if it was the means he used. The divine hand is seen in the fact that the portion was doubled on the sixth day, so that no work was necessary on the seventh day. It is supposed that the name came from the words, "*Man hu,*" meaning, "What is it?"

This is only a way of showing God's care for us. If a man had always lived in the far north, where the ground is ever covered with snow and ice, the growing crops we have here would be as marvelous to him as the facts of this lesson are to us.

The giving of the Manna teaches a lesson in moderation. It also demonstrates the value of little things. It took many of the small articles to make a meal. Sabbath observance is also emphasized.

QUESTION REVIEW.

1. What people have we studied about today?
2. Were they the same people God led across the Red Sea on dry land?
3. Did they thank God for that deliverance by trusting him the next time they came to a hard place?
4. Why did Israel find the wilderness a hard place?
5. Instead of praying to God for food, what did they do?
6. What do you suppose human parents, or a human king, would have done with such folks?
7. Instead of punishing his faithless, fretful children, what did God send them that evening?
8. What did he send next morning?
9. How long did God continue sending manna to feed Israel?—Leonard.

LESSON ANNOUNCEMENT.

One of the oldest turquoise mines in the world is in the peninsula of Sinai. These granite cliffs and mountains are said to be the oldest geological formations on earth. Near these old, old mountains and the ancinet turquoise mines the Israelites set up a camp, turned their flocks out to pasture and began to go to school. They stayed here in school for months, though they did not realize it was going to school. Next Sunday's lesson tells about their great schoolroom, the platform from which they heard the teacher's voice and the beginning of their lessons.—Hageman.

THE BUSINESS OF THE KING.

A Class Song of Woman's Bible Class, Ebenezer M. E. S. S., Perkasie, Pa.

Tune—"Let the Lower Lights be Burning."

Organized for Christ our Savior,
In our happy Sunday school,
Lifting high our Ebenezer,
Guided by his blessed rule.

Chorus.

Sound it forth, oh, sound it loudly,
Let the notes triumphant ring;
For our motto we tell proudly—
Is, "The Business of the King!"

To the harvest field He's calling,
There are sheaves to garner in,
Hark, the gentle strains are falling—
"Bring them from the fields of sin."

There is joy in His glad servcie,
Work for one and all to do;
Happiness and peace he gives us
If to him we're always true.

In His name united ever
For His cause we firmly stand,
We will shirk our duty, never!
Till we reach the promised land.

—A. M. S.

WHAT DO YOU GIVE?

A somewhat loquacious member of a class took fully ten minutes to tell all that he had received from the class in the two years he had been a member of it. When he at last sat down, the leader said a bit tersely:

"That is fine, Brother Blank. We are all glad to know that you have received so much out of the class, but it seems to me that a question for all of us to ask ourselves when we are rejoicing over what we have received, is the question, 'What do we give to the class?' We must give out, as well as take in, or we will miss the highest possible good."

A DEMAND FOR A CRADLE ROLL.

What is said in the foregoing article applies strongly to the Cradle Roll. It is easy to start. The editor of this department can give you information as to getting started. All it needs in the small church is one faithful person. Mothers take to it readily and the babies too as soon as they are old enough to know what the cradle roll is; every child loves to be connected with the Sunday school.

The smallest church in our convention ought to have its cradle roll. It is difficult to understand how they get along without it. Resolve to start one before the month is out.

WHY NOT A HOME DEPARTMENT?

There isn't a Sunday school in our Convention that cannot be greatly benefitted by a home department. It will reach more people; it will help those outside and those now in the Sunday school. It will increase attendance.

Starting a home department is the easiest thing in the world. It is one of the simplest forms of church work. All that is necessary is a little information that can be obtained free. Write to the editor of this department.

The members can use regular home department quarterlies or our own quarterlies. We recommend the latter. Try it in your Sunday school and see ifit does not work a revolution in interest.

NOTES ON C. E. LESSON FOR AUG. 31.

Topic—"Missionary Essentials at Home and Abroad. II. Prayer." Eph. 6:10-20.

This is to be a *prayer* meeting. The spirit of prayer should pervade the whole meeting. Talk of some need of the mission field or some prticular country or mission point, and after such a brief statement let there be a brief prayer for that particular place. The leader should make his talk broad enough without making it so general that it will lack definiteness. He should call attention to the series of topics of which this is one. Divide among members the matter in the *Christian Endeavor World.*

The following are some of the themes for prayers:

1. That more missionary societies may be organized and more mission study classes be formed in the homeland.
2. That the home church may give more liberally.
3. That revivals may spring up on mission fields.
4. That more strong men may enter the mission work.
5. That new doors may be opened for missionaries.
6. For the neglected fields of the world where the gospel is desired and where it is not.
7. That missionaries may be protected amid all their dangers.
8. That the labor of the missionaries may be greatly blessed.

HINTS ON SERVICE.

1. Sing with spirit; the missionary spirit.
2. Study the lesson, and pray over it.
3. Carefully read the daily readings, one each day.
4. Have your pastor send for added material from your missionary boards.
5. Some societies debate, as to the greater missionary heroes, those of one country or another.
6. Positively you cannot make this an interesting meeting unless you prepare, and you should be ashamed to be content with otherwise.
7. Look here, just because your name is not "written on a Christian Endeavor roll," is no reason to the Christ who sacrificed for you. What wilt thou do for him?

AUBURN.

We began our meeting at Auburn on the second Sunday in August. Not being able to secure the aid of any other minister, I did all the preaching. But the members of the church and of other churches joined heartily in the work and we had a good revival. There were twelve professions of faith and eight additions to the church, with others to join at our next meeting.

The church seems to be revived spiritually, and has taken on new life. I never saw the members of a church more enthusiastic over a meeting. The Spirit of God was with us and worked with us all during the meeting.

J. C. Stuart.

August18, 1913.

ALAMANCE COUNTY S. S. CONVENTION.

The Alamance County Sunday School Convention will meet at New Providence Christian Church, Graham, N. C., Aug. 30-31. We want every Sunday school to send delegates. We are expecting you, and homes will be provided for all who attend. Send names of delegates to Miss Maggie Pickard, Graham, N. C.

Switzerland is the twenty-seventh nation to accept in principle Secretary Bryan's peace plan.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
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EXTRACT OF LETTER FROM MISS TRUE.

(In the spring a number of the members of the W. F. M. S. of the Memorial Temple wrote to Mrs. Watanabe, the Bible woman they help to support. The following is an extract from a letter from Miss True, in reply.)

DEAR MISS BRICKHOUSE:—Your nice bunch of letters came last week, and yesterday afternoon I went up to Mrs. Watanabe's for the Sunday evening meeting.

It was a lovely spring day, one of the first real spring days, the roads were good and the scenery was pleasing. Before the evening service, I read each letter to her, and she was very much pleased and touched by your thoughtful and friendly interest. She insisted that I pronounce each name carefully, so she could write the name in Japanese "kana" on the appropriate letter and envelope, and was very particular that the young men who came in afterward put the right letter in the appropriate envelope. Of course you are all good pen women, but the boys specially admired the fine, delicate penmanship of one of the letters. One boy was holding a letter upside down, when Mrs. Watanabe corrected him—her husband taught more or less elementary English, so I suppose she knows a bit about the letters from that.

We made arrangements for a Woman's Meeting at night, but three of the young men, and six or eight of the bigger S. S. boys, settled down near the baby organ as if they belonged there, so we didn't turn them out. I tried to speak on the connection of love and prayer; i. e., if we love God we will not forget to pray to Him, neither will we find it a task to do so but an increasing joy. Mrs. Watanabe followed with some words on the same theme.

A woman stopped after the meeting, to whom we tried to explain how to pray very simply and definitely. This morning we went calling. The first house was of the proprietor of the largest dry goods store in the place. They have a fine yard, splendid store houses, a kitchen big enough for a hotel, and large comfortable rooms. But the young Christian woman is almost the slave of her mother-in-law. She allows her to leave the house only when she pleases, and then fixes the time for her to return, just as one would for a child in her 'teens. A short time ago Sunday evening she was allowed one hour to go to a friend's house, and spent 30 minutes there and 30 minutes with Mrs. Watanabe at the service. Of course, the mother-in-law is a strong Buddhist. Money doesn't bring happiness or freedom. A younger daughter of the house is in Sendai attending school, and attends church there, through this sister-in-law's influence.

The next house was the photographer's. He and his wife were working on school groups or on a group of fishermen making sheets of the green sea weed used for rice salad. He also showed us a picture of the sea weed fields down at the mouth of the river, where each man owns his own little marsh farm for sea weed culture, the boundaries of which no one but the owners could possibly understand. He insisted on toasting some of those same sea weed sheets, and giving us to eat with the tea. I've eaten it many a time. It is not at all bad dipped in the soy flavoring. The wife has attended church in Sendai, and wants to come to church when she can.

We went to the County Superintendent's home neft. There, apples and dainty cakes were served with the tea. Christian pictures are on the walls. One daughter is a Christian; the other is religious but fears to give up the good she has found in the sages of old—or that's not putting it exactly right—I've tried to tell her that all the good in the past came from the living God, but she thinks there may be salvation some other way, and is afraid to trust everything to Christ alone. She says she has seasons of prayer and meditation which she enjoys. A teacher of Confucian ethics stamped his life and philosophy upon her. I am anxious for her—in so many ways she has Christian standards of morals.

Then we went to a home where the daughter sells "suchi" or rice salad. The girls were washing in the river. The daughter came up and expressed her intention of attending church every Sunday night and following the teaching she had learned from the young evangelist who preceded Mrs. Watanabe at Iinogawa.

At one other home we explained the Christmas story from a S. S. card to a mother, and gave the card to her baby. I forgot the rice merchant's, too, where Mrs. Watanabe talked very earnestly to the mother of God, his love and care, and the foundations of the Christian faith.

I had time for no more calling, because I had a girls' meeting here in Ishinomaki at 3 in the afternoon. But I do feel that Mrs. Watanabe is getting into the homes of the women, and results will come—have come. The young men take the missionary as a sort of church guest, and called around in the morning—one came before he had had his breakfast, and two came before we had ours—to see if we are still in existence, and show their interest in our welfare.

Cards, Bible ones or otherwise, small scrap books for the sick or as rewards for S. S. attendance, the large picture rolls, are things Mrs. Watanabe can use in her work. Such inspiration as you gave her through friendly greeting, Christian fellowship, and cordial appreciation put her at her best. I'm sure she was able to speak more freely and more earnestly to the women this morning because of it.

So far as Christian friends of experience are concerned there are no such persons in the place, so only those people young in years and in Christian experience are possible for her. But she has been thrown upon her Bible and prayer as never before perhaps, because at Akabana, after her husband's death, there was always a missionary or some student down for Sunday, but in Iinogawa she has to do the teaching and be the inspiring source most of the time.

Tuesday morning.—It is raining today and the farmers will be glad. They have been specially going to the temples to pray for rain, as the land is too dry for rice planting. Yesterday I saw them in the fields, stirring up the ground, themselves nearly waist-deep in mire. Some had a horse and very rude plow, some did not. One woman was wading in an unploughed miry rice field, gathering land snails. These the people eat.

A boy walked along the dyke with me Sunday as far as the ferry to Kanomata, where the river branches into two mouths. Mrs. Watanabe is on the upper mouth beyond Kanomata—not on the seashore, perhaps 5 or 6 miles from that. But the boy said though there has been no Sunday school for a year or more at Kanomata, he and another boy believe in Jesus, and every morning, sometimes in their homes, sometimes in the temple yard, they pray to the Christian God. They have also taken great pains not to lose their Christian books and tracts which they received at Sunday school. The Sunday school bears fruit, you see. We must begin that S. S. work in Kanomata again.

As I sat by the wayside eating my lunch later, an Iinogawa woman who had been selling vegetable oil came along and was sociable. She took the bread and cakes I shared with her, home to give her five children as something unusual for them—rice and salted pickles and bean soup being their daily fare, with fish occasionally. I had the pleasure of telling her the old, old story, the first time for her to hear it from anyone. That one might tell it with power! They need it so—these hard-working women with little true joy in their lives.

Grandmother Kato has just come in and had a season of prayer. She was thankful that a grandson had found steady employment. She is learning to pray, but a woman converted when about 60, finds it hard to frame her sentences reverently and satisfactorily to herself, so forms of prayer are a help.

Tonight and tomorrow night the pastor from Wakuya holds special meetings here.

OUR WORK AND AIM.

(Read during the meeting of the Woman's Home and Foreign Mission Board of the Virginia Valley Central Conference, at Winchester, Va., Friday, Aug. 16, 1913.)

Tomorrow (Aug. 16th) will be the first anniversary of the Woman's Mission Board of the Virginia Valley Central Christian Conference.

You will readily comprehend that your Board is quite young, and, consequently, will be very liberal in commendation of the little we have done, and judge us leniently for much we have failed to accomplish. We had fondly hoped and earnestly prayed for more tangible results during our first year. We feel somewhat disappointed but not in the least discouraged. We hope to utilize our failures as stepping stones to greater attainments during the ensuing year.

Our motives are often misunderstood, and attempts to organize missionary societies in our churches are frequently met with polite indifference, or only by partial co-operation, yet we do not lose our inspiration, because we believe that every Christian has received the commission royal to labor in the cause of missions. This divine commission makes each Christian personally responsible for its fulfilment; mark you, personally responsible.

As a denomination we are not grasping the opportunities presented in the mission field. Too many regard missions merely from a financial viewpoint, forgetting the moral and religious welfare of those less fortunate than ourselves. Education along missionary lines is necessary. It should form a part of every child's education, because it eliminates selfishness which is the source of so much unhappiness. One great feature of our work is to obtain and distribute information relating to missions. We feel certain when our people fully realize what opportunities we are miss-

ing in the great plan of redemption, that there will be a great awakening of the missionary spirit. Do we not hinder the work of redemption when we fail to give it our best energies?

The distinctive work of the Woman's Home and Foreign Mission Board is the betterment of women. It is an effort by the women for the women. It is the noblest work in which women can engage, for this reason, the uplift of woman means the uplift of humanity. The strength of a nation lies chiefly in the morality and spirituality of its women. No nation has ever risen above the virtue of its women. The redemption of woman means the redemption of the race.

Do you not catch a vision of woman in pagan lands, who, by the customs of her country, is doomed to a life of degradation and squalor—of woman dwarfed intellectually, and groping pitifully for something better—something to fill her empty heart? Those of us who live under more favorable conditions know that it is the principle implanted in every human heart which lures it back to God who gave it.

Knowing her environments, and her undefined desire for something higher, are we not culpable if we fail to do our part in sending to our benighted sisters the Gospel of Christ, which will satiate the longing and fill her life with joy?

We know our duty. The burden hangs heavy on our hearts and can only be lifted by a united effort of all our people. We hope in the golden future to arouse a missionary spirit which will ultimately result in a live missionary society in every church in our Conference—a band of women ready and willing to do direct Home Mission work by taking personal interest in the lowliest of our sex. Such an interest, once awakened, will radiate to the very circumference of the world.

Women of the Virginia Valley Central Christian Conference, we feel that you are loyal and true to your church, and we plead for your interest, your sympathy, your prayers, and your financial support in this great cause.

To the members of the Board, I wish to say by way of encouragement,—

"Be strong.
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle; face it—'tis God's gift.
"Be strong.
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not; fight on. Tomorrow comes the song."

(Miss) H. C. O. MARTZ.

Lacey Spring, Virginia.

THE TOUCHSTONE OF SPIRITUALITY.

The ancients used a hard dark-colored piece of stone called Lydia stone or basanite to test metals. They could tell by the mark left on the touchstone whether the metal was pure gold, or what was the quanity and quality of the alloy. It was not an exact test like the modern assays, but it answered practical purposes.

The work of foreign missions is the touchstone of spirituality. A man's attitude toward this work is fair test of his spiritual condition. If he is utterly opposed to foreign missions, it shows that he is unregenerated, and has in him nothing of the Spirit of Christ. If he is opposed to it because of prejudice or wrong education, he deserves the rebuke which our Savior gave Peter: "Get thee behind me, Satan, for thou mindest not the things of God, but the things of men." If he is opposed to missions because of his love for money, then he ought to give heed to the words of the Master: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." If he is simply indifferent and ignorant about it, he is a carnal Christian, and has but little spirituality. If he is truly enthusiastic worker, it marks him as a deeply spiritual Christian.

It is a profound and solemn truth, and ought to awaken us to our true condition. Beyond all doubt, this is a true touchstone, indicating clearly our lack of spirituality, or the degree of our spiritual development.

(1) The great God and Father of us all is missionary in spirit. "God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." China, India, Africa, and the islands of the sea are parts of the great world which God loves. He does not confine His love to some small section of it, or some little handful of His creatures. When the angel and the heavenly host from His throne sang on the plains of Bethlehem the special message was: "Behold, I bring you good tidings of great joy, which shall be to all the people;" and the mighty chorus, "Glory to God in the highest, on earth peace among men." Before the throne of God they had caught. no narrow vision of what the Saviour's coming meant. They saw the radiance of the light of life—the light which lighteth every man—enwrap the whole earth. They believed that the "good tidings of great joy" were not for the favored few, but for all the people in the world. How little do we understand God's plan, and how we fail to sympathize with His great love when we oppose or neglect sending the Gospel to all men.

(2) The Son of God was also an advocate of world-wide missions. The Hebrew prophets foresaw Him coming as the Saviour of the whole world. He was not simply to be the Jewish Messiah. He was to be the "Lord of lords and King of kings." When he came and suffered and died, it was for all men. In His great commission, He said: "All power hath been given unto me in heaven and on earth; go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." This was no local and temporal command. It was meant for all the world. It extended over all the ages, "even unto the end of the world." This great commission is repeated in another form in the first chapter of Acts: "But ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth." Here the command indicates the ever-widening circles until not one corner of the earth is left untouched by the message of the Gospel.

(3) The Holy Spirit is intensely missionary. The book of Acts is called "The Acts of the Apostles." It ought to be called, "The Acts of the Holy Spirit," or "The Acts of the Spirit Through the Apostles." The book is a history of the first spreading of the Gospel. The Spirit of God, like a great general, directs the advance. The early Christians were His army, and they ever moved under His direct commands. He is the power at Pentecost; He directs the work in Jerusalem, in all Judea, and in Samaria. He shows Peter by a special vision that he is to call no man common or unclean; that he is to regard no people as being outside of the pale of God's love, and when, under the Spirit's direction, Peter preaches to the Gentile household of Cornelius, the power of the Spirit falls on them, and Peter is compelled to admit them to baptism. The Spirit tells Paul that he cannot stay at home, but must go far hence to the Gentiles. At Antioch he begins the work of foreign missions. "And as they fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" Thus He thrust His laborers forth into the foreign field. He directs them in all that they do. He selects the field. He gives them wisdom and power. But for the fact that Christians have almost cast away the leadership of the Holy Spirit, this world would long ago have been brought to the feet of Jesus.

Now, what is a Christian? He is one who seeks to do the will of God as revealed in Christ through the power of the Holy Spirit, and since the Father, Son, and Holy Spirit are intensely missionary, he who is opposed to missions is not a Christian, and he whose zeal is but faint must have but little of the Spirit of God in him.

The solution of the missionary problem is easy. If we can find some method of deepening the spiritual life in our churches, the question is solved. When all Christians have learned that they are the servants of Jesus Christ; that they belong absolutely to Him; that His Spirit dwells in them; and when they begin to say with earnest hearts, "What shall I do, Lord?" the tide of missionary zeal will rise with a glorious increase until it shall sweep over the face of the whole earth.—*The Foreign Mission Journal.*

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

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J. J. LAMBETH, Elon College, N. C.

Representative Britten, of Illinois, introduced a resolution into the House on August 5th calling for an emergency appropriation sufficient for the construction of three battle-ships of the Dreadnought type.—*C. E. World.*

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5. The Music Department, giving instruction in Piano, Voice, and Harmony, having an enrollment of one hundred pupils, has a faculty of four teachers. The Director has been with us fourteen years and is famous for developing the individuality of her pupils. She is a graduate of the New England Conservatory and has studied many seasons abroad under the great masters there. Her three assistants have had the best training this country can afford. The department has new pianos throughout and a tuner is kept constantly here to remedy any viariation in the instruments. Two lessons a week are given and a daily practice period is required for each course. Extra practice periods can also be had.

6. The Expression Department is presided over by a student of Leland Powers and is a growing department in the College. It is one of the most difficult arts, but a wide field of usefulness opens up to those capable of mastering it. Class instruction is also given.

7. The Director of the Fine Arts Department is a graduate of the Cooper Union, New York City, Art School, regarded as the best art school in this country, where for four years she studied, mastering every form of painting, including miniature in which she took high rank, and where for two years she was an instructor. The College campus furnishes abundant inspiration to art pupils. Mechanical drawing and architectrue are also taught in this department.

8. The Physical Culture courses are free and besides aiming to correct bodily defects in the individual by delicately designed and costly instruments, also gives that very sort of training for physical and athletic directors and coaches which is so much in demand now in the educational world and which may be said to constitute a new profession. The directors are from the best schools in the country and the gymnasia are unexcelled, that for men costing $26,000.

9. Each of these departments has its elegant appointed studio, there being four for the music department and two for the physical culture classes, where abundant inspiration for the special line is had. All the music practice rooms are private and individual, which yields the best results.

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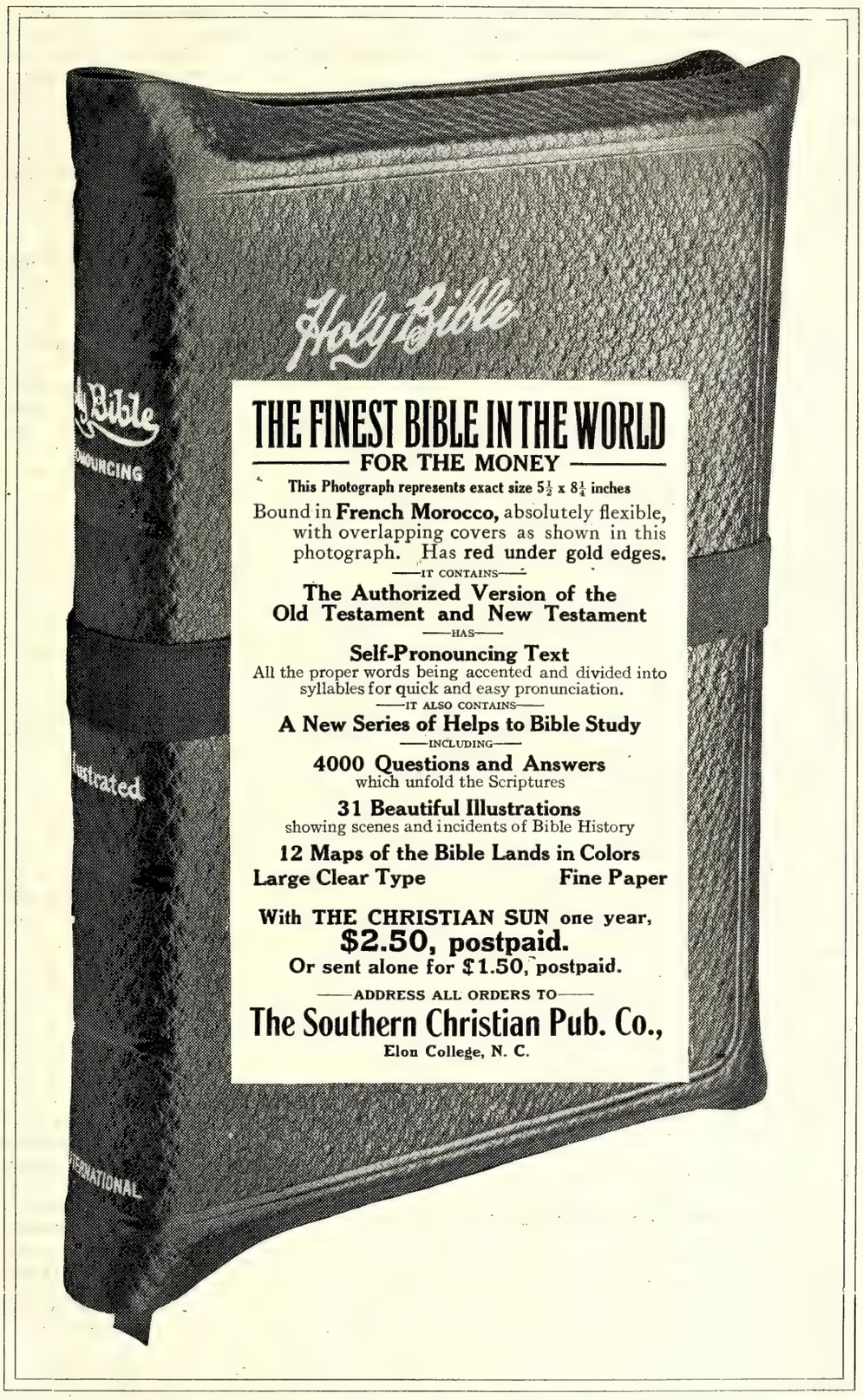
Adv. W. A. HARPER.



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MONTHLY S. S. OFFERING.

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Mrs. A. S. Farmer	1.00	
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Sale of plow	3.00	17.10
		$2,200.33

It was my very great privilege last week to visit the Children's Home, Winston-Salem, N. C. Notwithstanding the Superintendent of the Home was off on a business trip, I was very pleasantly entertained by the matron of the little boys' cottage. They have a very beautiful location and are building some large, substantial buildings, which will add to the appearance of the location and will enable them to do more effective work.

Our work here is small—while I contend there is no excuse for its being so—and it is an inspiration to visit the older institutions and see what might be done here. But my desire for accomplishing what might be ours, when I begin to consider the possibilities, is no longer satisfied with inspiration in this way, but I am made to feel very small, indeed.

Miss Nettie McCullers, our housekeeper, was called home this morning (Aug. 12) on account of the death of her father. She has our sincere sympathy in this sad bereavement.

I am mailing to the Sunday school superintendents and secretaries a little folder, not so elaborately gotten up but it will give an idea of the work and what we propose to do. I hope they will be carried to the schools, giving all a chance to know what we are asking them to help support. Don't put them in the waste basket. This work will prosper according to what we put into it.

Last Sunday I was with the good people of Durham, their pastor, Rev. J. O. Cox, being away with Rev. L. I. Cox in revival meetings. It was a real pleasure to me to worship with this good people and to observe the growth of their work. The Sunday school is doing fine work, under the leadership of Bro. J. M. Saunders.

E. M. CARTER, Supt.

FORGET YOUR TROUBLES.

Don't mope and brood over your woes, disasters, and losses. Do something. Set to work. Brooding only weakens, and makes misery of feeling more intense. Begin at once to repair the disaster. If all your lifework suddenly falls in ruins about you, like a house of cards, put some of the stones of the ruin down at once, as a foundation for the new building. If all you have earned, with hard and anxious labor, is plucked away from you, do not fret, begin again, gather some more. You will not forget your trouble in any way so easily, as by filling life again with activities, interests, and toils.—*Selected.*

HE LEARNED HOW IT WAS DONE.

Elihu Root tells a story about himself and his efforts to correct the manners of his office boy. One morning the young autocrat came into the office, and, tossing his cap at a hook, exclaimed:

"Say, Mr. Root, there's a ball game down at the park today, and I want to go down."

Now the great lawyer was willing that the boy should go, but thought he would teach him a little lesson in good manners.

"James," he said, "that isn't the way to ask a favor. Now you sit down in my chair and I'll show you how to do it properly."

The boy took the office chair, and his employer picked up his cap and stepped outside. He then opened the door softly, and holding the cap in his hand, said quietly to the small boy in the big chair:

"Please, sir, there is a ball game at the park today; if you can spare me I would like to get away for the afternoon."

In a flash the boy responded:

"Why, certainly, Jimmie; and here is fifty cents to pay your way in."

SEEING IS BELIEVING.

There is an old adage in business that you "can't sell a pig in a poke," which is only another way of saying that people do not like to buy "sight-unseen." That is why the Christian Sun Piano Club has arranged to give you the opportunity to see your piano or self-player piano and try it thoroughly in your own home, without expense or obligation, before you decide to join the Club. If you like it, you join; if you don't like it, you don't join. In the meantime it costs you nothing to find out whether the Club will really save you one hundred dollars or more which it claims to, and whether the instruments really possess the superior quality which is claimed for them.

Joining the Club is as simple as "falling off a log." There are no fees to payand no obligations to assume except the obligation to pay for the instrument you select, provided you decide to keep it. The terms must suit your convenience. You are absolutely independent of all other members and yet you get the benefit of the big saving in price which results from joining with them in a big wholesale transaction involving one hundred instruments, eight car loads. There is everything to gain and nothing to lose. Write for your copy of the Club's catalogue. Address the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

A WOMAN'S FUNDAMENTAL RIGHT.

The most fundamental right of a good woman is to preside over her home and have her own way in its management. In this sphere she is well-nigh an oracle, and when she speaks her words ought to be law. And this is the highest honor that can possibly be bestowed upon her head and heart.—*Texas Christian Advocate.*

SUPERB EQUIPMENT.

If every parent who reads this paper could but inspect the splendid equipment of Oak Ridge Institute, North Carolina's widelyknown preparatory school for boys, there would not be room enough at this school for one-tenth of next season's students.

One glance would suffice to fall completely in love with the handsome, elaborately furnished buildings. A round of the beautiful grounds of one hundred and fifty acres of hill, trees, baseball and football grounds, tennis courts, etc., would convince anyone that this school is eminently fitted to develop physical health as well as mental soundness.

To converse with its faculty of college-bred Christian men would only strengthen one's confidence in entrusting Oak Ridge Institute with the care and training of a growing boy.

A complete story of this school's success in preparing young men for college, life and business is fully told in its beautiful illustrated catalogue which the management will gladly send free to anyone interested. Address J. A. and M. H. Holt, Proprietors, Oak Ridge, N. C.

For the last four terms all the rooms have been reserved in advance, and numbers of applicants turned away.

AMERICAN SUFFRAGISTS ATTACK WASHINGTON.

On July 31 suffragists from all parts of the country met at Hyattesville, Md., a town six miles from Washington, D. C., and started in more than seventy automobiles for the capital. The plan, which was to have two suffragists from each State present to their State Senators a petition for woman suffrage and get from them an expression of opinion on the suffrage question, was carefully carried out. The Senators received the petitioners courteously. Practically every Senator was armed, when the women left, with a bundle of petitions to present in Congress.—*Exchange.*

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FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

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THE DENOMINATIONAL PAPER.

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, writes to the *Religious Herald:*

"For a long time it has seemed to me one of the strangest and most self-contradictory things in the world for a Baptist pastor to neglect to put forth active efforts for the circulation of the denominational paper. I have sometimes tried to imagine what would be the state of the kingdom if our denominational papers were all suddenly blotted out of existence. Any one whose imagination is capable of even a feeble flight would not require long to picture to himself a most somber result if such a thing should occur. The denominational paper keeps the churches and pastors in vital touch with each other and the ongoing of the kindgom, and comes as a heavensent influence each week into the homes of the people to uplift, to inspire, and to reenforce everything the pastor is trying to do."

Dr. J. F. Love, Assistant Corresponding Secretary of the Home Mission Board, says in the same paper:

"The religious newspaper is today the preacher's strongest ally and indispensible friend, the chief instrument for the defense of evangelical faith on earth, the strongest bond that holds us together as a denomination, and the most effective agency in promoting denominational efficiency. We would simply fail before our enemies and at our task as a denomination if the Baptist weeklies were suspended for a twelvemonth."

These things being true—and we think no one will be disposed to deny them—then the question comes, Why should not the Baptist brotherhood—pastors, laymen, and all—make every effort to extend the circulation of the denominational paper? Ought not the paper, as a matter of fact, be in every Baptist home?—*Baptist and Reflector.*

HOW THE BIRDS PROTECT OUR ORCHARDS.

A very interesting experiment by Mr. E. H. Forbush, State ornithologist of Massachusetts, shows how the birds will work for us, if we will only let them. An old neglected orchard was selected, and special efforts were made to attract the birds during the winter months, by preparing food that they particularly liked, and placing it where they could readily find it; for instance, suet, which was tied to the branches of the trees.

As a result of this effort, the birds, instead of leaving when the snow fell, remained; and chickadees, nuthatchese, woodpeckers, and creepers spent the winter in this old orchard, eating large numbers of eggs of the fall canker-worm moth and the larvæ of other injurious insects. In the spring, when the female canker-worm moths appeared, the chickadees fed on these. Other trees in the neighborhood were badly infested with worms, while this orchard where the winter birds had been at work was practically free from them; the few which did appear were easily disposed of by the summer birds which came to the locality.

The other orchards were almost stripped of their foliage, but this one retained its leaves, and with one exception was the only orchard in the neighborhood to produce any fruit. It is interesting to note that the exception was the orchard nearest the one in which the experiment was tried.—*The Home Progress Magazine.*

PREDICTIONS AS TO OUR COTTON CROP.

The time has now come in the history of the cotton-growing industry when a large or small crop in the South is determined by whether it is above or below 15,000,000 bales of American cotton; and according to the government's estimate of acreage and condition, it does not appear probable that a 15,000,000-bale crop is in sight. With an increase of 2.5 per cent. in acreage and a condition on July 25 of 79.6 per cent., as compared with a ten-year average of 80 per cent. on that date, there is now the promise of a crop at least equal to that of last year, but not too large for the trade demands of the world.—*Nashville Christian Advocate.*

Under the Sherley amendment to the purefood act a large quantity of stramoline, an alleged cure for tuberculosis, was recently condemned and destroyed. The amendment declares it unlawful to make statements about the curative effects of medicine.

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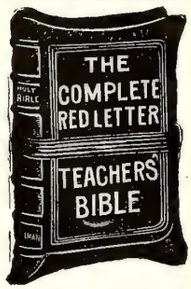

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NOTES AND PERSONALS.

—We have only increased 82 ministers in 40 years, about an average of two ministers a year increase.

—Our Christian Church is responsible for sending the gospel to 1,000,000 souls in paganism. At the present rate we wonder if we will reach one hundredth part of them. Who is responsible?

—Rev. R. L. Williamson is doing good work as pastor of a circuit of churches in the Valley of Virginia, and is held in high esteem. He is a man of consecration, of ability, and devotion to his work.

—Has your church the new, and greatly improved, edition of The Christian Hymnary? If not *The Sun* can supply you. The price is 75 cents the copy by mail, or 50 cents in quantities to churches, freight or express charges extra.

—Rev. A. W. Andes, who delivered the annual address before the Virginia Valley Central Conference in Winchester last week, said there were now 235 vacant pulpits in our Christian Church. The need for ministers is indeed great.

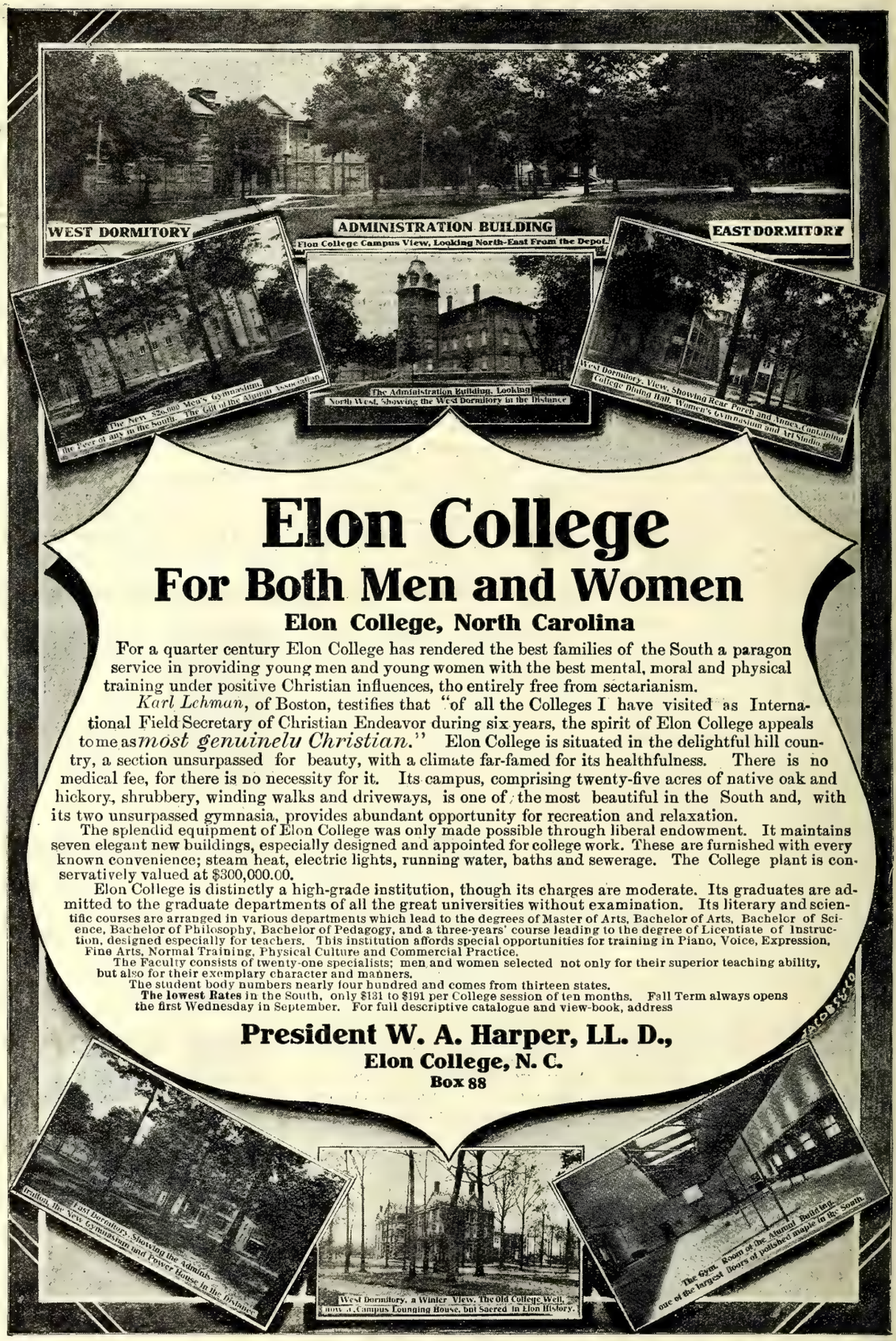
The Interstate Commerce Commission estimates that the physical valuation of the railroads will take about seven years to work out and will cost from $10,000,000 to $15,000,000. The committee has asked for an immediate appropriation with which to begin work.

—Governor Sulzer of New York has been impeached by a vote of 79 to 45 in the legislature of his State. The trial is to begin before the Senate of his State early in September on the accusation of "high crimes and misdemeanors" in office. Former Lieutenant Governor Glynn is acting governor.

—Chicago now has several women on its police force, since that city and the State of Illinois adopted woman suffrage. Women are entering many heretofore untried fields of service, and it yet remains to be seen whether this means the betterment of woman's condition, the purity of her life and the nobility of her character.

—The dailies one day this week carried two pictures on their front page. The one was of the notorious and undesirable Harry K. Thaw, the other of a Miss Graham who in Liverpool bet $250.00 that she could steal her passage across the ocean on the Adriatic, and won her bet. These pictures are not apt to help much the pure in heart.

—The secret of the great work Rev. W. T. Walters is doing at Winchester, Va., is found in the word *energy*—good, refreshing, zealous, consecrated energy. Count on the man whose heart is full of the love of God, and whose mind is a very dynamo of consecrated energy. One preacher like that will do more church work in a month than a whole bunch of "higher critics" will do in a life time.



The National Anti-Saloon League and other organizations are protesting to Secretary Bryan against the appointment of Mr. Charles Vopicka, a Chicago brewer, to be minister to the Balkan States, on the ground that no man connected with the liquor trade should represent the American people at foreign courts.—*Ex.*

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THE QUESTION OF "GREATNESS."

A great magazine not long ago called upon its readers to vote on the question, "If Congress should decide to award ten prizes to the most deserving men in the country and leave the choice to a popular referendum, who should get the largest number of votes?" More than a thousand readers voted. The following were chosen in the order named: Mr. Edison, Miss Jane Addams, Mr. Carnegie, Mr. Roosevelt, Mrs. Helen Gould Shepard, Dr. Alexis Carrel, Colonel Goethals, Mr. Bryan, President Wilson, and Mr. Luther Burbank. Others received votes, such as Dr. Booker T. Washington, Mr. J. D. Rockefeller, Mr. Orville Wright, Dr. Wiley, Ex-President Taft, Mr. John Mitchell, Miss Helen Keller, Miss Ida Tarbell, and Admiral Perry.

The result of the vote was somewhat of a surprise to the editor of the magazine, since, to use his words, "not one poet, novelist, dramatist, actor, musician, artist, architect received votes enough to bring him anywhere near the topmost ten." According to the editor, "ministers of the gospel fared no better. They did not get within range of the prize."

We cannot share with the editor in his surprise. It would have been very strange if in this age, which most emphatically depreciates spiritual values and acknowledges no values which are manifested outside the realm of visible, practical utility, the choice should have included representatives of the classes mentioned. Besides, those of these classes whose names have been standing unchallenged for centuries on the world's roll of great ones would have failed in their day and generation to get a vote had a voting contest been held. Their greatness was acknowledge by those who came after them.—*Nashville Christian Advocate.*

HOW WE LOVE TO SMASH.

How we do love to smash things! At Coney Island I noticed a crowd around a booth. I heard the sound of something smashing, crashing, and breaking. What do you suppose it was? Men were paying five cents for the privilege of having three shots with a baseball at rows of cups, saucers, plates, and other dishes arranged inside the booth. One after the other the smashers appeared. All they wanted to do was to hit something and hear it break. After they had done this they went away satisfied. If they failed, they invested five or ten cents more, and some as much as twenty-five or fifty cents.

On the way back from Coney Island I passed a vacant building at Long Island City. Evidently it had fallen into disuse. The smashers had taken the opportunity to have some fun without paying for it. Every window in the building was broken. The boy smashers had been enjoying themselves.

I remember the reprimand a little boy received from his father for breaking a new toy soon after it had been presented to him. This is what the child said: "Daddy, what is the use of a toy until it is broken?" That is the disposition of the American people at present from infancy to old age.

It is not remarkable that we have smashers and busters in Congress and in all our State legislatures, and that the demagogues who seek public favor can find it quickly by preaching a gospel of busting, smashing, defaming, and denouncing.—*Jasper, in Leslie's Weekly.*

SHALL WILL OR DISPOSITION RULE?

Our receiving of God's richest blessings never depends upon our temperament or feelings, but only upon our will. Either we will or we will not yield to God and trust him completely. When we so will to yield and trust, he will do everything for us. And we may so will at any time, no matter what our feelings or natural dispositions are. After we have thus given God full right of way in our life, it is a simple matter for him to make any changes that are really needed in our natural disposition. But if we wait for a change in our disposition first before yielding up our will to God, we may have a long wait ahead. "It is easier working through the will to alter the disposition, than working through the disposition to alter the will." Even an enslaved will that knows it cannot obey God can nevertheless choose voluntarily to trust God to break its bondage whenever it will so trust. Our own will is a door between God and ourselves, for us to open or close as we please.—*S. S. Times.*

—But just suppose the newspapers had given as much space, and as prominent position to matter, in promoting some good cause, some great moral issue, some wholesome problem, as was given to the escape from the asylum of the notorious Harry K. Thaw? There is simply no telling what good would have been accomplished. But the way of the world, the newspaper world in particular, is to print, read and talk about the bad.

YOU ARE INVITED

To join with ninety-nine other subscribers in placing a big wholesale factory order for one hundred pianos (eight car loads) and thereby secure the maximum discount from the regular retail price. This means a reduction of nearly one-third.

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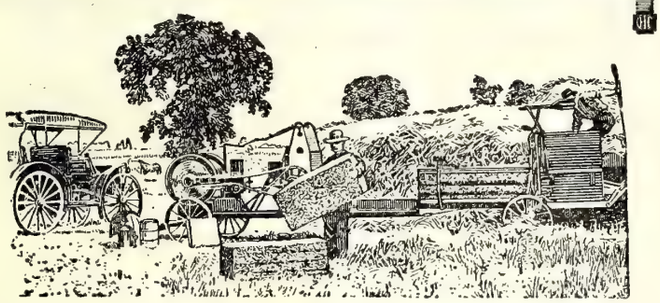
In order to secure perfect satisfaction and avoid all causes for complaint, the Club sends you the instrument for an approval test in your home. Without expense or obligation on your part you thus have the opportunity to satisfy yourself before accepting the instrument. Several Clubs have already been completed and everyone has expressed himself as pleased. Another Club is forming. If interested write for catalogue which gives full information. Address the managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

No End of Good Reasons



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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

SOUTHERN SCHEDULES.

Ashville, N. C., May 7,—Better facilities than ever before given for reaching the tourist resorts of Western North Carolina are provided in the summer schedules and through car arrangements just announced by the Southern Railway.

Beginning June 1, two sleeping cars will be operated daily between New Orleans and Asheville, one via Mobile, Montgomery, and Atlanta, and the other via Meridian, Birmingham and Chattanooga. On the same date the sleeping car service between Memphis and Asheville on trains 35 and 36 will be extended to Lake Toxaway and a through sleeping car line will be established between Memphis, Asheville and Waynesville, the car to be handled on the "Memphis Special." Through sleeping cars between Savannah and Asheville will be put into service June 1, between Charleston, Asheville and Waynesville on June 2.

Greatly improved service between Augusta and Asheville has been arranged. The parlor car service which was operated last year in connection with the "Carolina Special" will again be given and in addition a new sleeping car line will be inaugurated via Blackville and Columbia, leaving Augusta at 11:45 P. M., arriving Asheville at 2:10 P. M., and leaving Asheville at 4:30 P. M., arriving Augusta at 8:20 P. M.

On June 15 a sleeping car line will be established between Jacksonville and Asheville in addition to the car operated between Jacksonville and Cincinnati via Asheville. Daily sleeping car service between Atlanta and Lake Toxaway will be established on June 22, additional trains being operated between Hendersonville and Lake Toxaway to handle this car. Parlor car service on trains 5 and 6 between Asheville and Lake Toxaway will be inaugurated May 25.

Tickets will be on sale June 23 to 28 inclusive. Final return limit to reach original starting point by midnight July 13, 1913.

Round trip fares from principal points as follows: Raleigh, $9.20, Goldsboro $10.65, Selma, $9.65, Durham, $8.45, Burlington, $7.40.

Rates in same proportion from all other points.

For detailed information, schedules, Pullman accommodations, etc., ask your agent or communicate with.

J. O. JONES,
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Raleigh, N. C.

Some go up like sky rockets, they blaze, they flame, they sputter as they fly. But did you watch them? They came down like a dead stick, and verily no man knoweth in what dismal swamp they stuck in the ground.—*Selected.*

DEATHS

Marshall.

Harden Haizlip Marshall, son of W. H. and Alice Marshall, died July 28, 1913, aged 25 years, eight months and 20 days. For nearly three years he had been living in Oklahoma, where he was stricken with indigestion and passed into the marvelous light and liberty of God.

In the year 1903 he confessed Christ and united with Salem Chapel Christian Church, where he has since been a loyal member and a devout Christian worker. The funeral services were conducted by the writer and Rev. Mr. Lambeth, of Winston, N. C. The interment was in the cemetery at Salem Chapel. There was a large attendance and the floral designs were beautiful. We extend, as best we can, all the sympathy that one human heart can have for others. May the bereaved ones look to Him who is able to bind up the broken hearts.

R. F. BROWN.

Foster.

Our heavenly Father in His wisdom has seen fit to remove from Lebanon church one of its most faithful and loyal members, Deacon J. A. Foster. His life was beautifully characterized by faithfulness and sincerity, ever ready to do whatever he found needed to be done within his church for the upbuilding of God's kingdom here on earth and the betterment of humanity in general. His Christian character was such that one need be with him only a very short while before becoming much impressed with his sincerity and faith in his Master.

Our friend has gone before us and we would not recall him, for his sufferings during the last few months here were great. His influence will live on until the more perfect day.

Therefore, be it resolved:

First—That in the death of our brother we have lost a faithful member and one whose interest was ever with us for high and holy purposes.

Second—His loyal support and constant attendance were sources of inspiration to our meetings and we will miss the influence of his Christian character.

Third—That we extend our sympathy to the bereaved family in this their hour of sorrow, praying that the everlasting influence of the Holy Spirit may sustain each one.

Fourth—That a copy of these resolutions be sent the family, a copy be recorded on the church book, and that copies be sent **The Christian Sun** and **Milton News** for publication.

MR. J. T. EARP,
MRS. J. H. YARBROUGH,
MISS HULDA TAYLOR,
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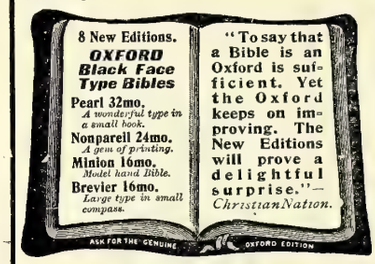

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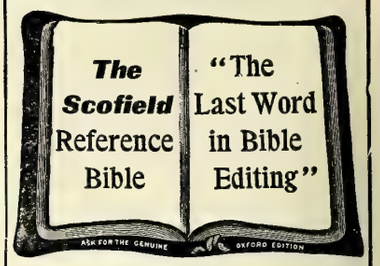

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., AUGUST 27, 1913 NO. 35

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Largest, and the Oldest.

If one is looking for the largest college to go to, believing, as many seem to believe, that there is virtue in mere numbers, one would better go to to the college at Cairo, Africa, the largest college on earth, enrolling more than 10,000 students a year, and having more than 300 teachers. Or if one is looking for the oldest, supposing there is virtue in antiquity, one would better go to University College, Oxford, the oldest college, established in 1050. The largest and the most ancient even are not always the best.

Prayed to Conquer.

Where is the busy man who now finds time to pray one hour a day? Yet Martin Luther, that life packed from beginning to end with ceaseless activity and boundless energy, said: "If I fail to spend two hours in prayer each morning the devil gets the victory through the day." We wonder if any CHRISTIAN SUN reader finds the time to pray two hours each day? And then we wonder if any SUN reader will be the scholar, the thinker, the man of letters, learning and affairs Luther was. His motto was: "He that has prayed well, has studied well."

The Most Costly Book.

The German government owns a copy of the Hebrew Bible for which the Pope of Rome some time ago offered $150,000, but the offer was declined. That is the largest sum of money ever offered for any one copy of a single volume. But the Bible cost more than any other book, has done more than any other book, and is worth more. Have you ever considered the sacrifices, the tears, the anguish, the pain, the self-denial, the patience, the endurance, the martyrdom, the crucifixion, the stonings, the shipwrecks, the stripes, the humiliation and the innocent blood that it cost to make the Bible? No wonder it is the most precious book on earth. It cost more to make it; and it is worth more than all the rest combined now that it is made.

Self-Denial.

Our Creator knew that it would be far better for us, in character building and in soul development, to have to deny ourselves, say no to many indulgences, luxuries and invitations. Charles Kingsley very wisely said:

"The very worst calamity, I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking, or even for the buying; never forced to say: "I should like that, but I can't afford it; I should like this, but I must not do it." Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes." Hence our Savior said (Luke 9:23): "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Love Saves.

The world is cruel, and there is sin on every side. Often the righteous are provoked, and are tempted to use harsh or unkind deeds or words. It is of no avail. The world is to be saved by love only. Sinning, erring, wayward man is to be won to the ways of righteousness and peace and truth by love only. When killing cruelty was doing its most deadly and dastardly deed, crucifying, on a cross of sin and shame, man's only Redeemer, that heart of Love cried out from the depths of bitter anguish, "Father, forgive them; for they know not what they do." (Luke 23:34). Love may receive the stab and the blow, but it lives and wins out. Pilate and Pompey and Cæsar and Rome, with all their splendor and glory and power, have passed away; but Jesus lives, and His power, the power of living love, grows stronger and more mighty day by day. Love saves.

Are You Hesitating?

We heartily commend the following sound advice and broad wisdom, from the *Western Christian Advocate*, to any of our young friends who are hesitating:

"Is there a young man or woman prepared to enter college, but still hesitating over its advisability? We would cast the deciding vote in favor of the affirmative. Four years of student life will give direction to and enrich all the subsequent stretch of living. It will justify itself in ways of utility—in a practical fitting for calling and labor—but infinitely more than that in the evoking of the latent powers of the soul, in the development of personality, in the awakening of deepest and truest being. What will be learned from books and lectures will be much. The roads to knowledge, which may be traveled in all subsequent years, will be pointed out and the love of truth and joy in its search will be kindled into ardor. But, in addition to this, there will be the contact with the minds and characters of Christian thinkers, association with fellow-students in an intimate life of ideal fellowship; and all the play and interplay upon mind and heart of the world of the recitation rooms, halls, dormitories, athletic fields and campus."

Division.

China cannot have type-writers, even though they have come to be an essential to modern business. The reason is not far to seek. Our English alphabet has twenty-six characters; the Chinese alphabet has 50,000, more or less. A Chinese typewriter to be of practical value would have to be about as large as a Pullman car, and would be a cumbersome machine indeed to work with, as the operator would have to walk around the key board to find the proper letter or sign. The Chinese language is one of the most imperfect and unwieldy languages on earth.. Its trouble is too much division, separation, distinction. Likewise the churches of Protestantism are too much divided. There is too much separation, distinction, division. They are, for practical purposes, therefore, too unwieldy. Catholicism is a power in the world because of its unity, identity, oneness. When Protestantism becomes united and presents a solid front to the hosts of Satan, that arch-enemy of man will take fright and flee away. No wonder our dear Savior prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 18:20, 21.)

Substituting Wish for Truth.

It is a trait of human ature, very often marked, to declare a thing to be true, when about the only foundation is the wish that it were true. Cardinal Gibbons, possibly the most learned and universally esteemed Roman Catholic dignitary in America, recently declared before a great assembly of Catholics that "the Protestant system of religious truth has collapsed." "It was unable," continued the Cardinal, "to abide the successive strokes of biblical criticism or to survive longer the killing analysis of its fundamental principles. The masses of men in non-Catholic communities and countries recite no creed and own no church affiliation. They have pushed the fundamental principles of the system—the denial of doctrinal authority and the adequacy and the right of self-guidance in religion—to their logical issues." This great preacher may not have meant to do so; but did he not egregiously and obviously falsify when he said that the "Protestant system of religious truth has collapsed." We did not know before that the various denominations, with their millions of firm believers and faithful followers, had collapsed. Evidently the Cardinal's wish was father to his thought, and so led him into grievous error. But this is a trait of human nature that often leads to error and to blatant falsehood.

How a mother's love abides, when all other human attachments fade, is evidenced by a statement from Mrs. Thaw, mother of the incorrigible Harry, to the effect that "If Harry had been a poor man, they would have let him go after the first trial. He has been punished because of his wealth." If that is not a case of love's blindness we don't know. Everybody else than this fond mother, we presume, will admit that but for his money the notorious Harry would have gone to the chair and have been forgotten before now. But the mother's love is there, and is admirable, too.

We have many interesting letters from pastors and churches which, because of our Elon College Special Edition, had to be carried over till next issue.

EDITORIAL

ELON COLLEGE EDITION.

We make no apology,—such would be useless and uncalled for,—for presenting to our readers this week an Elon College edition of THE SUN. Just now hundreds of young men and young women are debating in their own minds as to whether they shall, or shall not, go to college. If this week's SUN shall help one such to cast the vote in the affirmative it will not have been in vain. That which turns one into the way of education, especially of Christian education, is highly worth while at any cost.

But beyond this, THE SUN must be of inestimable value this week because of the breadth of thought presented by the four thinkers and scholars amongst us,—Long, Staley, Moffitt, Harper. Any institution may well be proud of such a galaxy of names, and the influence of such stout and strong characters; and certainly any newspaper can rejoice that carries in its columns in one week contributions from such rich and ready pens.

And finally, our church life in the Southern Christian Convention is so intimately associated with Elon College, so entwined about it, so inseparably connected with it, that what helps the one assists the other: that which hurts the one retards the other. If THE SUN can in any way help the College it has done good service to the church whose it is. Elon College is *not* the Christian Church of the Southern Convention, but it has been, and is, and we pray God it may ever be, a powerful agency for progress, development and usefulness in the Church.

If THE SUN may be used to make the College a more worthy servant of the church, it will be well. To that end we strive.

A WORTHY WISH TOO LATE.

A worthy and most estimable lady remarked in the writer's presence recently, "I made the blunder of my life when I had the opportunity of going on *through* college, but did not do so. Now it is *too late.*" It was. And what a blunder! She was hampered in usefulness, embarrassed by limited education, and was unhappy because she saw what she might have accomplished but now could not.

This woman is not alone in her experience. I have yet to find the person, male or female, great or small, who ever expressed a regret at having gone to school so much, or too long. I have met hundreds who, in the class of my estimable and unhappy woman, expressed deep regret at not having gone to school more, and acquired more education while opportunity afforded.

This is the time of year, just now the season, when many young men and young women are deciding their educational fate. I wish I could get the ear of every one of my acquaintances and readers, among the young people who are in doubt, hesitating, wavering, and cast the deciding vote in favor of their going on to school, while an opportunity affords. If I could, what a happy host would greet me with thanks and great gratitude in the years to come.

This one fact ought to be worth something, and ought to be the deciding influence; namely, that no one has ever regretted going to school or college as much as he or she did; but thousands and tens of thousands, when it was all too late, have lived to regret that they did not go more and learn more.

Those who have the opportunity to keep on, but drop out now, will join the vast throng of those poorly prepared for life's battles, conflicts, and fierce races. Those who have the opportunity now and keep on will join that splendid company of thinkers and workers that carry the world's thought and work forward, and shape and govern the destinies of men and women. The man who completes his college course multiplies his chances for success in life by one thousand.

Education is more, and is better, than lands, houses, bonds, securities, bank accounts. These belong to life; education is life; a life of broader horizons, keener perceptions, nobler aspects, firmer footing. From a financial and material point of view it is highly worth while; from its power to enrich the life morally and mentally, it is of inestimable benefit and blessing.

It is a precious boon for which worthy and meritorious boys and girls are sacrificing, toiling, laboring and longing; and they will never regret having done so.

Elon College offers the best of educational advantages at a minimum of cost. The religious life here is happy and wholesome. The moral training is uplifting and inspiring. The teachers are well equipped and are industrious. The discipline is sane and safe. Student life is healthful and helpful. It is a progressive institution with a splendid past, an inviting present, a promising future. Surely no young man or young woman who reads these lines, and hesitates about going to college, can possibly make a mistake in deciding for an education and in deciding to seek that education as it is offered at Elon.

HE LIVES NOW.

Joseph Allison Foster, of Semora, Caswell County, North Carolina, fell sweetly on sleep August 6th, 1913. His remains were laid to rest in Lebanon church cemetery; but the bereaved ones who knew him well will not live long enough to bury or forget the good, the charity, the loving kindness this man did while in the flesh. He never married, but from their very early life two nieces, Cora Lee and Ellen Foster, with their widowed mother, Mary, came to be the objects of his care and kindness, and lived beneath his friendly roof. These were true and faithful to him in health, in affliction and death, and made for him a peaceful and happy home. Two brothers and one sister had long preceded him to the spirit world, and one sister, Mrs. M. A. Taylor, Danville, Va., survives him. He was born May 13, 1847, thus being in his sixty-seventh year when called to the better world. He joined Lebanon church in 1873 and for years had been one of its active and faithful deacons.

By virtue, frugality, energy, courage and wisdom, starting life in poverty, he accumulated a large fortune in lands, houses, deeds and mortgages, and with a liberal hand did unnumbered deeds of charity to those who needed help. He was ever a friend to those who most needed a friend. No needy and helpless one ever appealed to him in vain.

His devotion to his church was as strong as the tie and bond of life itself. He loved his church even as he loved his home, and served his God with a reverence and faithfulness seldom seen. He made his mistakes, and human judgment brought him into human condemnation. He was mortal. But no man ever doubted his love to God, his sincere piety, his faithfulness to church and duty.

Uneducated himself, he was a true friend to Christian education. He contributed of his means annually to the support of his church College, Elon, and remembered it, with the Christian Orphanage, in his last will and testament. He was a benefactor with his means, and lived amid the joys of a devout life.

The last few years of his life he was afflicted and suffered much, but often his voice, during the time, was heard shouting and praising God for His goodness and His great mercy and loving kindness.

After a life spent in faithful service to God and his fellowman, he fell on sleep as sweetly and as peacefully as the child that leans on its mother's bosom, and the faithful, loving soul went back to the God who gave it. The Sun's editor conducted the funeral services from Lebanon church, where the deceased loved above all things to serve and to worship.

MORAL DEPRAVITY.

Our friend Crowson, of *The Burlington News,* believes in moral depravity; thinks that all of us by nature are moral degenerates. Not only does Crowson think so; he says so. Here are his words and his proof, in an editorial last week:

"We believe that every man, woman and child by nature is dishonest. Dishonesty creeps out when least expected. This is proven to any one who will ride on trains. A little motherly looking woman came in the car the other day. She got on at a flag station and had her money ready to pay her fare. Several other persons boarded the train at the same station and in calling for the fares the conductor passed her by. A look of sharp cunning came to the little woman's face as she saw that she was to get a free ride. Each time the ticket collector passed through, the woman looked out the window until he passed by when she would turn and watch him until he left the car. She knew that she was stealing a ride, but considered it legitimate, because the collector did not demand her fare. Thousands do the same thing, and consider it no sin, when the fact is, it's a kind of dishonesty that really shows human nature as it really is."

The point is well taken, but one swallow does not make a summer, and the theft of a motherly looking woman does not prove the dishonesty of the race. And we admit that there are thousands who are daily stealing after the same manner.

But Crowson forgets that while a thousand motherly women would, if they could, steal a ride on a train, there are ten thousand other women who would remain at home the balance of their days, because they hadn't the fare, rather than try to steal a ride or steal anything else. On that same train we have no doubt there were twenty persons who, before they would have stolen their ride, would have pushed their fares into the face of the conductor, or called him back after he had passed them by. Your dishonest person falls under your eye, arouses your suspicion and attracts your notice. Your honest person attracts no notice, and goes on the even tener of his way —because honesty is natural. Sin is always obtrusive. Righteousness is modest, quiet, retiring.

NOTES AND PERSONALS.

—Maj. Elijah Moffitt, of Asheboro, died Saturday a. m. in the hospital at High Point and was buried at Asheboro Monday, the 25th. The obituary will appear in next week's issue.

—Rev. C. C. Peel is this week assisting Rev. G. R. Underwood, pastor, in a series of meetings at Sanford, N. C. Bro. Peel has been unanimously called to serve Hebron church, Halifax Co., Va., the coming year, and has accepted. He has served this church successively for several years.

—Deacon J. Milton Banks, of McCullers, N. C., was an agreeable visitor last week. He was at Elon arranging to enter one of his sons in the College at the opening next week. He reports an excellent meeting at Wentworth church, where Dr. P. H. Fleming assisted the pastor, Rev. J. W. Patton, in a series recently.

—"The King's Business," a study of increased efficiency for Women's Missionary So-

(Continued on Page 11.)

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
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Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

INDIVIDUAL RESPONSIBILITY IN MISSION WORK.

(Read before annual meeting Woman's Board Virginia Valley Central Conference.)

Woman has always been a most active worker in the spread of the Gospel. There is no place where her influence is felt to better advantage than in the church. In Matt. 28:7, we find the angelic message to the women at the empty tomb of the risen Lord, "Go quickly and tell his disciples," and they ran to bring His disciples word; and as they went they saw Jesus who said to them, "Fear not: go tell." Obedient to the divine command, these women and others with them, labored together to spread the glad tidings. Ever since then the Lord has been making use of women as well as men in His work of salvation, and often He has pointed out the way where a woman's hand and voice and sympathy have been able to help and rescue as a man could not. The W. H. and F. M. Society of our own denomination has by the devoted and faithful lives of comparatively few accomplished much, but as women of the Christian Church we do not yet realize all that we can do. Here in the needy places of the homeland, and there in the foreign fields, doors are opening, hands are beckoning and voices calling, calling us to personal service for our Lord and Master.

Let me tell you what our missionaries are doing. They are preaching the gospel; they are teaching in schools; they are training Bible women, ministering to the purifying of the home, and caring for the sick and suffering. We know these facts, but we must admit that there is a general and deplorable indifference amongst us. If we should continue to trace this indifference, we would find that the cause lies with the individual.

But let us come closer home and examine ourselves. Are you and I really, vitally interested in the salvation of the ones with whom we come in contact,—our neighbors, friends, acquaintances, and even the heathen across the seas? Did not Christ die to redeem their souls as well as yours and mine? I fear our sins of omission will be greater than we can bear. If the individual membership of the church will not come up to the help of the Lord in carrying on His work, the uppermost purpose of Christ's coming into the world must fail in the hearts of Christians and yours is the loss. President Woodrow Wilson says: "Always be afraid of the man who is indifferent to his own success and certain of the success of the thing he represents. Stand out of his way, for he has behind him the hosts of the Almighty."

So let us pray with such faith and love for the success of our laborers both at home and abroad, and "Satan will tremble when he sees the weakest saint upon his knees." It may truly be said that the church is awake today as never before, but are we awake as individuals? God forbid that we should be indifferent to the call that comes to us for more faithful service and that we should fail because of our indifference.

There seems to be an epidemic of excuses when we ask numbers of our good women to share in this work. Some insist that they do not believe in missions, while some have even given as an excuse that their *husbands* do not believe in missions. Now how can a woman be opposed to foreign missions when the Gospel of Christ has been the means of lifting her from degradation? How gladly she should do what she can in sending the glad tidings to those groping in darkness. How sad it is to have to call our missionaries in one by one. They have left home and friends in the interest of a great cause, and they need the prayers and sympathy of the entire denomination. They see the great opportunity for the saving of multitudes, but can we blame them for being disheartened when we fail to do our part by our gifts and our prayers? Our church has been laggard in the matter of providing missionaries. Parents give their children to many positions and much business, but the King's business lacks recruits. We believe that to retain and deepen the interest of our people it is essential that their knowledge concerning missions should be growing and their horizons constantly widening. Valuable information is furnished every week in the CHRISTIAN SUN and *Herald of Gospel Liberty*, and every month the *Christian Missionary* is issued—a magazine devoted entirely to missions. But so long as only a fraction of our church membership take these papers, so long only meager results can be expected. What we need, and need sadly, is individual, personal responsibility.

"Each soul you've failed to save
Is your own loss.
Each heart you've failed to cheer
Is your own loss.
Others will bless and serve,
Others will help and pray,
And at the Judgment Day
The loss is yours."

(Mrs.) W. T. WALTERS.

Winchester, Va.

THE VALUE TO YOUNG PEOPLE OF INTEREST IN MISSIONS.

As the centuries have moved on, the life and teaching of Jesus, while in no way lessening the thought of the glory of God as the highest aim of every man's thought, has greatly changed our conception of God and "His glory." The One who came to minister and not to be ministered unto, and who always spoke of God as a tender, forgiving, pitying Father, and whose own life of perfect service and perfect surrender has forever transfigured man's ideal of glory and growth, set henceforth a new standard for human growth and abiding gain.

The last one hundred years by its lessons of deepened personal consecration, naturally leading into missionary lines of service, has led to unexpected results and proved beyond a question that the service of God in behalf of others invariably uplifts and develops the man or woman who tries to serve and glorify God by serving his fellow men. It needs but a glance to prove to the candid mind what the work of missions has done for the world as it was one hundred years ago, and for the various churches that have carried on this missionary work. There can be no question that missionaries have done more than any other class of men in opening the whole world to Christianity, to commerce, and to international brotherhood. Great as these results are, however, the influence of the work upon the missionaries themselves proves in a striking way the wondrous truth in Christ's words, "It is more blessed to give than to receive." So that the world at large is beginning to realize more clearly than ever before that all Christ's requirements hide in them untold power of blessing to men. So many a man has faced what seemed a painful and unwelcome duty, and trying to perform it in the spirit of the Lord Jesus, has suddenly found it filling his soul with peace and his life with unexpected strength and joy. It is only when one has grown old, and looking backward sees clearly what the unforeseen effect of doing little things daily for others as for Christ has had upon his own life and the lives of those who were young when he was young, that he can even faintly realize the personal gain of trying to serve God by serving others. If there is one thing in human experience which cannot be questioned, it is that a sincere effort to do God's will in serving others inevitably lifts every young person steadily towards something higher and broader and nobler than he or she could possibly otherwise have attained. There are many external things, of course, that help to train the lives of the young; good homes, good society, education and worthy objects of ambition are powerful factors in making young men and women. And yet, strange as it may seem, the history of the most successful servants of God who have also stood high in the honor given by men, amply proves that a man who lacks almost all the external advantages can unexpectedly secure high distinction by living a life absolutely consecrated to Christly services for others.

But it is to the average young man and woman of the present day that the ideal of Christian service appeals in its most practical and highest form.

The various forms of united work in the church for the young never appealed so strongly as today, because never before has the value to the church and to the young people in the church been so clearly proven. If one is to do a man's work in the world, he must understand the value of the claims of the work laid upon him and how he may best perform that work. He will also, if wise, seek the benefit of co-operation with others in that work, and he will be keenly alive to the value of the very best and noblest friendships he can form in his early life. Every young person is under positive obligation to make the most of every faculty of mind and body and win for himself whatever will add strength and perfection for the service of God in the maturer years, and in no way can he do this more successfully than by choosing in early life the Lord Jesus as Friend and Master, and associating himself with the church, with those who listen to God's call to service for all this great world of needy, lost peoples—men, women, and children sitting in darkness and the shadow of death. The great advantages for education and for money earning constitute a loud call to the young today, to see to it that every means for the world's evangelization is actively and zealously used; education to prepare the mind, and the money to provide other necessities to give the saving bread of life to every being for whom Christ died. As a beginning of the work, "Go ye and disciple all nations." The Young People's Missionary Society in all our churches should be the most successful institution, for it has been many times proven that where the Young People's Missionary Society is flourishing, the Sunday school and Christian Endeavor flourish, while the pews are well filled

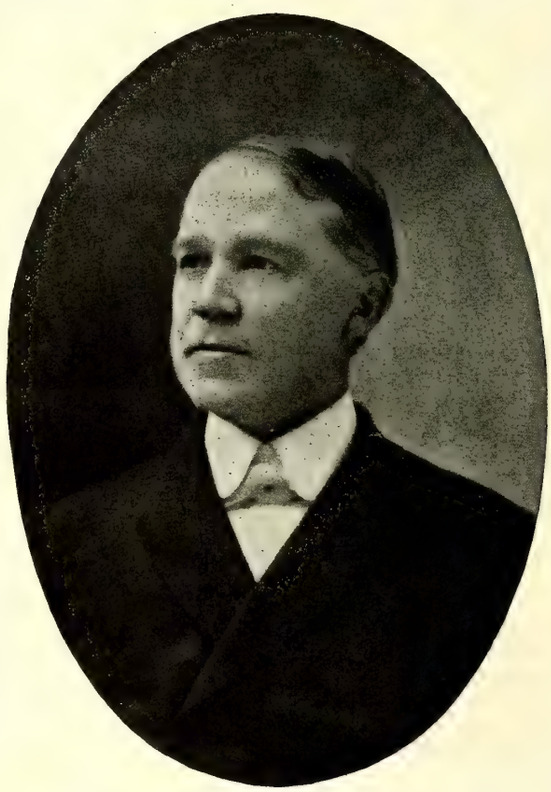
(Continued on Page 11.)

Elon's Contribution to the Church, as

BENEFIT CANNOT BE COMPUTED.

Trained Leaders.—United the Church.—Larger Promise of Future Usefulness.

To measure the benefit that Elon College has been to the church is a difficult task. To predict with accuracy the extent of its usefulness in the years to come is still more difficult. It began its career without money and with very few real friends, but these were loyal and true; having a vision of great service and blessing. There were many obstacles encountered at the beginning. The conferences had not recovered from the ravages and losses of a terrible civil war; they were, in most instances, widely separated, and none of them strong financially or numerically; many of the leading men thought it best for each conference to establish a school within its own borders, and, for this reason, opposed the attempt to build an institution for the benefit and fostering care of all the conferences of the Southern Convention. In spite of these obstacles and others that might be stated, and in the face of ridicule and obloquy the institution was projected, and in less than two years from the time the work began the site had been selected, the grounds laid out, the administration building, one dormitory, and several residences erected, the institution named, a charter obtained, and the doors opened to the public September 2, 1890.



REV. W. S. LONG, D. D.
Founder and First President of Elon College. A Man of Tremendous Energy and Great Faith. 1889-1894.

Since the opening there has been more than 3,000 matriculates, 205 regular graduates, 40 have entered the ministry, and a much greater number has entered the profession of teaching, while many are lawyers, physicians, merchants, farmers, etc.

Thus a large number of young men and women have been trained for leadership in all the most important fields of service in modern society.

The most obvious result has been the unification of the people. The conferences and the churches have been drawn together as never before. They co-operate in all the activities of the church as at no other period. They have learned by experience and contact that they are neither so poor nor so parsimonious as they once thought themselves to be; and they are beginning to believe that they can do yet greater things by divine aid.

Missions, home and foreign, have taken on new life, and many are being prepared for this work. The publishing interests of the church caught the quickening influence of the college and put forth enterprise and developed plans that merit and command the confidence and patronage of all the churches.

Having provided for the liberal education of those whose financial means would enable them to secure it, it was reasonable that we should, as a religious people, provide for the homeless, and helpless also; hence the Christian Orphanage. The history of this institution has been a joy and a blessing to the church, and, if properly conducted and supported, untold good will be done for poor helpless children.

For nearly a quarter of a century Elon College has given the church and the world the best moral, mental, and physical training under Christian influences. Its location is ideal, and its healthfulness unsurpassed. There are now seven new buildings, especially designed and appointed for college work, furnished with every known convenience; steam heat, electric lights, water, baths, sewerage, etc., valued at $300,000.

The faculty consists of twenty-one specialists. The literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, etc. It also affords special training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture, and Commercial Practice.

When one recalls the condition of the church at the time the college was projected and compares it with the present outlook he can realize that a wonderful change has been wrought. Every department of the church has taken on new life. New activities have sprung up. Every conference has strong, enthusiastic workers, and best of all these young people having been associated and trained under the same influences, are binding together all parts of our territory and begetting enthusiastic interest in all branches of church work that is prophetic of greater and better things in the near future. No one who has aided in establishing this institution can regret what he has done. For one I gave my best services and all my property, and am happy in the thought that I had the opportunity to render the service, and I rejoice in the progress and achievements of the institution, and the inspiration it imparts to all departments of our beloved Zion.

W. S. LONG.

Chapel Hill, N. C., August 18, 1913.

THE SUN is only three cents a week. Can you afford to be without it?

A MOST REMARKABLE RECORD.

Revealed the Church's Ability.—Given Confidence in Our Permanency.—Added New Enterprises.

I have been requested to write a letter on "What Elon College Is Doing for Our Church"; and I gladly undertake to comply with the Editor's request. I prefer to put "has" in place of "is" because it more fully includes what I propose to say.

REV. W. W. STALEY, D. D., LL. D.
Second President. Served Eleven Years without Salary. Left the College Free of Debt and Substantially Endowed. 1894-1905.

I desire to have an understanding with the readers of this letter before judgment is placed upon what I say. With Gradgrind loyalty I propose to stick to "facts." I lay the painter's brush aside and use my pen in the interest of plain truth. Moreover, I propose to leave out personal interest and denominational pride, so far as I can, and to write in the interest of pure history of an Institution which has made a most remarkable record within the twenty-three years of its useful life. The most remarkable thing about Elon is that it has been a "growth" from inherent qualities rather than the working out a plan with capital to execute a great design. Nobody ever conceived or dreamed of an Institution on such an extensive and well equipped outline as the College now presents. The ideal for Elon was only a modest, but first class college; it is now, in fact, a great Institution with imposing buildings, a splendid faculty, and a noble body of more than *three hundred* students. One could hardly keep from thinking of Gideon's three hundred when that number of students was reached last year. The Spartan band at Thermopilæ could hardly have been braver than the young people who diligently seek knowledge at this College. But "What has the College done for our Church?"

It has discovered men, women, and money, as unknown as petroleum before Standard Oil bored in many places into the earth. Standard oil is blamed for the supposed evils it has done, and overlooked for the discoveries it has made and the good it has done. Latent talent and potential ability have come to light for work in the church and set in motion new and progressive activities of unquestioned and incalculable value to the cause of Christ.

It has given settled confidence in the permanence of the denomination to all thoughtful and loyal members of the church. Those who do not think of church interests beyond their own local congregation are unaffected by any institution; but thoughtful people can easily see that the concrete stability of "our church" has been greatly strengthened since Elon came up from the soil of a poor but honest constituency. Nobody hears, in these days, of prominent ministers of the Christian church going over to other denominations. It was not always so. I can well remember when leaders among "our ministers" conferred on the matter of going to other communions; and some of them actually went. There was no logical and intelligent center to prevent centrifugal forces from overcoming centripetal forces. Those conditions have been banished by Elon's influence over the ministers in the Southern Convention.

It has added new churches, new enterprises,

Seen by Her Three Former Presidents

and new impulses to the old ones. Doing things on a large scale inspires local churches to do things on broader lines. Imitation is a large factor in human service. This was the thought of Jesus when He said: "Follow Me." Thomas A. Kempiss has reproduced this beautiful and potent idea in his "Imitation of Christ." Elon has done things on such a large scale as to quicken the aspiration and enlarge the plans and liberality of the whole church. The Orphanage could hardly have made the record it has made, if Elon had not made the church conscious of its ability to do greater things than it had been doing. The Editor's report in THE SUN, from Minutes of the North Carolina and Virginia Christian Conference of 1862, in which all the churches sent up $57.35 for "Conference Fund," contrasted with what the same churches are now doing reveals what Elon has done for our church.

It has sent many students to Higher Institutions of learning, and their records in these Universities have amazed our own people and opened the eyes of other people. Elon has lifted the intellectual level of the church; made a demand for higher grade preaching; put organs and carpets and paint into churches and homes; cultivated intercourse among conferences; raised the standard in all departments of church life; and diffused its own intellectual and spiritual ideals among the churches.

It has given a *locus* to all church enterprises; issued books and current literature; aroused the spirit of liberality throughout the church; set the light of the denomination on a candle stick; created a Delphos for the whole church; located the CHRISTIAN SUN; stirred the young people of the church to real activity; made a model Sunday school as an example to the churches; and now steers the church on time's great sea toward heaven's safe harbor.

W. W. STALEY.

If ever a man needs religion in his work, it is the dean. Now by religion I do not mean a heavenly life insurance policy, which a man sees to once for all, and then goes about his daily task: I mean a life principle. Religion is a jealous thing: it must either have first place in a man's heart, or no place. It cannot be subordinate to any other aim, impulse, or passion. It accepts no compromises. It must either be the master of a man, his great guiding principle, or it is worse than worthless. Christianity is either the most important fact in the world, or it is a myth, like the stories of Mars and Venus. Thus I believe that the so-called denominational colleges have accomplished and are accomplishing vast results for good in our country. For they really believe in something, and stand for something. I hope it is not true, as is often stated, that some of them have really changed their principles to obtain money, selling their birthright for a mess of pottage. —*William Lyon Phelps.*

My belief in daily chapel is based on the belief that the foundation of a college education should be religious.—*Wm. Lyon Phelps.*

TRAINED MINISTERS.—TRAINED LAITY.

Increased Self-Respect.—Revealed our Ability as a People.—Builded Better than We Knew.

Within the limits of a newspaper article it would be impossible to discuss all the ways in which Elon College has made its impress for good upon the Christian Church; so I shall confine myself, and briefly, to a few of the most striking benefits that have manifested themselves.

1. I believe I shall not be far wrong in saying that, in my judgment, the chief direct contribution of the College to the Church is the forty young ministers who have graduated there, and the few others who have spent a year or more in special training for the pastoral work of the church. All these young men—except two who have left the church—have gone out into the several conferences, and have carried with them that enthusiasm and ability that have meant so much to every enterprise of the church. They have stood shoulder to shoulder with the older ministers who have made Elon College possible, and have given them new courage for the great work which they had been struggling with for so many years, comparatively alone. There is not a conference within the bounds of the Southern Christian Convention that has not been greatly encouraged and quickened and blessed by the coming of these consecrated, enthusiastic, loyal and capable young men into the ranks of its ministry. May this sort of contribution from the College to the church continue increasingly from year to year.

E. L. MOFFITT, LL. D.
Third President. Builder of the West Dormitory and Power House. Modern Conveniences Installed under His Administration. 1905-1911.

2. Perhaps not so visibly or directly, but none the less real, have been the blessings that have come to the church by Elon's gift to it of the one hundred-sixty-five other graduates, and hundreds more of trained young men and women who, after spending one or more years there, have gone out into the various other professions and vocations of life; and have set a-going in every nook and corner of the Convention beautiful streams of good influence that have nourished and strengthened every enterprise of the church. With these young men and young women to help in the local churches, there's always an intelligent and willing contingent to count upon in the furtherance of every good cause.

3. As a result of this increasing intelligence, ability and enthusiasm in the ministry and in the laity, the gift of Elon College, there has come to us all a greater degree of self-respect and self-confidence, which under divine direction, have made us love our church better, and increased our loyalty to the principles for which it stands. And along with this greater self-respect has come an increasing respect and consideration on the part of other denominations. Because of what Elon College has done for us we mean more to ourselves, and count for more in the eyes of the world in fulfilling the mission whereunto we are sent.

4. And, finally, as a direct result of all these good gifts comes the revelation to the church of its ability to do its part of the world's work. Largely by reason of the almost marvelous things that our people have undertaken and accomplished in the establishment, equipment and support of Elon College, the Christian Church, South, has, during the past two decades, "lengthened its cords and strengthened its stakes," beyond even the fondest dreams of most of our loyal leaders of even a quarter of a century ago. We have learned that we have the money for missions and education and all the other forward movements of the church, and that our people are ready and liberal in response to every worthy call.

Our leaders builded even wiser than they themselves knew, when they established Elon College. They expected great things, but God has given us even greater. Verily, today the Christian Church, in contemplating the great foundation which it has laid at Elon College, may realize as never before the blessed assurance contained in Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

E. L. MOFFITT.

Whatever may be our notion of a college education, and almost every expert has a different one, culture without character is a poor thing. Unless the majority of students are actually better men when they graduate than when they enter, the college is a failure.—*William Lyon Phelps, Formerly Instructor in English at Harvard University.*

What the Church Has Done for Elon

A MARVELOUS GROWTH.

Due to a Marvelous Support by a Marvelous People.

My distinguished and worthy predecessors in office, Presidents Long, Staley, and Moffitt —a trinity of great names—have written with eloquence and conviction on Elon's Contribution to the Church. The SUN's genial Editor has suggested a theme on which I am delighted to write—What the Church Has Done for Elon.

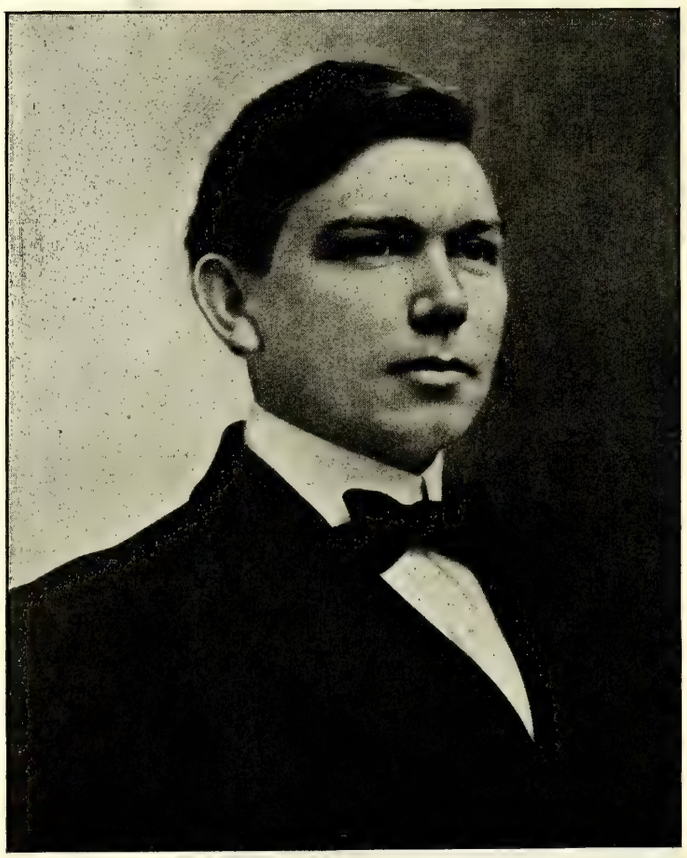
And in the very beginning I may say that like every parent in his sacrifices for his child, the Church has done far more for Elon than Elon has done, or can do, for the Church, in that the Church conceived the institution and gave its being and life and even now sustains its life. Per contra, it is the filial duty of this child to render due thanks in the form of devoted service to its devoted mother. And I say devoted advisedly, because no Church of any name or order has ever done a more worthy part by one of its foster institutions than the Christian Church has done by Elon.

The sacrifice entailed in the establishment of the College can never be fully told in this life. How that widowed washer-women gave of their hard-earned store to erect an institution that would never be honored with one of their children as a student is enough to bring tears from the Christian's heart, who today views the consequence of such sacrifices in the magnificent institution that crowns the campus provided by the munificence of a devout layman whose life is still spared among his people. Truly it may be said that every man did his full duty and gave with hilarity, with laughter in his heart as well as smiles on his face. The beauty of it all is that such sacrifice is treasure laid up in Heaven for the donors, and many a benefactor of Elon will find more stars in his crown by reason of his generous liberality toward it.

Twenty-two years passed and it became necessary for this foster mother to come to the financial necessity of her child. Fifty thousand dollars were needed to rid her of debt incurred in additions to the physical plant of the College. The friends literally tumbled over themselves in the delight at giving to a cause so worthy. Seven hundred and nineteen of them came to the rescue. Great sacrifices were made. Widows had their glorious share —God bless the widows! And those whom the Lord had blessed with large means gave splendidly to place the institution on its feet financially. How can the College repay this inspiring response to its necessity? Surely it will be devoted to the interests of that Brotherhood whose individual members thus opened up the way to large things.

But larger necessities were upon the institution. Her sister colleges had added to their advantages the means of scientific physical culture in the form of adequate gymnasial equipment. Should Elon take a back seat? She had never done it. The Board of Trustees said she should never do it. They voted to erect a gymnasium for men embodying dormitory facilities and to trust divine guidance to pay for it. Their faith was not misplaced, for last June the Alumni Association met in that great building and under the inspiration of the occasion *voluntarily* asked to be allowed to assume the obligation to pay for it, the Class of 1913 having already set the pace in subscribing over a thousand dollars in that direction. The Board of Trustees graciously acquiesced, and were so jubilant that two other needs were immediately provided for with the same confidence in divine assistance to meet the obligation thus incurred.

These were a building for young women who must have the cheapest possible boarding facilities in order to go to College and an adequate water supply with fire protection. The Board authorized the erection last year of the Young Men's Club House, where they could secure good, plain, substantial board at cost. It felt that it must do the same for the young women of the Church. It has done it, and God will provide the women to fill it and the way to pay for it. The Board also voted for the construction of a 50,000 gallon steel tank on a seventy-foot steel tower—an absolute essential for an adequate water system for the College plant and certainly a justifiable investment as the means of a better fire protection.



W. A. HARPER
Elon's Fourth and Present President. His Administration Began June, 1911.

In twenty-four years, then, the Church has provided a plant for its College that is the marvel and the pride of its every member. This plant has grown from the Administration Building and East Dormitory in 1889 to seven magnificent structures especially designed for their purposes in 1913—a marvelous growth and a growth impossible without a marvelous support from a marvelous people.

The College plant is now conservatively estimated to be worth $300,000—at least the representative of a great corporation having to do with the valuation of Colleges gave it as his opinion that it was safely worth that amount. And this plant has been supplied with every modern convenience—steam heat, electric lights, baths, sewage, pure water—in respect to which conveniences no College is better appointed.

But this is not all. For each year the Conferences undertake to raise $1,800 for the current expenses of the institution and an endowment of more than $30,000 has been provided. Students, too, have been sent in large abundance and last year three hundred-fifty-eight were matriculated, than which number only two N. C. Church Colleges had more, notwithstanding Elon is a comparatively young institution. Surely no child ever had a more generous parentage than this College, and it shall be its great pleasure to do the things that will help and please and honor that parentage.

W. A. HARPER.

ELON COLLEGE NOTES.

Dr. J. U. Newman, Dean of the College, has returned from his trip to Northfield, Mass. The Doctor visited several places familiar to him in former days on his trip and reports a most enjoyable vacation.

Mrs. Sadie Jones, Matron of the Ladies' Hall, visited her people in Wake County last week. Mrs. Jones has conducted the general boarding house of the village this summer and will move into the new Ladies' Hall building the latter part of this week.

President Harper, Uncle Wellons, Mrs. W. P. Lawrence, Rev. E. M. Carter, Dr. G. S. Watson, and Rev. J. O. Atkinson attended the funeral of Major Elijah Moffitt in Asheboro Monday.

Mrs. Laura Lee, Everett, Pa., arrives this week to take charge of the Young Men's Co-operative Boarding Club. Mrs. Lee comes highly recommended and we have every reason to believe that her coming is the College's gain.

Mr. A. E. Stone, a traveling salesman with headquarters in Raleigh, was here Monday and made arrangements to enter his son and daughter September 4th. Mr. Stone was highly impressed with the College and we are glad to enlist him as a patron.

Every effort is being put forth to have things in proper shape for the opening of the College next week. Applications continue to come in and a successful year is evident. The friends of the College have been loyal this summer and the work in the President's office is a positive proof of the same. It is not too late for many new students to be located. Will those on the firing line continue the good work?

C. B. R.

—Rev. I. W. Johnson, D. D., pastor, assisted by Rev. Chas. H. Rowland, D. D., closed a meeting of unusual power and results last week at Oakland church, Chuckatuck, Va. There were about seventy-five confessions, and fortyeight united with the church.

Thomas Jefferson's Great Mistake

*A GREAT POLITICAL LEADER

But a Poor Educational Prophet.—Jefferson Aimed at a New Type of Education.

Thomas Jefferson was not only the author of the Declaration of Independence, but the founder of the University of Virginia, and in this latter accomplishment he took an even greater pride than in the former. Jefferson had been educated in France and the free-thought philosophy which then infected French

THE NEW WEST DORMITORY OR YOUNG LADIES' HALL

The Latest Addition to the College Plant. Will Furnish Young Ladies with Board on the Co-operative Basis at Cost. Estimated to Cost about $60.

education fastened its tentacles upon his mind. He believed in freedom and realizing that all the institutions of higher learning in his country were controlled by the Church, he felt that religious thought could not be free unless religious control were in some way removed from the Colleges and Universities. He therefore founded the University of Virginia with this distinct aim in view, believing that a new type of Christian man would result in this atmosphere of religious freedom.

And the People Took on to It.

Since his day the various States have been establishing their universities, technical schools, normal schools, all based upon the same philosophy and all inspired with the same purpose. The public school system in its primary, secondary, and high school grades is directed to the same end. The people did not object to the expenditure of their money on these enterprises, because they believed in freedom in politics and tolerance in religion, and inherently felt that Church and State should be separated. We believe the same, but experience has taught us certain facts in respect to the matter which they did not perceive. For they did not realize that in accepting Jefferson's doctrine they were cutting off the possibility of religious instruction for their children and opening up the way for the sure entrance of instruction inimical to the very existence of the religious life. But they were. The thing was insidiously done, done with the hilarious acclamations of praise of the citizens, who were charmed with that sweet-sounding word, freedom, but it was done nevertheless.

But Got What They Had not Planned For.

President Van Hise, of the University of Wisconsin, says: "Religious instruction in the University of Wisconsin is impossible under the State Constitution." Not only can the Bible not be taught in these institutions, but they will not even give credit for it for entrance to their graduate schools when studied in the Christian College by those applying for entrance. These things are presumably so in all the States. So that it is not a case of *religious freedom,* but of *freedom from religion,* that we find in our State institutions of higher learning. Do not misunderstand me. I am not saying that all the teachers in such institutions are irreligious. I know many men and women in them who are devout Christians, but some of them are irreligious and, though I regret to say it, not all are able to be freed from the charge of dissoluteness. The State institution, whose cementing bond is patriotism, can make of religion only an incident. In order for spiritual life to ripen in its fulness, the very atmosphere environing the young must be tense with religious sentiment. It is not so much the lack of *religious instruction* in the State institution as the *absence of the religious atmosphere* that unfits it for developing the noblest type of Christian manhood.

Jefferson's Educational Aim Impossible and Inconsistent.

The trouble with Jefferson's aim is that it cannot be realized, and as wise a man as he should have known it. He was the advocate of civil liberty, but he gave the man no exercise of the rights of suffrage till he should be twenty-one years of age and denied to adult individuals coming from foreign lands the rights of citizenship till they had met with the conditions of naturalization. These two provisions of our fundamental law argue, and that, too, rightly, that preparation is necessary for the profitable enjoyment of civil liberty. Jefferson knew the folly of granting the suffrage to boys and immature young men and to adults reared in an atmosphere not conducive to training for free suffrage, and if he did not know, the supreme folly of negro suffrage has since taught us the lesson. Seeing with such unerring accuracy the unconditional necessity for a long apprenticeship before the privileges of civil freedom could be profitably invested in men, how could Jefferson with such blindness confer the privileges of religious freedom on persons immature and untrained for it? The inconsistency is inexplicable and the consequences of it alarming in extent and in spiritual poverty.

Its Consequences Deplorable.

In the public schools of many States, for example, the Bible cannot be read nor prayer offered. In many others it can be read, but no explanation offered or prayer made. But there is no law against teaching things inimical to the Bible, and teachers have been frequently known to go out of their way to criticize the Bible and the Church nor have the Christian people any redress against this paralyzing condition. In seeking for a false liberty in religion, we have given up what religious instruction we had in our public schools. That is serious enough, but that is not the worst of it. We have not only given up our right to have our children instructed religiously, but we have acquired the chance of having them instructed irreligiously. It is true that the home and Sunday school and other church auxiliaries can counteract the irreligious tendency in our public schools, but does it and ought it to have it to do? And how are we to correct it in the institutions of higher learning, with the home influence removed? When we pay our money for education, haven't we the right to say what kind of education it shall be? But we have forfeited that right, if we wish religious instruction, because the courts have frequently held that the Bible is a sectarian

(Continued on Page 9.)

THE YOUNG MEN'S CLUB HOUSE

This Building, Erected in Summer of 1912, Furnishes Good Board at Cost. The Matron's Room and Kitchen and Dining Hall are in this Building. The Young Men Dining Here Room in the Dormitories or in Town.

*Delivered by President Harper before the Virginia Valley Central Conference, Aug. 16, 1913.

Some of Elon's Unparalleled Advantages as

CHRISTIAN SPIRIT SUPREME.

Unsurpassed Equipment.—Sensible Athletics.

In speaking of the advantages at Elon one could take much space, for her advantages are many. But briefly one may say Elon is a place for young men and women—a place where they may labor preparing for the higher pursuits of life. And in preparing them for life, one should first note its strong endeavor for Christian influences—which matter is insisted on from day to day. Elon teaches young people high ideals. No student goes to Elon and does not feel the presence of such an atmosphere. Elon is a place of peace, not a place of unhappiness—a place where faculty and students cooperate, each working to the other's advantage.

Literary work at Elon is thorough in every branch, with a Faculty of strong, learned men and women who love their work and love to labor to see the College prosper, who are willing to toil through difficulty that Elon's young men and women may grasp the truths they, from day to day, come in contact with. The Faculty is ever ready to help when help is needed. With firmness they go about each duty. Hard work is their delight, believing in right deeds, deeds of helpfulness to all and the development of manly and womanly character.

Elon is a place of health and of beauty, with a beautiful campus covered with native oaks. The buildings are new and well equipped with every convenience.

Elon is a place where all can enjoy themselves at the time for enjoyment, and a place for work in the time for work—a home-like place to every student. Everything is neatly kept, each building is under a proctor's care, who sees that everything is in good condition. The conduct in the buildings is good, and each dormitory is a nice, quiet place for study. Elon is a place where there is but little need of medical attention, with its pure cold water from the deep well. And the pleasant climate makes life at Elon exceedingly enjoyable.

Elon believes not only in mental and moral development, but physical as well. With well equipped gymnasia and good athletic fields, we are true believers in athletics. Athletics at Elon is pure and clean. Our teams are all of College boys only—boys who work hard and make the teams merely on their merits. Our teams are strong and very prosperous. No college has purer athletics or better advantages for athletics than Elon.

The College is young, bright, and prosperous. The great good name she has won, which reaches far, has been made by the diligent work of a loyal Faculty, working with a student body in greatest harmony and co-operation. Elon is a place loved by all students and all who know her. May we all strive to make Elon even greater, and may we hear the shout from many other voices—Elon for me!

C. C. JOHNSON.

Siler City, N. C.

STUDENTS LIVE AS BROTHERS AND SISTERS.

No Hazing.—Moral and Spiritual Atmosphere Beautiful.

A few days ago I was talking with a young man in my community about going to Elon. The young man replied to me in this way: "Is the student body in a college as distant towards a new fellow as it is in a preparatory school?" I asked him to explain. He went on to say that he had attended a preparatory school and had found that the students would not give a new fellow any encouragement. They would rather haze him in some way than to lend him assistance. Then I said to the young man that I understood what he had reference to. I told him at once that such conduct as he had reference to was not carried on at Elon, but when I vouch for the student-body at Elon I don't vouch for all college student bodies.

At Elon a young man or a young woman can not do a better thing than to come in as close contact with the student body as possible; for it means for him the very best social advantages that can be found anywhere. Experience has taught me this lesson, and I wish to unfold it to everyone who is anticipating going to Elon. There you meet with students of the very best social type from the various parts of our land. Consequently you learn their ways and they learn yours; and you soon have worked out for yourself a true type of social character which you otherwise could not have worked out.

THE MAGNIFICENT WEST DORMITORY

Equipped with Every Modern Convenience. Here Young Ladies of the College enjoy Every Advantage, with Home Surroundings, at the Extremely Moderate Rate of $125.00 for Board and Living Expenses.

The upper and the lower classmen associate together more than they do probably in some other institution. This of course is due to loyalty. You don't find a student body anywhere so loyal to one another as they are at Elon. Students consider their fellow students as brothers, and not as distant relatives.

The literary societies are run solely by the students. They meet once a week and put into practice the principles learned from day to day in the class rooms under the careful hands of the professors. Thus the Freshman has the opportunity of grasping principles that a Senior has just grasped. This he could not otherwise do before reaching his Senior year.

There is a moral atmosphere among the students unsurpassed. I have seen young men come to Elon who seemed upon their arrival to be up to any kind of indulgence. They would seek strong drink and all other filthy and bad habits; but after staying there a while and learning that the sentiment of the student body was against it, they stopped it. A student of that type at Elon is not recognized by the student body as being of good moral standing. So if there is anyone who wants to improve on his morals, he can not do a better thing than mingle for a few years with Elon students. But if he wishes the opposite effect, he should not go to Elon.

The spiritual training as well as the moral training among the students is unsurpassed. If you will look on the first page of the summer bulletin gotten out by Elon's president, you will find there what Karl Lehman said about the spirit at Elon.

Our Y. M. C. A. which is run by the students offers such advantages as can not be found elsewhere. Young men are induced to go to these meetings and take part. We have had a goodly number of young men to offer up the first prayer there that they ever offered in their lives. Why did they do it? Simply beause they could not resist the spiritual influence which their fellow students exerted. Whatever holds true with reference to the Y. M. C. A. holds true with reference to the Y. W. C. A. and the other religious organizations as well.

With such advantages as are offered at Elon by the students no one can go there and spend any length of time without coming away better socially, morally, and spiritually.

F. F. MYRICK.

Jas. Russell Lowell said that the chief glory of a college education was that it taught nothing useful—and I find myself in hearty agreement with the truth underlying this paradox. The study of English Literature is not intended to enhance a man's social value, and the study of English composition is not intended to produce creative writers any more than the study of Geology is meant to make successful miners, or the study of Political Science to produce capitalists. I suppose the two greatest teachers of Political Science this country has ever seen were Professor W. G. Sumner and Professor Arthur T. Hadley, both of Yale. I had the privilege of studying under both men, as an undergraduate and as a graduate student. Yet I think I have no more cash in my pocket now than if I had never attended their courses. But the remarks of those teachers in the classroom—the superfluous wealth of splendid minds—are part of my mental furniture to this day.—*William Lyon Phelps.*

On August 5 Sir Edward Grey stated in the British Parliament that the refusal of Great Britain to participate in the Panama-Pacific Exposition at San Francisco had no political significance, the reason being that the government did not wish to ask the country to incur the expense involved.

Seen by Three Members of Its Student Body

ADVANTAGES SHOULD BE SOUGHT FOR.

Students Genuinely Welcomed.—Close Contact With Faculty.—Character Growth Aimed at.—Unparalleled Rates.

All living creatures seem to be endowed with a sense of desiring advantages. Throughout the animal kingdom we see the different things hunting for its advantage. Likewise with the spiritual animal—man; he hunts and seeks out every advantage possible for his comfort and care. The farmer purchases his farm near the good market and where the country is well watered. The merchant builds his store house where the passing public drifts and where conveniences for his customers may be had. And in every phase of life, and with every human being, this spirit may be seen. Some abuse this desire by cultivating it in such a manner as to allow it to want more than is due us, but shall we condemn this spirit of our nature and call it selfishness, greed or gain? Certainly not, for this it is which gives aid to progress and assistance to systematic laws.

Perhaps no time in our lives should we let the spirit of advantage control as that time when our lives are being molded and shaped to serve well our native land in whatever path of duty we may be called. Not that the spirit of selfishness, but that the desire to make use of the many opportunities about us should be one motive in this endeavor. And certainly this formative period comes in the days of College training—a time when young men and women fix firmly the ruling motives of their lives. So the great importance of a *place* for this College training is a consideration worth while and no easy thing for parents to decide.

THE ALUMNI BUILDING

Erected during 1912-1913—the Finest Gymnasium and Dormitory Building in the State. The Gift of the Alumni Association. Ninety-four Young Men Reside Here.

To those looking for a place for themselves, or for others, we commend Elon College and give our reasons by naming advantages which all clear minded people should and *do* seek to obtain.

(1) Elon students are always welcomed, not only to the College buildings, but to the homes of the village; homes in which godly men and women live and make life a pleasant and happy thing.

(2) The students and professors not only meet in the class room, but many a young man at Elon has been counseled by his teacher by the latter's fireside, and lasting friendship formed.

(3) Many a young man comes to Elon who would be rude and rough were it not for the fact that he soon finds himself alone, either to reform or hunt another school.

(4) Co-education, a thing greatly misunderstood by many, works like a charm at Elon College. The social advantages offered are of such a nature as to cultivate the higher and nobler desires in the student. The fact that young men and women meet on class cultivates a spirit of industrialism and the struggle to best each other creates a desire for study.

(5) Elon's rates cannot be duplicated. $125.00 will pay your table board, room rent, electric lights, baths, and servants' attendance for one year, ten months, in the College Boarding Department. Last year the table board for the young men of the Club cost about $6.50 the month. The young ladies who occupied the Ladies' Hall last year paid $7.07 the month. This paid for table board, room rent, fuel, lights, water, matron's services, 'phone rent and miscellaneous expenses.

These advantages which we mention are only among the many at Elon, and we shall be glad to answer any personal question of any prospective student. C. B. RIDDLE.

A GREAT POLITICAL LEADER.

(Continued from Page 7.)

book and its teachings are sectarian and therefore cannot be given in the public school system, whether of the secondary or of the higher order. And yet we repeat, there is no court that has yet forbidden any teacher in these schools to find flaws in the Bible. We have sold our religious birthright for a mess of liberty-seasoned pottage.

Blind Leaders of the Blind.

The National Educational Association gives large space in its annual programs to problems of school and college administration, to technical education, to vocational training, to the futility of classical education, to the study of child nature, to the problems of adolescence, but is silent in respect to the need of religious instruction. This association is our highest educational body. It is representative of the educational thought of the day. And in that thought there is no space for the consideration of religious instruction. Not only do we not have this instruction, but we do not even realize that we need it. Truly do the educational leaders of our day need to see a great light and they can find it in the simple language of Holy Writ in many places, but nowhere more plainly stated than in Proverbs 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it." And we all need to realize that "whatsoever a man soweth, that shall he also reap."

Frank Acknowledgment of Incapacity.

But the States have not only established their public schools and rounded out the educational system with their institutions of higher learning and their technical and normal schools. They have gone further and introduced an economic reason for patronizing these institutions by granting free tuition to all who will fulfill certain trivial conditions. This is a frank acknowledgment of their inability to secure patronage in open competition and so they take the money out of your pocket and mine to buy it. And many are decoyed by this practice into sending their children, who would much prefer the spiritual environment of the Church College. A little investigation, however, will show that, even with free tuition, education in them will cost more than in the Church College, where the life is simple and the demand for extras reduced to a vanishing point. And further the State frequently discriminates against graduates of Church institutions in favor of the graduates of its own schools in the matter of certification of teachers—another frank admission of their inability to secure patronage under normal conditions of open, free, fair competition.

Behold a New Educational Power—Carnegie's Money!

But even this is not all. For recently there has appeared on the educational horizon a spectacle not before seen in the world's history—the spectacle of a man immensely rich buying the Church Colleges and Universities away from their allegiance to the bodies creating and so far supporting them through offers of retiring allowances for their decrepit teachers and other good and valuable considerations. And last year thirty-three Colleges and five Universities were false to the pledges given in their foundation in order to dwell in the tents of the wicked, and I use this word wicked advisedly, because an ancient commandment, if I mistake not, enjoins upon honorable people not to steal. One of the most disreputable things that has happened recently in the educational world was the attempt of this same man to wrest from the Methodist Church the control of the Medical Department of Vanderbilt University by the offer of a large sum of money made through steel, and the bishops of that Church in a published statement with due severity properly characterized him as "an agnostic steel monger," making an "impudent proposal," which is "not so much a donation as an attempt to denature the institution."

Higher Education Impossible Without Bias for or Against the Church.

But to return to our original statement that Mr. Jefferson's aim of education for the young with religious freedom is impossible of realization, we have to remark first that it is impossible to teach literature, science, philosophy, history, social science, pedagogy, phychology, ethics, and kindred branches, all of which find

(Continued on Page 14.)

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: AUG. 31.

Notes for the Busy Man on Next Sunday's Subject.

Topic.—Israel at Mt. Sinai. Ex. 19:1-21.
Time.—In the third month after the Passover. Scholars differ as to the year, from B. C. 1498 to 1276.
Place.—Mount Sinai.
Persons.—Moses, the Israelites.
Golden Text.—Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe.—Heb. 12:28.
Leading Thought.—God will help us to know and do his will.

As the Israelites approached the Sinai Mountains they camped at Rephidim, and were there attacked by the Amalekites, th emost powerful people in the Sinaitic Peninsula, a tribe that often ventured even to attack Egypt. They would not allow the Israelites to encroach upon their territory and use their pasturage without a struggle. During the battle Moses took up his position on a hill where he could be seen by his soldiers, and held up his wonder-working rod, to encourage them with memories of what God had done for them, and also as a visible symbol of prayer for God's all-powerful aid. As Moses grew weary, Aaron and Hur whom Josephus calls the husband of Miriam) held up his hands, and thus established for all times a synonym for faihfut lhelpers. Thus was the battle won—a battle on which the fate of Israel seemed to depend.

The Israelites came to the Sinai region just two months after their start from Egypt, in the latter part of May or early in June, and they remained at Sinai for eleven months. The traditional Sinai is Jebel Mousa, as it is now called, or "Mountain of Moses," 7,363 feet above the sea, and the center of a wild region through which, usually, the Israelites were scattered, finding pasturage for their cattle. The scenery among these granite mountains, hemming in little and fertile valleys, is superb. On Jebel Mousa is a precipitous bluff, 2,330 feet above the plain below. In this plain the Israelites were probably encamped, and the law was proclaimed from the bluff above.

"I bare you on eagles' wings" (v. 4) refers to the habit of the eagles to carry their young over the forests and mountains where they could not go unaided. "Peculiar treasure" (v. 5) signifies that the Israelites were to be set apart as God's own people, the special messengers of the Most High to men. For this purpose every Israelite was to consider himself a priest.

QUESTION REVIEW.

1. Who of you visited some mountainous region this summer? I hope that while there, you felt, as the ancients always did, that mountains lift one specially near to God.
2. In what mountain did Moses meet God when he was pasturing the sheep of his father-in-law? (Mt. Horeb.)
3. What promise about that mountain was then given Mosese? (That Israelites led by him should worship God in that mountain.)
4. You have found that the mountain had another name. What name was given it in today's lesson? (Mount Sinai.)
5. Where was the great company of Israelites encamped? (In the plain at the foot of the mountain.)
6. Who was to meet them there?
7. How had God already shown his wish to make Israel his people?
8. How were the people te prepare for meeting God?
9. How was God's presence manifested?

LESSON ANNOUNCEMENT.

Next Sunday we are to have the story of how we got the laws by which we are governed today. Every staet and province has its own laws. Every city has many ordinances. But the foundation of all laws is found in a few very ancient laws which we are to study next Sunday. The countries and the cities that keep these laws most fully are the happiest and most prosperous places. The places which do not know them or do not keep them are heathen places, or the rough, unsafe, unpleasant corners of civilized lands. These laws mean everything to a community and to an individual.

I wish the boys and girls would find out what sort of Sabbath rest laws we have in our State and whether they are satisfactory to most people. Also find out what businesses are not affected by the Sabbath law and why.

CHRISTIAN ENDEAVOR LESSON: SEPT. 7.

Topic: "The Ideal Christian.—IX. His Faith."
1 John 5:1-15. (Consecration Meeting.)

What is faith? Some one defined it as doing God's will and asking no questions. Another said, "Grasping Christ by the hand." Luther said it was trusting God in the dark. Let the leader explain that there are various grades of faith; strong confidence or weak, according as we really trust the perso nin whim we have faith.

Let the leader briefly show that faith is the commonest possession of man. We trust our senses, although they often deceive us. The merchant trusts his ships and his captains; the banker trusts the man to whom he lends money; the shop-keeper sells on trust; so does the wholesale merchant. Give a few more simple examples of faith. Religious faith is simply trust in God and in Christ. The more we know God, the better shall we lov eHim and the more shall we trust Him.

The child lying by its mother's side asks, "When will it be light?" "It will be light after a while," replies the mother, and the child slips its hand into mother's hand and is content to wait. So, in the darkness of this world, hedged about by mysteriese, we can slip our hand in God's hand and wait until the promised light comes.

AChristian Zulu illustrated faith in the following way. In Zululand men carry people across rivers when the water is high. Before starting, the traveller is told to take a firm hold. Those that obey, and have confidence in the guide, reach the other side; thase that lose confidence and loosen their hold perish. Faith is keeping a tight hold of Christ.

A child is feeding pigeons on Boston Common. One fowl, holder than the rest, sits on her wrist. It has confidence. Needless to say, it gets more than the other pigeons that flutter away in fear. The one that trusts God gets most from Him.

One day at prayer meeting a Korean deacon startled everybody present by proposing that the Koreans build a church without foreign aid. The missionary asked, "Can you do it?" The deacon replied, "We can ask such questions as 'Can you do it?' about men's work, but not about God's." There was faith.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

They make a book 5 x 7 inches in size, 128 pages, red cloth binding—a handsome, attractive volume. Price 35c per copy postpaid.

BUY THIS BOOK FOR THE CHILDREN

The Christian Publishing Association
Dayton, Ohio.

SUGGESTIVE THOUGHTS.

"Nothing is harder than trusting—in the dark; but that is faith."

"The highest compliment you can pay any one is to repose perfect faith in him."

"Faith is born of experience; your faith in God will increase as you live with God."

"Obedience is the air that faith breathes; when obedience fails, faith dies."

"You believe a telegram that comes to you from a thousand miles away, and through the air; why should you have less confidence in a message direct from God to your conscience?"

"Faith in an automobile comes from riding in it, trusting one's self to it. In the same way we get faith in the promises of God."

"Deadly forces are many of them invisible, like typhoid germs; so are the mightiest forces of life."

"Sildiers get faith in their commander by fighting under him. In that same way we get faith in God."

CLASS RAISES MONEY BY FARMING.

Last spring the young men's class of the First Baptist Sunday school of Olathe, Kans., took it upon themselves to raise funds to install a furnace in the new church.

After discussing many plans, they decided to rent a piece of land and raise corn. Ed Hoff, a farmer who belonged to the class, offered to rent them twenty acres, furnish a team, and give them two-thirds.

A schedule was made out so that certain members were responsible for the work from April to May. Another division took the corn through May, and a third through June. The first division went out, one or two men at a time, and broke the ground; other members of the division took turns at planting it. The second and third divisions carried it through cultivation.

On the whole it required hardly two days' work for each member of the class. Then in the fall, all turned out and made a regular picnic of gathering. The corn averaged fifty bushels to the acre, which gave them for their share of the crop about six hundred and eighty bushels. This they sold for three hundred and forty dollars.

CHURCH NEWS.

GRACE'S CHAPEL.

We began our revival at Grace's Chapel second Sunday in August and continued through Friday. Brother H. Shelton Smith, of McCleansville, N. C., was with me and rendered much service. Bro. Smith is one of the best personal workers with whom I ever labored. He spends much time in prayer. I feel that a great deal of good has been accomplished by his being with us at Grace's Chapel. He has won, not only many friends among us, but we believe, stars in his crown. In answer to our prayers God blessed twenty souls and caused them to rejoice in the forgiveness of their sins. Seven united with the church.

B. J. EARP, Pastor.

INGRAM, VIRGINIA.

Ingram, Va., is one of our very best churches with a small membership. I have been pastor of this church six years, and I will say that I never served a church with more ease and pleasure. I find in this church some of the purest and best Christian people. My relations with this church as pastor have been the most pleasant in every respect. Full harmony has prevailed through all these years. The needs of this church are such as to call a pastor who can meet his appointments here in his private conveyance, as the church is so far from the railroad.

I am very anxious for some good pastor to locate in South Boston or somewhere and reach the work on buggy so he can do the pastoral work that is really necessary. This is a good church and there are other churches in reach of this one that might unite in a pastorate and locate a pastor in their midst. This would be quite a saving to the pastor. I am paying $150 railroad fare to my churches annually. This would pay my house rent. The Christian church needs the pastorate system. I fully believe this would be best for both pastors and churches. We pastors could do better work and it would be easier on our churches, and they could do more for their pastors in supplies. It seems to me that our strong churches might do good msision work in uniting with weaker churches and locate a good pastor and give the smaller church the same benefits with enlarged opportunities and in this way our weak might soon be built up and made strong. I regard this matter of vital importance to our cause. I have no selfish purpose in view but as I see it this is the best interest in the Christian church. I have been trying for three years to get some one to locate in this field. Can't this be done?

S. B. KLAPP, Pastor.

Greensboro, N. C., August 15, 1913.

ROANOKE, ALABAMA.

Our meeting began at Corinth Saturday before the third Sunday in July and continued until the following Saturday. It came to a close with six additions to the church. The house was filled to overflowing most of the time and the interest was good throughout the meeting.

The good people of Corinth need some help to build them a new home. We have asked through THE SUN once for help and our good brother Almon, of Culman Co., was the only one to respond; but we thank brother Almon very much for his help. Brethren, we need your help and we would appreciate a contribution of any amount from you. We need help, and we need it very much indeed.

On account of the death and burial of one of my neighbors, Bro. A. J. Osburn, I was not able to reach Forest Home until Sunday night of the fourth. Our meeting was good, but on account of my throat giving away we had to bring it to a close on Wednesday night.

Our meeting began at Mt. Zion on Saturday before the first Sunday in August, and continued until Thursday night following, when it closed, with three additions to the church and the church greatly revived. The baptismal service will take place the next first Sunday morning. Rev. W. R. Knight came and preached one time for us, and my father, Rev. C. M. Dollar, came and preached three times. Rev. T. J. Edmonson came to Corinth and preached for us twice and Rev. C. M. Carter twice.

Besides the joy of my own meetings I enjoyed a feast with Rev. C. M. Carter at my home church, Rock Springs, this past week. It was indeed a feast to me, for I was never in a meeting just like it before. It was the first time in several years that I had been at home in a meeting. I suppose that Bro. Carter will write of the meeting here.

J. D. DOLLAR.

THE VALUE TO YOUNG PEOPLE.

(Continued from Page 3.)

every Sunday, the pastor preaches earnestly, and souls are born into Christ and the church.

The Missionary Society is an inspiration to "Look up and not down," "Out and not in," and "Lend a hand." This is what the great world needs to bring brotherhood. It is exactly what every individual needs for his own development, for his own happiness.

When the young man joins the missionary society, he may have little idea what service God will require of him; but day by day his path will grow clearer and his fellowship with those of his own age in the society increase; he will find help and guidance and strength that will, before he is aware, transform him from a timid and sometimes awkward boy into a strong and useful man who may perchance find, to his own glad surprise, that the simple effort he has made to serve others has opened to him utterly unforeseen paths of usefulness and honor among his fellows and the conscious approval of the Lord and Savior who has helped him.—*Rev. Ellen G. Gustin, in The Christian Missionary.*

Representative Britten, of Illinois, introduced a resolution into the House on August 5th calling for an emergency appropriation sufficient for the construction of three battle-ships of the Dreadnought type

VALUABLE FARM FOR SALE.

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J. W. CABLE, Elon College, N. C.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

STUDENTS, ATTENTION!

Students attending Elon College will find me fully prepared to supply their wants in dry goods, clothing, shoes, furnishings, etc., at less prices than same goods can be bought for in the cities. I am now handling the above lines exclusively, and am endeavoring to give the people and students of Elon a first class and up-to-date dry goods and furnishing store. You will find it to your advantage to trade in Elon.

Adv. C. A. HUGHES.

NOTES AND PERSONALS.

(Continued from Page 2.)

cieties, is an admirable book, and should be read by all our good women interested in missions. Our Women's Missionary Societies that have formed mission study classes will find the book exceedingly helpful and suggestive as a text book.

—Rev. "Gypsy" Smith, accounted the world's most noted and successful evangelist, is engaged to hold a meeting of ten days in Danville, Va., beginning September 14. Danville counts itself fortunate, as well it may, and is making great preparation to receive the great speaker, and give him favorable conditions under which to preach and labor for the winning of souls.

—The funeral services of the lamented Maj. Elijah Moffitt were conducted in the Presbyterian church, Asheboro, by THE SUN's editor, assisted by Revs. J. W. Wellons and E. M. Carter, the latter being Superintendent of the Orphanage of which Major Moffitt was a Trustee and life long friend. The music at the funeral was consoling, appropriate, comforting, and the floral offering was elaborate, suggestive and beautiful. The attendance was large. Surely had Bro. Moffitt found a large place in the hearts of his townsmen and the public.

—We are just in receipt of the following:—"Dear Readers of THE SUN: We, your missionaries in Ponce, (Porto Rico), feel compelled to take our furlough. It is now five years and eight months since we returned from the States last. Malaria has taken such a hold on us that it seems impossible to get rid of it without the change. The best arrangements that could be made have been made for the work, which will be left in the hands of the native workers. Pray earnestly for them and the work. We expect to sail on the Coamo, leaving San Juan August 20. Sincerely, D. P. and Eva O. Barrett."

—Rev. W. G. Clements, Morrisville, returned this week from the Valley of Virginia where he attended the annual conference at Winchester week before last and then spent several days visiting churches and also scenes of peculiar interest to him because of his experience as a soldier in '62-'65, having seen much service at the front there in those stormy days. Instead of farms laid waste by shell and bullet, as Bro. Clements left them 48 years ago, he found waving fields of growing grain, fine, fat cattle grazing on a hundred hills, plenty for man and beast on every hand, and a people prosperous, progressive, and happy. So does our heavenly Father seek to restore, for the bounty and blessing of man, that which war and wickedness have torn down.

—How has our Bible come down to us? is a question more easily asked than answered. Prof. John T. Faris justly observes: "No novelist ever conceived a romance so marvelous as the story of how God preserved His Word through the centuries. Fire, earthquake, and war have blotted many things out of existence, but the Bible hath withstood all opposing forces." It is indeed an interesting theme, this miracle of the ages, the preservation of our Bible in all its power and purity. We are just in receipt of an admirable brochure of over 30 pages from Rev. B. F. Vaughan, Centerville, Ohio, the versatile author of "Life and Writings of Rev. H. Y. Rush, D. D.," in which the story of "How Our Bible Has Come Down to Us" is admirably told. It is an absorbing, not to say thrilling story. The booklet can be obtained of Bro. Vaughan by sending him 6 cts. in stamps to cover cost of preparation and sending. A dozen can be had for 60 cents.

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

Officers of the Orphanage.
E. M. Carter, Supt., Elon College, N. C.
J. O. Atkinson, Chairman Board of Trustees, Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College.

Amount brought forward	$2,200.33
DUES.	
Baird Moffitt	$ .25
Carrie Dunn	.10
MONTHLY S. S. OFFERING.	
Ingram	$ 3.00
New Hope, Va.	.66
Suffolk, Va.	25.00
Oak Grove, N. C.	.50
Rosemont, Va.	3.57
Timber Ridge	2.68
Antioch (R.)	1.67
Carysville, O.	1.10
Damascus	1.75
SPECIAL.	
Miss May Lattimore (on support of Carl)	$10.00
Mrs. Hattie Blanchard, (support of child) ...	3.00
Langdale, Ala., Class 5.	5.00
Tyler Bolling, work ...	2.00
Miss Jessie Wampler ..	1.00
Bethlehem (R.)	.50
Va. Valley Central Con. (collection)	5.35
Mrs. Bettie Andrews, (support of children).	1.50
MITE BOX.	
Carrie Dunn	$ 4.15 72.78
	$2,273.11

Last week it was my privilege to attend the Valley of Virginia Central Conference. It was a privilege in two ways: the advantage of the trip, and the association with the brethren.

It was my first opportunity to visit our national capital; and then to be alone was not so much satisfaction. But I spent a day in the city visiting the capitol building, the park, the Library of Congress and the Senate Chamber. The Senate was in session, and was debating the Tariff, which we have heard so much about. The few minutes I was there I could see the rule, "Anything is fair in love and war," I believe is the old adage; but that was not exactly the idea in this, but "Anything is fair in politics." But every man has the right of an opinion and should be firm in his convictions.

The Conference was good. If I mistake not, and I think I am not wrong, every church except one raised all its apportionments. I do wish that could be realized in more of our Conferences. Talk about the condition of our Foreign Mission work—and I think it is alarming—but if all the conferences of the American Convention would lay an apportionment on their members and go about raising it, we would have better times in the mission fields.

Our beloved brethren, Revs. W. T. Walters, A. W. Andes and R. L. Williamson, are in the work, but need more help. Such is the condition in all our fields.

There are many of the people of the Valley Conference who are interested in our work, and we are looking for greater results from that section.

Mrs. Frank Shepherd gave us one peck of cucumbers and five chickens.

I am going to ask Dr. Atkinson to indulge me just a little further this week, that he will allow space enough for the selection, "Put Christ in Your Will," by Rev. J. E. Hutson, in *Our Children*. I think it is fine—some very strong truths in it.

Fondly,
E. M. CARTER, Supt.

Lawyers, Va., Aug. 11, 1913.
Dear Uncle Emory:—
I will send 10c. for my dues, also am sending money order for $4.15, which I got in my mite box. Hope it will help some. Wish I could have gotten more for the orphans, but this was my first attempt at begging. Hope I can do better next time. I see that others are asking for mite boxes, and hope they will have better success than I did.
With much love for you and your success at the orphanage.
As ever, Your niece,
CARRIE DUNN.

Carrie, you have done such good work. I hope it will be encouraging to all the cousins.

Asheboro, N. C., Aug. 10, 1913.
Dear Uncle Emory:—
As I happened to think about the Orphanage, I decided to write a note. I am sending a quarter. Please send me a mite box. I am glad my plan was accepted and I will try to fill the box. There is nothing doing in Asheboro now. School will begin in a month.
Your friend,
BAIRD MOFFITT.

I am glad you are making this request and hope you will have good luck gathering the nickels and dimes for the Orphanage.

PUT CHRIST IN YOUR WILL.

It is customary for men of property to make out their wills before their death, and it is truly amazing that so few Christians remember the causes of Christ in the distribution of their goods and chattels.

It is greatly to be wondered at that any Christian man can die in peace, right upon the heels of having made an intensely selfish and worldly disposal of every fraction of that wealth, in the accumulation of which he had so often sought and found God's providential aid, and for the enjoyment of which he had so often returned thanks to the Almighty. Charity would suggest that the failure of a Christian to embrace the cause of Christ in his will results oftener than otherwise from mere oversight. But what an oversight! It tends rather to heighten than to diminish the marvel.

That one in a thousand might be supposed never to think of the numerous calls of Christian benevolence in the construction of his will, might be believed; but that one of a thousand should think upon these things, is almost incredible. For a man, under such circumstances, to be forgetful of his obligations to Christ, is as hard of belief as that the laborer should forget his meals or his wages. What, then, are we to conclude? Can it be possible that such forgetful professors are not real Christians? It were hard, in the main, so to believe, and yet the conclusion is inevitable. For a wealthy Christian, in the hour of death, to scatter his money right and left, and cast not a farthing into the treasury of the Lord, reminds us of the man who was told that his boss was dying, and had just said that he was going to Heaven. "O no," said he; "I guess that's a mistake about his going to Heaven. I know the 'Ole Boss' too well for that. Why, when he was up and about, and purposed to go anywhere, he would be talking about it for weeks beforehand. He would tell the shophands about it, speak of it to visitors and never tire of talking it over, and if he had had any thought of going to Heaven we'd have heard of it long before now." So for a dying Christian, momentarily expecting to appear before Christ, not to think of Christ's churches, colleges, Orphanages and Mission boards, would seem to indicate either that he is a hypocrite, or that he is of the number of those who are said to be saved "yet so as by fire." For ourselves, we are content that this reasoning should be understood to apply only to those Christians who should have *something left* after apportioning a reasonable competency to such friends and relatives as are usually embraced in the provision of a will. It is that *"something left"* which we contend the Christian should devote to the cause of Christ. But should it be asked, how are we to agree upon what shall constitute a "reasonable competency"? we answer and we believe our answer to be beyond the reach of cavil, that when a testator leaves to a man a sum of money, the lawful interest of which will afford him a respectable living,—say, in the style of the average lawyer or doctor—he has left him a "reasonable competency."

On this subject of will-making we wish to register our solemn protest against the unspeakable folly of deferring so important a matter to one's deathbed. If you have a will to make, make it now. Go today and attend to it. If your life should be prolonged, you can alter the document to suit any change of fortune for the better or the worse. The wise man is he who so distributes his wealth in his lifetime as that there shall be no need of a will to be wrangled over when he is dead. Having given your sons and daughters the best education they will take, start the former in life and make provision for the comfort of the latter. Now, look about you. Seek the highest joy this earth affords—it consists in Christian usefulness. From now until death consecrate your all to Christ. "Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—*J. E. Hutson, in Our Children.*

A SPLENDID FITTING SCHOOL.

Parents who have a son to prepare for college would be making a grave mistake were they not to consider the decided advantages for such work offered by the Oak Ridge Institute, Oak Ridge, N. C. This school is one of the most successful in the South today, and is in a region long noted for its healthfulness. It was established sixty years ago and has been under the present efficient management for 38 years.

The highest moral tone pervades the section and community and is a potent factor in the high type of Christian Manhood which the school turns out. President Elliot of Harvard University said: "Those schools prepare best for college which prepare at the same time for life," and the quality of this school's work is best evidenced by the prominent success which so many of its students have attained in life. A handsome catalog giving full information about its splendid buildings, equipment, courses, faculty, business training department, terms, etc., can be had free by addressing J. A. and M. H. Holt, Proprietors, Oak Ridge, N. C.

For the last four years the rooms have been reserved in advance and numbers of applicants turned away. Advt.

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SIN COVERED OR CONFESSED—WHICH AND WHY?

Sin covered; it is an old story. It was attempted by the first sinners in the Garden of Eden. It was undertaken by the warrior Achan at the fall of Jericho. It was the endeavor of Ananias and Sapphira on the threshold of the new dispensation. Men try to hide their sins often by doing some good things. More often they do so by committing yet other sins; for instance, covering a half-truth with a lie and hiding theft by forgery. Perhaps this concealment of sin is due to a wrongness of view in regard to it. The sinner may sin under the impression that sin is insignificant, or that sinning is beneath God's notice, or that God is too good to punish sin. At all events, there is one well-nigh universal attempt to conceal sin.

Yet, sin is destructive. And it is destructive even here. There may be a secret iniquity lurking at the heart, but sooner or later it is likely to do its deadly work, just as the clinging serpent brought down the soaring eagle. It generally shows itself in the countenance of its victim, the lines of the face revealing the presence and power of sin in the heart. It shows itself in one's deeds, for however diligent he may be to shield from view the impurities in the fountain of his life, they will certainly appear in the stream of his conduct. Sin is destructive on one's whole being, weakening the body, dulling the mind, clouding the moral sense, and destroying the soul. Heavy falls the hand of retribution upon the sinner even in this life. But beyond the earth-life their is a period unending into which the sinner is to enter and give account of his sin. Stopford A. Brooks's fine poem entitled "Justice" sets forth most vividly the fact that sin's consequences are inescapable.

Three men went out one summer night,
No care had they or aim;
They dined and drank. "Ere we go home
We'll have," said they, "a game."

Three girls began that summer night
A life of endless shame,
And went through drink, disease and death
As swift as racing flame.

Lawless and homeless, foul, they died;
Rich, loved, and praised the men;
But when they all shall meet with God
And Justice speaks, what then?

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

Sin confessed: that is the only way out of it. It is impossible to long hide one's sins from the world and certainly they are not for one moment concealed from the sinner himself or from the eye of an all-seeing God. Let the sinner, therefore, lay bare his heart before God even as David did in his penitential Psalms. Nor is it sufficient for one merely to say to God with his lips that he has sinned, for in his heart there must be renunciation of sin for Christ who is the Savior from sin. And this renunciation must not only form in the heart, but express itself in the life. Thus the confession will be made public so that all may know that the sinner has identified himself with his better nature and is seeking to live a true life.

If sin be genuinely confessed, it means that sin will be forsaken. Not that one will never sin again, but that in his inmost soul he detests sin and with all of his power will struggle against it. There is a definite and decisive severance from the old iniquity and visible entrance upon the Christian life. Profession is of itself powerless. Life must surpass lip service and character must interpret creed or sufficient evidence is not given of genuine conversion. Said Jesus to a sinner long ago, "Go, and sin no more." And today, He says the same thing to every penitent soul.

There remains but another point to consider: sin forgiven. There is here cleansing from corruption, pardon for iniquity, the utter blotting out of transgression, reinstating into divine favor, salvation from sin. Now the thunders of Sinai have ceased and the glow of Calvary irradiates the soul and illumines the life.

Sin covered means sin destructive; but sin confessed and forsaken means sin forgiven. Will you cover your sins and die, or confess them and live?—*Biblical Recorder.*

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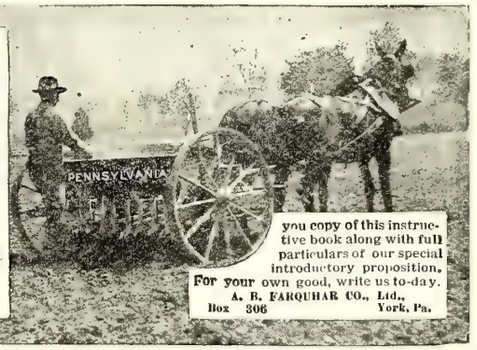

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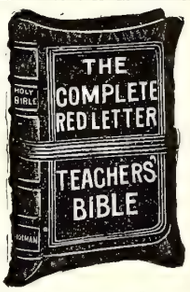

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A GREAT POLITICAL LEADER.

(Continued from Page 9.)

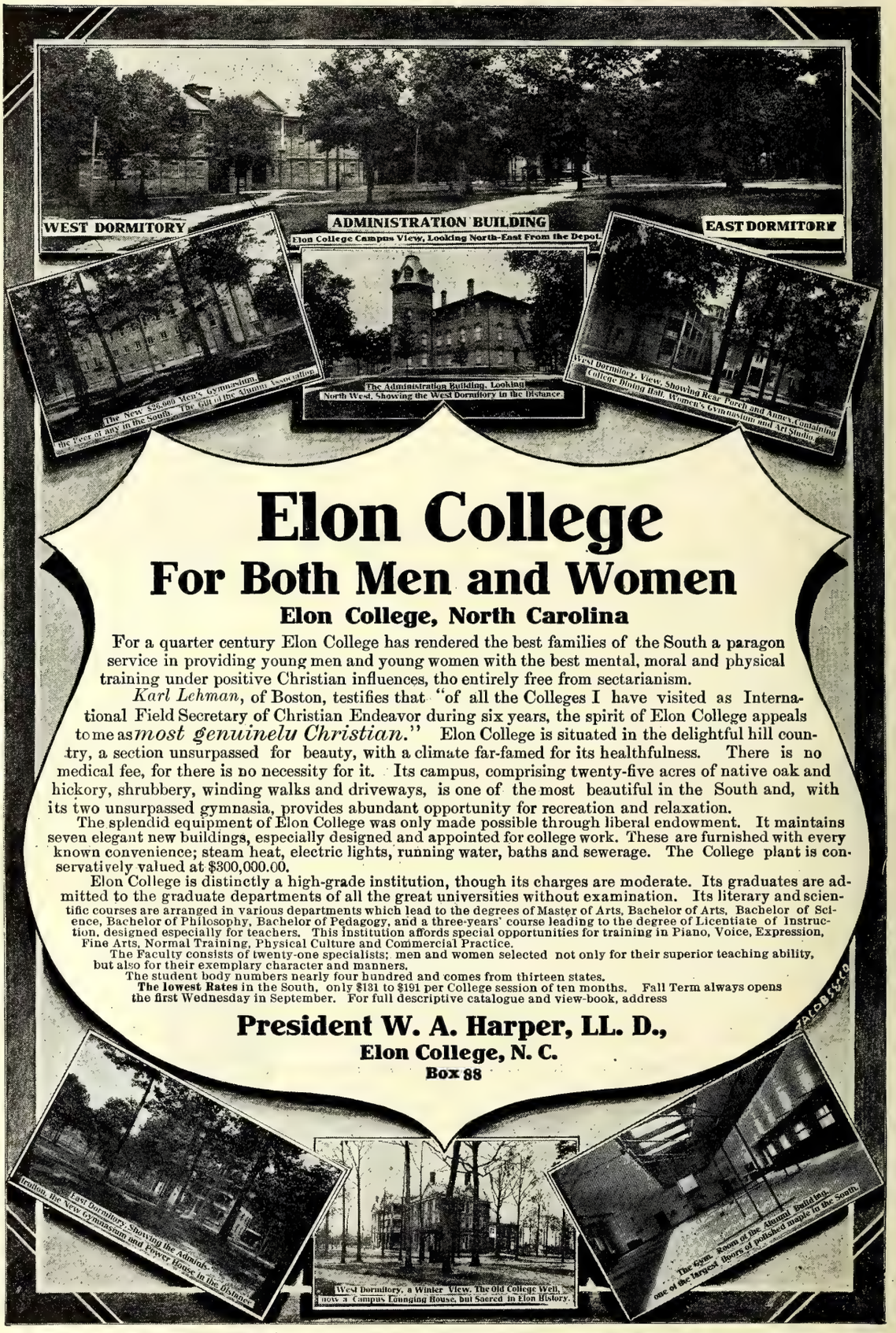
liberal space in the curricula of both State and Church Colleges, without taking position for or against the Christian religion. In the Christian Colleges it is *always for* the Christian religion. In the State College and in the so-called free Colleges it is *sometimes for* the Christian religion. Elon in twenty-three years has graduated but one who was not a church member. Columbia University, one of our free Colleges, last year reported only one church member out of a class of six hundred. The reason for this is found in the contention we here make in respect to the studies of the curriculum. These branches of learning are so interwoven with Christian thought and life that there is absolutely no escape from making them tell tremendously in favor of the Church or with equal power against it. It is therefore a matter of religion or irreligion, of religious or irreligious instruction, in our institutions of higher learning. It cannot be non-religion, because there is no mid-way ground. Did not the Master Himself say: "He who is not for Me is against Me"? It is simply a question of which kind of instruction Christian parents desire for their children, and Mr. Jefferson's dream, based on the infidel philosophy of the France of his college days, cannot make it otherwise in its consequences — consequences freighted with life or death to the soul.

Because Religion Touches Life at Every Point.

One other fatal error of the Jeffersonian educational aim is embodied in its conception of religion as a separate department of life. But religion is no such thing. It is not a matter to be put on or off at will, but a spirit that enters into every department of life and is an ever-present force or it is nothing. It cannot be left at home when you go off to College and taken up when you return home. It is an abiding presence, giving its color to every act and thought of life, and nothing else can take its place without direful consequences to the spiritual man. The human heart demands religion all the time and must have it, or the life will not be full-orbed. Nor can the religious life be well-rounded unless the atmosphere of its daily duties is tense with spiritual power. It will not do to lug religion in from the outside, thus making it a secondary rather than a primary matter; but this is the best that can be done for it in the State School. If the State cannot provide this essential ingredient of life through its educational institutions, and experience has shown that it does not and the courts declare that it cannot, would it not be economy for the citizens of the State to see to it that the State hand over the business of education to the Church schools which can and do supply that spiritual culture so needful for the proper ripening and fruiting of the life in Christian character?

Shall We Follow This False Educational Aim?

We of the South have followed Mr. Jefferson a long way in politics and in education. We must not let our veneration for him as a great political prophet blind our estimate of his failure as a relig-



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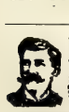

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ious leader. We do not impugn to him improper motives. His aim was high and his purpose holy, but it simply could not be realized, and I have an idea that were Jefferson living today he would be pleading for the Bible in the public schools in the secondary grades and for religious instruction, not sectarian, in the State institutions of higher learning, in both of which he believed, but which experience has taught us cannot be realized and the courts have shown to be inconsistent with the genius of our government. You call this religious toleration gone to seed, and I agree with you. I go further and declare it a false toleration, the consequences of which Mr. Jefferson either did not or could not foresee. But we see them and it is entirely within our power to escape them, if we will.

Education Must be Christian or Un-Christian: It Cannot Be Non-Christian.

Enough has been said to make the issue plain. Our education is to be Christian or un-Christian. It cannot be non-Christian. I do not believe the State school will ever go out of the business of education. I am sure the Church school is here to stay. My appeal is therefore to the Christian parents to weigh this matter well. They can give their children either a Christian or an un-Christian education. It is with them to say which it shall be. By the grace of God many who go to State institutions come away Christian men and women, in spite of and not because of the presence of positive Christian example and teaching. But what of those who do not so come away? The element of risk, irreparable risk, is inherent in each case. You may be satisfied in your own mind that you can take it in the case of your children. I have no more to say. It is your matter. But remember that a remedy that kills more than it cures is a poor one, and further, remember that the chances are always with the majority. Therefore as for me and my house, like Joshua of old, we will serve the Lord in education as in missions and as in all the other relations of this life to His Kingdom.

W. A. HARPER.

President Wilson signed an executive order on August 9 prohibiting airships from flying over the Canal Zone.

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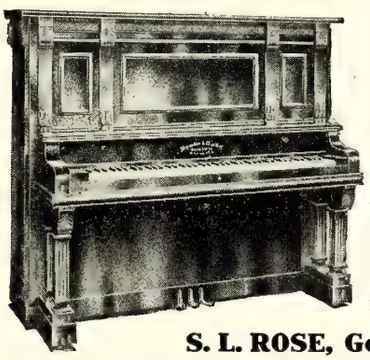

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J. O. ATKINSON, ... EDITOR

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

TEN THOUSAND AUTOMOBILES.

There are 9,573 automobiles in North Carolina; this many have been licensed by our Secretary of State. This is an average of nearly one hundred to each county. We wonder how many homes have been mortgaged in order to secure the family automobile. Still, the automobile is a great invention, and it has a big place in our modern life. As a rule, it is better not to go in debt for one and when it has been secured it is better to beware of speed mania and the midnight "joy ride."—*Biblical Recorder.*

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The new parcel-post rules that went into effect on August 15 make the weight limit for parcels twenty pounds instead of eleven, and local rates are reduced. Banking by mail has also been introduced into the postal-savings system so that depositors living in remote districts may avail themselves of the benefits of the system.—*C. E. World.*

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No. 41	.....	4:10 p. m.
No. 43	.....	6:00 p. m.

FOR THE NORTH

No. 84	.....	12:48 a. m.
No. 38	.....	11:35 a. m.
No. 66	.....	12:05 p. m.

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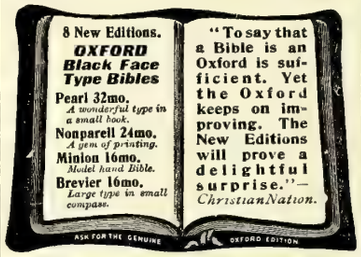

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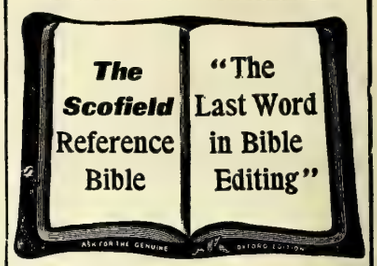

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., SEPTEMBER 3, 1913 NO. 36

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Foreign Missions and Prosperity.

No wonder the Presbyterian churches in the city of Philadelphia are prospering, and increasing in wealth and in membership. They gave during the past year $87,700 for home missions, and $97,700 for foreign missions. When you see a people giving gladly to missions, and giving more for foreign missions than they do for home missions, then you may expect the Lord to prosper them. There is a degree of faith and unselfishness about giving to foreign missions not present in gifts to home missions. Hence the larger blessing.

Clean and Neat.

"Why," asked the teacher in hygiene, "must we always keep our homes clean and neat." "Because," replied the matter of fact little girl, "company may come in at any time." Ever so, dear little lady. And likewise, for your unexpected good reason should we keep our hearts clean and our tempers sweet: company may take a peep at our inner lives at an unexpected moment. What was it Paul wrote, 2Cor. 3:2? "Ye are our epistle * * * known and read of all men." "Be sure your sins will find you out"; and your virtues also, sooner or later; "because company may come in at any time."

Skeptics and Immorality.

A Nation of skeptics would mean, has always meant, a people grossly immoral, criminal, licentious, corrupt, and vicious. Mental unbelief means, sooner or later, moral depravity and sensual corruption. Dean Farrar never wrote with keener penetration and more historical acumen than when he declared, "If there is one thing which history has taught more clearly than another, it is that a Nation cannot lose its religion without losing also its virtue and its integrity; the fate of Nation after Nation, in epoch after epoch, has shown that the ages of mental disbelief are ages also of moral iniquity." The deadliest foe that a Nation can have is the influential man who disbelievese God. "Blessed is the Nation whose God is the Lord."—Psa. 33:12.

A Happy Decrease.

According to the government's report there were 21,554 fewer saloons in the United States in 1912 than in 1911, and there were fewer wholesale liquor dealers by six hundred. May their kind decrease among the children of men till their names only remain on the dark pages of history. The total consumption of liquor has not decreased, according to the report, which shows that the thinned ranks of a deadly foe are fighting more desperately. The fight is on to a finish, and either the saloon is to be outlawed and put out of business, or the rest of the nation is to be outlawed and the saloon enthroned in power. There is now no compromise, and no hope of a compromise, between the saloon, with its vice and crime, and sobriety with its virtue and chastity.

Conscience Makes Cowards.

A story is now circulating to prove that all men are to be considered dishonest until proven to be honest. A journalist, so the story goes, who held that all men were scoundrels, picked out twelve of the most honorable men in a great city and wired each the following: "All is discovered; fly at once!" Next morning the journalist found, to his great satisfaction, that eleven of the twelve had gone, and the twelfth was packing his belongings. That, indeed, if true, is strong argument. But much may be said to the contrary. Men in high and honorable places are not always the most honest. Again, these twelve may have been of the weaker sort, and may have done in the past that for which they were heartily ashamed. At any rate, though the story is a good one, we are not convinced by it that all men are scoundrels.

Not on Speaking Terms.

John Wanamaker, merchant, Sunday school worker, statesman and philanthropist, was seventy-five years old the other day. Letters, messages, telegrams of congratulation and good wishes came from the four corners. He submitted to an interview with the newspapers and said: "Since so many of my esteemed fellow citizens will have to wait a good while to know what it is to be seventy-five years old, I will say for their benefit that it is possible to fill up one's life so that the years upon your brow and the feelings of your heart are not on speaking terms." A smart way of saying that a man may live to seventyfive and beyond and still have a mind so busy and a heart so happy with wholesome occupation that the passing years will not frighten, alarm or deter. A man is as youthful as he feels, and the real joy of living comes from wholesome and helpful service.

Manna and the Sabbath.

A conference of pastors was held in an Indiana town recently, the papers say, and it was agreed that the churches of the town should all be closed on the following Sunday so that the large canning factory of the town might secure enough men, women and children to keep the cannery running all day Sunday, lest the vast quantities of peas brought in the previous week should all spoil before they could be canned. The factory had been running day and night the past week and the pastors decided it would "be a sin for them to hold services on Sunday while worshipers were needed to help save the vast pea crop." Such conduct brings the ministry into disrepute and makes the church of God a party to wilful Sabbath desecration. What a contrast this to the command given the Israelites about gathering up the manna in the wilderness (Exodus 16:5).

Burden Bearers and Critics.

There is an organization in the United States known as the Itinerant Workers' Association. This body of men is composed of tramps, hoboes, bums and beggars. In their recent convention at Cincinnati they declared that freight cars had not kept pace with other improvements for travel, and it was decided to appeal to the Interstate Commerce Commission to make the railroads improve freight cars so that the members of their fraternity might have more comfortable means of travel. They suggested that hammocks swung beneath freight cars would be a great improvement over steel rods to ride on. So, even and always. The folks who do the least are the quickest to criticize the real workers in the world of energy and industry. Busy people who are really doing things for the world's welfare have little time for vulgar and useless and silly criticism and abuse.

Reaching the Rich.

That the Salvation Army has done a wonderful and worthy work no one, at all acquainted with its history, can doubt for a moment. Its work has been among the poor, the fallen, the outcast. But an officer of the Army declared the other day in New York: "We have been going after the poor for the past forty years; and now we bleieve some attention should be paid the rich, especially the idle members of that fortunate set. We often hear clergymen pray for the poor and lowly, but seldom are the rich made the objects of their petitions to the Almighty. They need the consolation which religion affords just as much as the poor." If the Army shall follow this officer's lead it will find itself facing the greatest task ever yet undertaken. The degenerate, idle rich are the most difficult class to reach with the Gospel known to the ministry. The fact is that a rich man is exceedingly seldom brought into the kingdom of Christ. We wonder if any CHRISTIAN SUN reader ever saw a rich man converted to Christ under the preaching of the gospel? We doubt it. Many have seen men come into the kingdom, give their hearts to God, and then become rich: but it is rare indeed that any man ever seeks forgiveness of sins and accepts Jesus the Christ as Savior after becoming rich. Our Savior knew His word, and marked it well, when He declared, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:25). If a man does not enter the kingdom of God, through repentance and forgiveness of sin, before he gets rich, there is not one chance in ten thousand that he will enter then. The rich men that we know who are in the kingdom entered first and then got riches. The man who expects to get riches first and religion afterwards is doomed to death and eternity without religion, so far as our reading and observation have ever lead us.

Subscribe for The Christian Sun.

EDITORIAL

THE CHURCH AND ITS PUBLICATIONS.

Every church, and every branch of the church, hoping or expecting growth and development, must undertake the education of its members along two lines, academic and journalistic. In the former the youth of the church are taught in schools, colleges or universities owned or controlled by the church. By the latter, homes, parents, children are taught and enriched by the current literature and books issued by the church, or growing out of the history and traditions of the church. The tide of church activity and church influence will not, in the nature of things, cannot rise any higher than the current of its academic and journalistic life permits. There are two things as essential to church life and development as sunshine and rain are to plant life and growth. A denomination must have its colleges, and then it must have its books, permanent and current literature.

We of the Southern Convention have been, and are, laying emphasis on our College; the education of our youths at our own institution. This is well. It has meant, it will continue to mean, untold riches and benefits and blessing to our church life. But along with this must go a care, a concern for our own papers, books, publications. No nation, no people, no organization, civil or ecclesiastic, ever becomes permanent and powerful without a great literature. We of the Southern Convention have grossly neglected our publications.

We have not written or published enough books. We have not read and prized sufficiently those that have been published. We have not given sufficient heed to our other church publications—tracts, current literature, and most of all our church paper.

If we are serious and really mean business we must give more heed to our publications; putting our church life, thought and activity into permanent and potential form. We have got to put more emphasis upon our publications if we enjoy the growth and prosperity of which we, as a people, are worthy and capable. Our publishing interests must keep pace with our academic and collegiate interests. Our church paper must reflect, interpret, and put in readable and permanent form the best ideals of which we as a people are capable, and the noblest ideas which we as a people are trying to put into practice.

This can be done only by the care, interest, thought, consideration, of those leading in our church life, and the loyalty of those who compose the rank and file of the Church.

AFTER THE REVIVAL, WHAT?

The revival season, with many of the churches in the country, draws to a close. There have been reported many good meetings; some "wonderful" meetings; a few "great" meetings. In some churches ten names were added to the church roll, in others twenty, in a few thirty, in still others, forty, fifty, sixty. *Now,* what is the church going to do *with* these members? What is the church going to do *for* these members? Has the church nothing to offer, save a place to worship, a seat once a month in a friendly pew, a book in which to keep their names enrolled? Has the church nothing better to offer than this?

If not, one wonders if the church is really worth while to them.

Ours is a working age. People now want to do something. The reason why any institution prospers, grows, develops now, is because it *does things.* Has the church, the average country church, nothing these new members can do? If it has not, then these new members are a burden rather than a blessing, and the church can't mean much more than the grave yard.

After the revival, what? Is it to be the same life, the same church, the same conduct, the same attitude? If so the revival, with all its noise, demonstration and emotion, need not have been. What will the churches do with their recent additions?

A PROTEST.

Sobriety, temperance, virtue and chastity never yet made a request or a demand for morality and righteousness, but that the saloon, and the men who love liquor better than their own souls, entered a "protest." The State of California enacted a law that saloons must close between the hours of 2 and 6 a. m., —four hours out of the twenty-four,—leaving just twenty hours of every day for the destroyers of home and happiness to drive their nefarious business. The saloon men of San Francisco have entered a protest that such a law invades their "rights and privileges," and "interferes seriously with their business." Of course. Any act whatever that looks to sobriety and moral betterment invades the rights and privileges of those who would sell their souls for drink.

This Nation of ours has protected, under its strong arm, this vampire of blood and death, the saloon, about as long as it can, and the fight to outlaw the demon is on in earnest. And he who runs may read clearly now the writing on the wall to the effect that the saloon has been weighed in the balances and has in every particular been found wanting. From Maine to Florida, from the Atlantic to the Pacific, this destroyer of youth, this curse of manhood, this body of death, must be outlawed, and put out of business. Decency, virtue, and sobriety have submitted to its killing effects and influence long enough.

When saloon men protest, it is time for sober people, and those who love virtue, to congratulate themselves and get busy.

SEVENTH DAY ADVENTISTS AND MISSIONS.

The Seventh Day Adventists have been holding a tent meeting for several days (and nights) at Greensboro. The meeting was largely attended. At the close of the meeting a collection for foreign missions was taken amounting to $2,030. The speaker who took the offering prefaced his remarks with these words: "Seventh Day Adventists are coming to be known as the strongest missionary people in the world, our gifts to this cause being more than fifteen times as much per member as that given by any other denomination. We stand pledged to raise $10.80 a year per member, for every member of the denomination, for foreign missions." At the Greensboro meeting many persons gave $100 each, others $50 and so on down.

The Adventists are a missionary people, and this accounts in large measure for their denominational growth, but that they give fifteen times as much as any other denomination is an error.

CALLED HIGHER.

It was difficult indeed to realize that the contents of a telegram, received from Dr. E. L. Moffitt Saturday morning, August 23rd, were true. (The mind is always slow when the heart is unwilling.) The shocking message read: "Elijah died at hospital here this a. m. Burial at Asheboro Monday. Notify friends." Elijah Moffitt, useful, influential, a worker for good and for God, serving his day and generation well, cut down in the very vigor and prime of life! It is difficult to realize, and impossible to understand now, the part of wisdom in removing, in these early years, a man and a citizen so useful and so helpful to the world. But God's ways are the ways of wisdom, and He can do no cruel, unkind or unwise thing.

Elijah Moffitt was the third son of the late lamented E. A. Moffitt, and Martha A. Moffitt, and was born August 16, 1871, being 42 years and 7 days old. He was married to Mary Blanche Baird at Waverly, Va., Oct. 15, 1902, and there are two children, a son and a daughter. Besides a wife and two children there survive him three brothers, John T. Emmett L., Herbert E., and three sisters, Mrs. E. H. Morris, Mrs. J. R. Parks and Mrs. C. C. Howell.

In early years Elijah professed faith in Christ and lived a true and devoted life, serving well his church and remaining always faithful to his God. He was an active Sunday school worker, being for some years President of the Randolph County Sunday School Association, and later President of the North Carolina State Sunday School Association.

He was a graduate of Elon College and of the law school of the University of North Carolina, and had been for several years a successful practitioner at the bar. Governor W. W. Kitchen honored him with the title of Major, making him a member of his personal staff.

For several years he had been a member of the Board of Trustees of the Christian Orphanage, in which capacity he rendered invaluable service to church and charity.

A noble soul has fallen on sleep. He was one of the purest, truest, kindest and most unselfish men in all our acquaintance. His life was an inspiration to those who knew him best; and his influence will abide to help others to a better life and a more exalted effort for truth, honesty, virtue and integrity.

A MERITORIOUS MOVEMENT.

THE SUN'S editor desires to sanction, with all the emphasis at his command, the important resolutions which the Eastern Virginia Sunday School Convention adopted at Suffolk in July referring to the matter of missions in the Sunday school. Secretary Harrell presents the resolutions on another page of THE SUN and they are worthy of consideration not only by the schools of Eastern Virginia, but by all our schools everywhere. We cannot, too early in life, begin to teach and impress the matter of missions; and we certainly will not too much in life learn of this important and ever absorbing theme.

The Sunday school can go on with its regular lesson, and yet may each Sunday teach and learn something about missions to the benefit of all.

George H. Trull has prepared a most interesting and very vital volume, Missionary Methods for Sunday School Workers, which tells how this work can be done and at the same time furnishes the lessons for study in connection with Sunday school work.

We trust many of our Sunday schools will take up the study of missions in connection with their regular lesson, and will carry out the plans so admirably worked out and adopted by the Suffolk Convention.

THE FOURTH COMMANDMENT.

The calendar makers print all Sundays in red. The act is more fitting than was intended. The day itself has come to be our day of blood, of tragedy, of accident, of death. Sunday is indeed the reddest, and the bloodiest day of all the week. Your Monday morning

paper tells the gruesome story: "Drowned in Surf While Bathing Yesterday: Mother and Daughter"; "Fishing Party's Boat Capsized in Squall: Only Four of the Party of Ten Rescued"; "Automobile Come to Grief; Drunken Driver the Cause; Two Well Known Young Men Killed"; "Four Persons, Two Men and Two Women, on 'Joy Ride,' Thrown Violently from Car, Three Being Killed Instantly"; "Father and Son in Altercation. Both Drinking Heavily. Father Killed, Son Dangerously Wounded." Just read your Monday morning paper and you will find the above head-lines over articles relating the events of any Sunday. Sabbath desecration is something appalling. We have violated, and do continue to violate, to our great hurt and injury, the fourth commandment, Exodus 20:8: "Remember the Sabbath day to keep it holy."

NOTES AND PERSONALS.

—If one thinks that Thomas Jefferson was an infidel or even a skeptic, let such an one read the letter from him in this paper entitled, "Thomas Jefferson on the Christian Religion."

—If Dr. Carlyle Summerbell's article on "Religion and Morality" in this issue is not discriminating, penetrating, and pointed, then we don't know. As an exposition of the Unitarian attitude we have not seen, in so short a space, its equal.

—Why not have a Cradle Roll in connection with your Sunday school? In other words, if you can't carry the babies to Sunday school, why not carry the Sunday school to the babies, and thus from babyhood have these little ones members of the school? Read the important article on the subject printed elsewhere in THE SUN this week.

—As Elon College opens for another term and familiar faces are seen, no one is missed as much as Miss Mary Lou Pitt, who for some years has been an exceedingly popular and beloved music teacher in the institution. During the summer Miss Mary Lou became Mrs. J. Calloway Roberts, and now resides in the Methodist parsonage, Suffolk, Va.

—Rev. S. B. Klapp, Greensboro, August 27: "We had the best revival at Happy Home last week that has been there for many years. Twenty-seven confessed Christ and eighteen joined the church. I am at Smithwood this week in a good revival. Bro. Morgan is with me. I go to Pleasant Grove, Randolph Co., next week to begin a meeting in our new house of worship. I find this to be a good people and a working church."

—Main Street Church, Berkley, Va., has extened a call to Rev. L. F. Johnson, D. D., formerly of Raleigh, but who has spent the Summer in study in a Bible school in New York. Since early Spring, when Rev. J. M. Roberts, the then pastor, was taken suddenly ill, the Berkley church has been without a regular pastor. Bro. Johnson will find a most willing and ready people to labor amongst, and an open door to usefulness and great opportunity.

—Their numerous friends at Elon, and elsewhere, greatly sympathize with Brother W. E. Lowe and wife, whose only son, only a few months of age, was recently stricken with infantile paralysis. The little fellow has just been carried to Johns Hopkins Hospital, Baltimore, for treatment, without much improvement so far. The fond parents are bowed with grief because of the affliction, and their friends in THE SUN family will remember them in prayer to the heavenly Father that the dear one may be restored.

—Rev. B. F. Black, who has been for some time Secretary of the Y. M. C. A. at Clifton Forge, Va., has accepted the call to the Holland and Holy Neck, Va., pastorate, to begin, we presume, with the next Conference year. His hosts of friends will welcome Bro. Black back into the pastorate, in which he was useful and much esteemed before going into Y. M. C. A. work. A splendid field of service opens before him as the pastorate he accepts is one of the most promising and pleasant amongst us.

—Since it is against the law in North Carolina for any boy to smoke cigarettes, or for anybody to sell or to give a boy under seventeen a cigarette, we wonder why some of the policemen, magistrates, mayors and recorders do not get busy, and see if the scourge that is carrying so many of our youths to untimely graves cannot be checked, to some degree at any rate. We call attention to an article elsewhere in this week's SUN from *The Charlotte Observer* on "The Boy and the Cigarette," and respectfully recommend the reading of the same to the officers of the law.

—In seeking the cause for the phenomenal progress and wonderful success of Rev. W. T. Walters in building a church and congregation at Winchester, Va., you will find it in his home. During the Conference at Winchester Sister Walters assigned the homes for the delegates, entertaining a large number of them herself, looked after and presided over the Conference Woman's Missionary Board, had charge of the singing, showed Bro. Walters how a Conference should be handled, knew all the work of the body and made everybody comfortable, cheerful and happy.

NEWS AND VIEWS.

—President Wilson again went in person before the members of Congress last Wednesday and delivered a special message on the Mexican situation to that body.

—Honorable John Lind, President Wilson's personal representative, has hastened back to Mexico with the hope of bringing about a better understanding between Mexico and our government.

—Governor Cole Blease of South Carolina has opened his campaign publicly, for a seat, from South Carolina, in the United States Senate. Let us believe that our neighboring State has not descended so low, in the moral scale, as to be willing to send this profane and reckless man to the Senate. To have him Govnor at home is bad enough; to send him to Washington to advertise their shame would be inexcusable.

—It is estimated that by December next sufficient water will be swept into the Panama canal to allow vessels that draw twenty feet of water, to pass through from ocean to ocean. Dredges are to be put into the Canal in October that will remove a million and a half cubic feet of earth a month. Digging the Panama canal is the greatest liberty man has ever taken with nature; the union of two oceans by the destruction of interposing mountains.

—Prime Minister Asquith, of England, while playing golf last Thursday, was assailed by two militant suffragettes who had come up to the play ground unobserved. Besides a severe tongue lashing, knocking off his hat, and dragging him some distance by the coat, the Premier escaped unhurt. The English suffragettes, by their silly and senseless militant attacks, are doing more against woman suffrage than sensible women seem able to do for it.

—The Palace of Peace at the Hague, the gift of Andrew Carnegie, was formally dedicated August 28th amid royal splendor and applause. The Dutch foreign minister, in the presence of Queen Wilhelmina, formally received, on behalf of the nations of the earth, the magnificent gift. In this palace, it is fondly hoped, representatives of the various nations will talk peace and teach peace, and negotiate peace plans, until "war shall be no more."

ELON COLLEGE NOTES.

Students are arriving today (Tuesday) on every train and every indication is visible for a good opening. All the professors are on the Hill and everything is in readiness for the machinery to start tomorrow.

We believe a great work has been wrought by all friends of the College this Summer and the harvest is soon to be reaped—though not in its fullest, for those of us who are successful in getting some young man or woman to attend college may see the ripest fruit from his or her labors in the years to come. We cannot rise higher as a church than the extent of our educational standard and hence there should be a great move among our people for more education for our young people. Surely no church has an educational institution more loyal than Elon, whose doors stand open wide to welcome the boys and girls, not only from the Christian church, but from such homes as may be found throughout the land. Elon is of the people, it grows by the people for the people. May she not continue in this way by the united efforts of friends in all quarters? There is every promise of a very successful opening.

Mr. and Mrs. W. J. Lee, Nansemond Co., Va., friends and benefactors of the College, are here at the opening and visiting at Dr. and Mrs. Atkinson's. C. B. R.

AN APPRECIATION.

On my last trip to Langdale two of the brethren there met me in West Point, their market, and in their own inimitable way of doing things, took me in charge and carried me to one of the clothing houses and, because of the generosity and goodness of the Langdale people I am privileged to wear the most comfortable Summer suit of my life. And they not ony purchased this nice suit, but went still further and put shoes on my feet. God bless every contributor, and make of me a better pastor and preacher.

G. O. LANKFORD.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

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FROM OUR CONTRIBUTORS

LITTLE JOURNEYS INTO MISSION LANDS—III. AFRICA.

BY PROF. W. P. LAWRENCE.

Across the Atlantic Ocean to the northeast from South America is one of the largest of the five continents. The name Africa was given to the northern part of it by the Romans. This name finally came to be applied to the entire continent. The Greeks knew it as the land of Libya which name is still used east of Italy. Although the northeast corner of the continent known as Egypt in the early morning of human history was a highly civilized country, yet the continent as a whole until within the last hundred years had been regarded as the land of mystery, deadly disease, savagery, and death.

Geography.

Africa lies almost directly under the equator and extends north and south five thousand miles. Its greatest breadth from east to west is about 4,600 miles. Its area is about 12,000,000 square miles. It is larger than all Europe, India, and Australia combined, and would make more than two hundred and fifty states the size of Virginia. There are few indentations on the coast, yet a steamer following the coast line would sail more than sixteen thousand miles in making a voyage around it. It is also noted for its rivers. The Nile is the longest and the Congo is one of the largest rivers in the world. Near the middle of the continent on the east and also on the west are great mountains, some of them reaching the enormous altitude of 18,000 and 19,000 feet and those not subject to volcanic action are perpetually covered with snow. Much of the coast, especially on the Atlantic side, and in the region of the Equator, is low, marshy, and alarmingly fatal in its effects on the life of Europeans and Americans. The vast width of the continent causes scanty rainfall in parts of the interior. The greatest of the rainless districts is the great Sahara desert, which is traversed by no stream except the Nile. In the vast river valleys and wherever there is abundant rainfall on the coast and inland there is abundant forest. It is the land of many of the largest animals. Here are found the elephant, the hippopotamus, the rhinoceros, the giraffe, the lion, the leopard, the bear, and other vicious animals. There is an abundance of reptiles and insects. The most dreaded of the insects is the tsetse fly, which is fatal to domstic animals. In various parts, corn, cotton, wheat, rice, millet, and two or three kinds of grain peculiar to the country, flourish. Coffee of an excellent quality grows abundantly. Sugan cane and tobacco are successfully grown also.

History.

Africa has no history until recent years, except Egyptian history and the record of the Phœnician and other peoples on the southern shores of the Mediterranean. The African languages, of which there are many, and these many subdivided into many more dialects, have never been moulded into literary form, hence there is no literature,—no written records. The only African history, therefore, other than the exceptions just mentioned, is tradition. The native African has a very short memory and his traditions are, on that account, very meager and untrustworthy. A difficult task of the missionary is to put African language into written form, and then to translate the Bible or parts of it into that language. The poverty of African thought also makes a poor language —poor in thought and poor in expression.

The People.

Africa is the black man's country; it is the home of the negro, and is rightly called the "dark continent." The African is not only dark in color, but his mind is under a cloud of ignorance, and his soul is in the deep darkness of superstition. The native African is a very different being from the Indian whom the explorers found in South America. The Indian was highly civilized in many respects. He had beasts of burden. He built cities of stone, stone temples to his gods and decorated them with handsome friezes of pure gold. The native African, on the other hand, has never domesticated a single wild animal; he has a very crude religion but little more than a wild superstition; he builds no temples of worship; and the lowest classes of the race such as the pygmy race of central Africa have no houses and wear no clothing. Here too the horrible social custom of cannibalism is still practiced. A missionary in the valley of the upper Kongo recently wrote vividly of his experience among cannibals. One tribe was attacked by a neighboring tribe. The attacking force was defeated and pursued to their own territory where in a fierce fight many of them were killed or taken prisoners. The victors returning passed the mission outpost bearing their victims quartered for meat as we would beef or mutton. The gruesome sight robbed the missionary of his appetite for several days, for he himself had narrowly escaped being made meat of several times before he won the friendship of the tribe among whom he had come as a representative of the Christ.

The total population of Africa is believed to be about one hundred and fifty millions. The populaiton is mainly negroid, that is, black or of the black race. The Bantu race in south Africa has a brown color and appears to have been driven southward by the negro and Hamitic races. There is a considerable mixture of Arabs in the eastern and northern portions. Europeans rule nearly all of Africa and have partitioned it among the various nations, the larger shares going to England and France. Morocco on the northwest, a country of white people, and Abyssinia on the east coast, a country of native and Arab population intermixed, are the only countries represented as free. For centuries Africa has supplied stock in trade for the slave exporter; and the tragic chapter in African history supplied by this inhuman form of commerce will never be written. It is swallowed up in the oblivion that has gulped down all the other savagery and inhumanity of the ill-favored land. Who can imagine what blessings civilization and Christianity are destined to bring to these millions groping in darkness, even the darkness of the Dark Continent.

Religion.

The native African can hardly be said to have a religion at all, so low is his conception of a deity. If we knew no other religion than superstition and witchcraft, we would be on a level with the Native African. Christianity then, is a marvelous revelation to him. As he gropes his way out of the thick darkness of his former life, it is the sunburst after an arctic night. Christianity found its way in northern Africa along the Mediterranean coast and flourished until the seventh century, when it was overrun by Mohammedans. Mohammed still holds sway here and in Egypt, and has gained in prestige until more than a third of the entire population, something like sixty millions of people in Africa, are adherents of the Mohammedan faith. Mohammedan missionaries serve without pay and they teach but one theme, and that is, "There is one God and Mohammed is his prophet." Of Christian faith there is both the Roman Catholic and the Protestant. Roman Catholic missions flourish especially in the vast territory controlled by France. Protestant missionaries have to combat not only the false religions of the natives, but have to meet also Mohammedanism and Roman Catholicism. It is not an easy matter to make a radical change every time in an enlightened and fair minded man, and the task to make Africa a Christian continent is one so stupendous as to baffle imagination. Intelligent and profitable industry will go hand in hand with Christianity. Before this new religion, therefore, will vanish the innumerable ills of en enslaving ignorance, savage social and family life where virtue is unknown. It is interesting to see what is being done even now.

Missions.

South Africa is a prosperous Christian country. It has cities with modern conveniences and comforts, railways, telegraphs, and telephones. It is to serve a white European population, however, that these things have been provided. Northern Africa is almost entirely Mohammedan. Out of a population of 17,000,000, fully 15,000,000 are Mohammedan. But here as in many other parts of the Islam territory the Mohammedan religion has lost its hold and is become no religion at all, except in name.

The first Protestant mission in Africa appears to have been that of the Moravian church at Cape Town, South Africa, 1737, founded by George Schmidt. From that year forward Protestant missions have gained headway until a large part of South Africa has been evangelized and a rim of the coastal country far up towards the northwest, also small territories in the northern and northeastern borders. There are many obstacles that hinder progress. One of these is the deadly climate in western and central Africa. Another is the restrictions of the governments, schools not being allowed and other drawbacks being hooked onto the work. Still another hindrance is the existence of cannibalism. But perhaps the most formidable difficulty is the wide acceptance of Mohammedanism. In it Christianity has to meet and defeat the next best religion to itself in the world. Yet with all these opposing forces Protestant missions have made hopeful headway. To divide the field into different sections, we can best see what has been done. *The Missionary Review of the World* (1912), Vol. 25, Page 460-461, published statistical facts from which we get the following:

Northeast Africa.—Work first begun 1812 by British and Foreign Bible Society. Now sixteen societies have 70 organized churches, 296 foreign missionaries, 818 native workers, 58 stations, 198 substations, 10,619 communicants, 211 Sunday schools, 15,024 members of Sunday schools.

Northwest Africa.—Work first begun 1824 by British and Foreign Bible Society. Now 12 societies have 4 organized churches, 155 foreign missionaries, 28 native workers, 39 principal stations, 12 substations, 184 communicants, 19 Sunday schools, and 793 members of Sunday schools.

Western Africa.—Work first begun 1811 by Wesleyan Methodist Missionary Society (British). Now 29 societies have 470 organized churches, 518 foreign missionaries, 2,538 native workers, 141 principal stations, 1,807 substations, 78,334 communicants, 623 Sunday schools, and 47,357 members of Sunday schools.

Southwest Africa.—Work first begun 1842 by Presbyterian Board of Foreign Missions (U. S. A.), a Rheinische missionary society be-

ginning work the same year also. Now 20 societies have 456 organized churches, 664 foreign missionaries, 2,217 native workers, 145 principal stations, 1,276 substations, 33,389 communicants, 331 Sunday schools, and 20,968 members of Sunday schools.

South Africa.—Work first begun 1737 by Moravians. Now 52 societies have 3,928 organized churches, 1,589 foreign missionaries, 8,680 native helpers, 610 principal stations, 4,790 substations, 322,673 communicants, 1,826 Sunday schools, and 88,254 members of Sunday schools.

Southern Central Africa.—Work first begun 1810 by British and Foreign Bible Society. Now 22 societies have 150 organized churches, 403 foreign missionaries, 3,093 native workers, 104 principal stations, 850 substations, 20,640 communicants, 653 Sunday schools, and 58,803 members of Sunday schools.

East Africa.—Work first begun 1817 by British and Foreign Bible Society. Now 20 societies have 218 organized churches, 648 foreign missionaries, 2,962 native helpers, 179 principal stations, 1,065 substations, 30,395 communicants, 225 Sunday schools, and 8,932 Sunday school scholars and officers.

The editor of the *Missionary Review of the World* in commenting on the work in Africa the past ten years notes that in 1900 there were 95 societies in the field with 3,000 foreign missionaries and 15,730 native helpers. Now there are 158 societies with 4,273 foreign missionaries and 69,704 native helpers. Then there were 6,838 stations and outstations; now there are 11,074. Then there were 275,000 communicants; now there are 387,200. This is a gain of fifty per cent. in church membership.

In the list of foreign missionaries given here I included teachers and physicians. Africa affords an inviting field for doctors and teachers as well as Bible teachers and preachers.

An inspirational study of missions in Africa will be found in the biography of David Livingstone and of Robert Moffatt, also in Henry M. Stanley's "How I Found Livingstone."

HOW ABOUT TEACHERS?

Now that a Chautauqua at Virginia Beach next summer is practically an assured thing, through the devotion and work of some of our members, it behooves us to "get busy" and help to make the work a success. None of us have gotten to where we do not need to learn, nor, though teachers ourselves, have we any the less need to be taught.

Yet, sometimes the knowledge of this fact comes hard. Before we are willing to learn we must realize the NEED to learn, and "how can they know unless they be taught, and how shall they be taught without a teacher?" to paraphrase a little.

That practically every church in the district needs this teaching, none can doubt who listened to the reports brought in at the last Eastern Virginia Convention. I believe in the great majority of cases where the work is lagging it is not through unwillingness to do the work, but through a lack of accurate knowledge as to how to go about it. The fact that there was no class in the Conference now taking a Teacher Training course, amply justifies this view. We need definite, personal information on every branch of the work, Cradle Roll to Home Department, and including also the most up-to-date method of conducting a Sunday school, as well as the vital need of a trained force of workers. No one needs to be told that we need practical training in our daily avocation, but because our Sunday school work is so largely a labor of love, we have overlooked the fact that it would cease to be a "labor" and become a joy, did we have the proper tools with which to work and a knowledge of how to use those tools.

Now for my suggestion. Could we not secure the services of a trained worker, one who has some understanding of every branch of the service, who would visit every school in the Convention, giving definite attention and thought to the individual needs of that school? I would suggest some such plan as the following. The worker could correspond with the pastor (of course, his help and co-operation would be absolutely necessary to make the work a success) and make his visit at the time the pastor deemed most suitable; two or three days would then be spent in going over the field, interviewing the workers, and trying to secure leaders for the new branches of work taken up (the problem of the day, as has been well said, is not the boy or the girl, but the leader). Then on Sunday, visit as many of the Sunday schools as possible, watching, suggesting, and helping. Finally, to call a meeting or conference of all the workers in the charge of the pastor, and meet with them and the pastor, giving final suggestions, ideas, help and information, answering questions, etc., as might be needed.

Of course, this plan would mean some expense as it would take practically all of the workers' time for as many weeks as there are pastors in the Convention, but if it resulted in the formation of even two or three Missionary societies, or two or three Teacher Training Classes, or Home departments, or Cradle Rolls; if even a few of our workers got a new vision of the glory and dignity of the work, and decided to get more information by visiting the Chautauqua and Convention next year, would it not have been infinitely well worth while? Every one of us has to pay larger and larger taxes every year to care for the criminals and delinquents we are raising up; will not enough of our consecrated workers be willing to stand a tax for a shorter time to SAVE some of these boys and girls from becoming delinquents? Certainly "the preservation of the child is better than the reclamation of the man," and we are convinced it is only a question of seeing the need, for the need to be met.

Country Contributor.

CRADLE ROLL DEPARTMENT.

When a girl I found a poem, old as the hills, I suppose, and rather Catholic in its teaching, but embodying a great truth. Briefly the story of the poem was this. A little girl, a "little child angel," could not be happy in heaven, because she "could see her dear mother there weeping,

She is lonely, she cannot see
The wonderful glory of Heaven since the gates shut after me."

She begs the angel to open the beautiful gates, but he tells her it is impossible, he has no keys. The Mother of our Lord overhears the child's plea, and intercedes for her, and the beautiful gates are set ajar, nevermore to be closed, for, lo,

"In the little child angel's fingers, lie the keys to the Gates Ajar."

This is a beautiful conception, and a true one. Our little ones open the gates for many of us, and keep them ajar, some here, some Over Yonder, but the keys for many a heart and home lie in the little one's fingers.

Will you neglect the use of those little fingers which can turn the key in many a stubborn heart you could never reach in any other way? God put it in the heart of one of His workers to utilize this love by forming a Cradle Roll department in the Sunday school; to recognize the fact that our little ones are still very close to the "wonderful glories of Heaven" that we need them in our Sunday school life, we need to get a view of Heaven through the gates they have left ajar behind them.

As Cradle Roll Superintendent for the Eastern Virginia Sunday School Convention I need your help and co-operation. If I can help you in any way, won't you write me? If you can help me, (and I am sure you can), won't you write me and give me suggestions or help in any way you can? If you know of a school that has no Cradle Roll, and know of a worker in that school who might be induced to take up the work, won't you let me know? I am going to write to each one of you personally, dear Cradle Roll Superintendents, as fast as I possibly can, but in the meantime, won't you take this as greeting? I am asking the Editor to give us a little space every once in a while (or twice in a while) for our own, so if he kindly consents, we will have our very own column for our work among God's little ones. Cordially, Your Cradle Roll Supt.,

Mrs. F. Bullock.

R. 3, Waverly, Va.

[We will be glad indeed to have in The Sun a Cradle Roll Department, and wish sincerely that it, with a Home Department for the Sunday school, might fill a column or more every week. We need sorely a Cradle Roll and a Home Department in every school, and The Sun is ready to do its part.—Editor Sun.

WINCHESTER LETTER.

The sixty-fifth session of the Virginia Valley Central Christian Conference was held with the Winchester church last week. It was one of the best sessions in the history of the organization. All the sessions were well attended and a great deal of interest was manifested in all phases of the work. Quite a number of visiting ministers were present which added materially to the success of the conference. Among those present from a distance were: Dr. J. P. Barrett, Dr. J. O. Atkinson, Dr. W. A. Harper, Rev. E. M. Carter, Rev. J. H. Barney, Rev. A. R. Garland, Rev. T. P. Garland, Rev. W. G. Clements, Rev. W. E. Baker, Mr. Netum Rathbun, and Prof. and Mrs. J. J. Lincoln. The special addresses delivered by Drs. Barrett, Atkinson, Harper, Revs. E. M. Carter, W. G. Clements, and Mr. Rathbun were much enjoyed and drew quite a number to the Conference who otherwise would not have attended.

One of the best hours of the Conference was the one occupied by the Woman's Home and Foreign Mission Board. They carried out a well prepared program.

The church reports were encouraging. All reports except one showed all apportionments paid in full.

Sunday was the great day of the gathering. For the last few years our little band in Winchester has been toiling and sacrificing to erect a house of worship and give it to God. For months a good number of our people have been pledged together to pray daily for the success of last Sunday. The day was ideal for the occasion. After the preliminary exercises, which consisted of hymns, an invocation by Rev. E. M. Carter, a scripture lesson by Rev. A. W. Andes, and a prayer by Dr. J. P. Barrett, Dr. J. O. Atkinson took the floor for the offering. He made a few remarks of explanation and then called the congregation to prayer after which an opportunity to give was offered. Some other special services made our congregation smaller than it would otherwise have been, but a good congregation was present and the offering was liberal. The total amount of the unsecured indebtedness at the opening of the conference was $6,315. The conference generously voted to assume

$2,500 of this, laving a balance of $3,815 to raise. The result of the offering was $4,135, which has since been increased to $4,169, or $354 more than was asked for. Following this came the dedicatory sermon by Dr. Atkinson, which was regarded by all present as one of the ablest sermons ever heard in Winchester.

The dedicatory service was read by Dr. Atkinson, after which Rev. W. G. Clements led in the dedicatory prayer. A hymn and a benediction and the service was at an end. We turned away from it with hearts that were too full for utterance. We had trusted the Lord and He had answered our prayers. To Him we render thanks and give the praise for what has been accomplished in Winchester in His name. We are grateful to all who came. Their presence and sympathy and offerings all helped to make the day what it was. Dr. Atkinson showed himself a master in the art of taking an offering and the Lord graciously blessed his services.

In the evening Drs. Atkinson and Barrett preached two strong and acceptable sermons to large and attentive congregations in two union services. The former was an open air service and the latter in the Methodist Episcopal Church, South.

FINANCIAL STATEMENT:

Reported	$6,621.16
Rev. W. D. Harward	2.00
Ever Ready Society	2.45
J. F. Tamkin	1.70
E. J. Schaffenaker	3.00
Mrs. Jas. Shifflett	.50
J. A. Taylor	1.00
J. W. Tate	2.50
L. S. Rhodes	2.00
Foster Brothers	5.00
R. A. Henton	4.00
Mrs. L. V. Showalter	2.50
J. E. Foster	1.00
W. F. Reherd	10.00
Mrs. D. J. Driver	5.00
Mrs. J. E. Lincoln	2.00
Mrs. Mary E. Clem	1.00
Mrs. W. J. Estep	.50
Miss Mattie Estep	.50
J. A. Andes	2.00
Mrs. J. A. Andes	2.00
Mrs. W. T. Walters	10.00
Mrs. Chas. Neikirk	5.00
W. L. Posten	1.00
Mrs. Susie Strickler	5.00
Jno. W. Hook	5.00
Mrs. Lottie Barr	5.00
C. H. Barr	5.00
Mrs. M. C. Garvin	10.00
Mrs. Maggie Huffman	1.00
C. S. Fogle	5.00
Netum Rathbun	5.00
Miss Bessie Lafollette	1.00
Cash offering	25.37
Dr. J. P. Barrett	10.00
Rev. A. W. Andes	25.00
Mrs. A. W. Andes	12.50
H. G. Brill	1.00
A. B. Richards	75.00
Mrs. A. B. Richards	25.00
E. W. Cather	40.00
Mrs. W. Trammell	5.00
A. J. Showalter	1.00
Total	$6,949.18

May the Lord richly bless every contributor.

W. T. WALTERS.

August 22, 1913.

VIRGINIA VALLEY CENTRAL CONFERENCE.

This has been an unusually busy Summer with the writer, and in consequence, but little has been heard from him through THE SUN. Almost immediately after my return from the Sunday school and Christian Endeavor General Convention at Burlingtno, N. C., and the Elon College Commencement, I went to Timber Ridge, Hampshire County, W. Va., where I attended our own Sunday school and Christian Endeavor Convention.

Scarcely was the work of these Conventions off my hands before a heavy load of special work, in preparation for our Annual Conference, was upon me.

The Conference was held in the new church at Winchester, Va. It was called to order at 10 o'clock a. m., Thursday, August 14, by the President, Rev. W. T. Walters. Dr. J. P. Barrett, editor of the *Herald of Gospel Liberty*, Dayton, Ohio, conducted a Quiet Half Hour, thus helping create a proper spiritual atmosphere for the Conference. Rev. W. T. Walters, pastor of the local church, in a few well chosen remarks, welcomed the visitors to the hearts and homes of the church and people of Winchester. Rev. W. G. Clements of Morrisville, N. C., responded, giving some reminiscences of his former visits to Winchester and the Virginia Valley during the Civil War.

The following ministers of the Conference were enrolled: W. T. Walters, L. L. Lassiter, A. W. Andes, R. L. Williamson.

The following churches were represented by one or more delegates: Antioch, Bethel, Bethlehem, Concord, Dry Run, East Liberty, Joppa, Leaksville, Linville, New Hope, Newport, Palmyra, Timber Ridge, Whistler's Chapel, Winchester, Woods' Chapel.

The following were represented by letter only: Beulah, Christian Chapel, Island Ford, Mayland, Mt. Olivet (G.), Mt. Olivet (R.), Timber Mountain.

Two were not represented at all; viz., High Point, Mt. Lebanon.

The following were invited to seats as deliberative members during the session: Dr. J. P. Barrett, Netum Rathbun, Agent of the C. P. A., Rev. W. G. Clements, Morrisville, N. C., Prof. and Mrs. J. J. Lincoln, Wakefield, Va., Revs. A. R. and T. P. Garland and J. H. Barney, all of the Ray's Hill and Southern Pa. Conference, Dr. J. O. Atkinson, Editor of THE CHRISTIAN SUN, Elon College, N. C., Dr. W. A. Harper, President of Elon College, Rev. W. E. Baker, East Springfield, Pa., Rev. E. M. Carter, Supt. of the Christian Orphanage, Elon College, N. C., Revs. J. P. Hyde and C. D. Taylor, both of the Methodist church.

The Annual Address was delivered by Rev. A. W. Andes.

Rev. W. T. Walters was elected to deliver the Annual Address next year, with Rev. R. L. Williamson as alternate.

The following very helpful and inspiring addresses were heard at intervals during the session: Our Church and Publishing Interests, by Publishing Agent, Netum Rathbun; Christian Emotion in Christian Missions, by Dr. J. P. Barrett; Is It Right to Use Alcoholic Drinks as a Beverage? by Rev. W. G. Clements; Thomas Jefferson's Great Mistake, by Dr. W. A. Harper; The Personal Element in Missions, by Dr. J. O. Atkinson; Christian Giving, by Dr. W. A. Harper; The Christian Orphanage, by Rev. E. M. Carter; Obligations of the Church, by Dr. J. P. Barrett; The Principles of the Christian Church, by Rev. W. G. Clements.

An hour was given to the Conference Missionary Associatoin. The treasurer's report showed that $120 had been received in membership fees during the year. Several new members were added. The same officers were retained for another year.

A committee on Memoirs was appointed by the Conference, and subsequently reported respecting the death of Rev. J. W. Dofflemyre. A copy of their report will be found elsewhere in these columns.

An hour was given to the Woman's Home and Foreign Mission Board, which was used in the execution of an appropriate and impressive program.

It was voted that the Conference follow the same plan as for several years past relative to the printing and distribution of the minutes; i. e., that we have them printed in the Annual, and buy 150 Annuals at 20 cents each and sell them at 10 cents each, supplying the deficiency out of the Conference Fund.

Officers for the ensuing year were elected as follows: Pres., Rev. W. T. Walters; Vice-Pres., Rev. R. L. Williamson; Assistant Secretary, A. L. Hook. The offices of Secretary and Treasurer are standing, and are filled respectively by Rev. A. W. Andes and Samuel Earman.

A special paryer led by Dr. W. A. Harper, was offered in behalf of Rev. M. L. Bryant, who is prevented from work and from attending the Conference on account of affliction.

The following Standing Committees were announced: Foreign Missions, Rev. R. L. Williamson, M. V. Louderback, Mrs. W. T. Walters; Home Missions, S. W. Lincoln, Samuel Earman, Mrs. Mary Grove; Sunday Schools, R. A. Larrick, R. Roy Hosaflook, J. E. Foster; Moral Reform, Miss H. C. O. Martz, R. A. Burke, L. S. Rhodes; Education, Rev. W. T. Walters, Rev. L. L. Lassiter, Rev. A. W. Andese, Rev. R. L. Williamson; Religious Literature, Rev. L. L. Lassiter, Miss Ivie D. Andes, M. A. Dofflemyre; Christian Endeavor, C. L. Rhodes, L. Walter Larrick, A. P. Liskey; Apportionments, Rev. A. W. Andes, R. A. Henton, J. E. W. Bryant.

The Conference adjourned on Saturday afternoon to meet at Antioch near Harrisonburg on Thursday, Friday and Saturday before the third Sunday in August, 1914.

Sunday following the adjournment of the Conference was a glad day for the entire Conference, and especially for the Winchester Church. It was the occasion of the dedication of the new house of worship there. Dr. J. O. Atkinson asked for $3,815 in order that the indebtedness might be secured. In a short time cash and pledges to the amount of $4,136.37 were in hand. Dr. Atkinson then preached the dedicatory sermon, and formally dedicated the house to the worship of God. The establishing of a church in Winchester has cost hard work and some sacrifice on the part of some, and now that it is dedicated is cause for rejoicing on the part of all concerned. Bro Walters and his good wife are to be congratulated on the success which has attended their untiring labors.

Another conference year has come and gone. We are now entering upon a new year. What shall we make it?

A. W. ANDES.

ALABAMA LETTER.

The revival season in the Alabama Conference is drawing to a close. Only a few more weeks and all our protracted services for the year will be over. In the main all our meetings have been good, and in a number of instances the interest reached high tide and visible results were abundant.

The writer's meeting at New Harmony began on Tuesday before the first Sunday instant and continued almost a week. Interest and congregations were good from the beginning. From the second day until the close, there was hardly a service without one or more conversions. In all there were nineteen additions to the church. A gracious revival indeed was enjoyed by the church membership. During this meeting Rev. J. L. Mitchell, of the M. E. church, was present and did most of the preaching, and he did it with power.

On Tuesday preceding the second Sunday revival services were begun at Pleasant Grove. These meetings continued for six days with increasing interest. The church was revived and six members received. Rev. J. H. Hughes did the greater part of the preaching. His sermons wre clar, convincing, pointed and

powerful. Bro. Hughes won the hearts of the people here and we shall be glad for him to pass this way again.

Rev. G. D. Hunt reports fine meetings on his charge. One revival of more than ordinary interest was that at Beulah, where Bro. Hunt has been pastor for about twenty years. Nineteen members were received.

Anothr revival of unusual results was held at Rock Springs, Rev. C. W. Carter, pastor, who says this was in many respects the most powerful meeting he ever attended. Of the nineteen accessions to the church, fifteen were heads of families.

We are now engaged in a union revival at Wadley. The four churches of the town are participating in this meeting. It is indeed an inspiration to have part in services of this kind, where four pastors and their several congregations are working together with one accord for the salvation of the lost. Evangelist J. O. Hanes is doing the preaching. Brother Hanes believes in the Bible, God, and Christ, and his sermons ring clear with a wholesome sound. A great meeting is in progress. To the Lord we are looking for great results.

G. O. LANKFORD.

August 20, 1913.

WHY BE CHRISTIANS?

This is a personal question which may be applied, collectively, to all God's children; but each one should apply the singular to himself, and ask, Why should I be a Christian?

There are several reasons why we should be Christians. It is a duty that we owe to our Savior, to our fellow man and to ourselves.

Christ so loved us, that He gave up all the joys of heaven, and came to earth to suffer and die, that we through His death might be saved. He taught us, by His own example, how to live above sin; and it behooves us to consecrate our lives to Him, and try to follow His example and obey His precepts. Nothing less than this will suffice for us.

We should be Christians, because the Christian life is the only one that is worth living at all. It is the only real or true life that can be lived; and it is the only one that contains any real and abiding joy or happiness. It is the life that will reign with Christ throughout all eternity.

> " 'Tis religion that can give
> Sweetest pleasures while we live;
> 'Tis religion must supply
> Solid comfort when we die."

We should be Christians, because it pays to live for Christ. Worldly pleasures are only transitroy; but the Christian life has real and lasting joys.

"I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

Christianity should begin in youth; for that is the time in which all the virtues of life are developed.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

Christianity makes better homes and better society. Every parent should be a Christian. The Bible says: "Train up a child in the way he should go: and when he is old, he will not depart from it." Just see the importance and need of Christianity! No parent can be true to his child unless he is a Christian; he cannot train him up in the right way unless he is in that way himself.

Our lives are ensamples for others; and we cannot be true to our home, to our friends and neighbors and to our country unless we are Christians. Christianity is the proper equipment with which to fulfill every duty of life.

We should be Christians, because Christ has a place for us in His Kingdom. He wants us to be co-workers with Him; and if we fail to occupy our position in His kingdom, we will forfeit the dwelling-place that He has gone to prepare for us in heaven.

Christians, let us be true to our Savior, and to the name we bear. Let us be sure that we wear the mark of Christianity on our foreheads, and that we have it imprinted on our hearts, and stamped upon our lives and characters. The greatest honor that can be bestowed upon us, is to be called a son or a daughter of the Lord. We then become heirs of God, and joint heirs with Christ.

MRS. J. F. WHITLEY.

Franklin, Va.

WINCHESTER, VA.

It was my great pleasure to be at the Virginia Valley Central Conference, which met with the Winchester church, August 14. To say that it was a great and pleasant meeting would not express it. The work was well thought out, and the plans put in motion with the sweetest Christian fellowship. Shaking hands with friends, tried and loved in the days gone by, was invigorating to my youthful heart. And forming new acquaintances gave a broader view of Christian work.

Brother Walters, the Winchester people, and the Conference have wrought wisely in building the Winchester church. My stay was in the nice home of Bro. Henry Barrett. He and his wife did more to make my stay with them pleasant than I deserved. My sojourn with them was one that I shall long remember with delight.

On Sept. 14, 1862, I was wounded at South Mountain, Md. After my arm had been amputated at Shepherdtown, I went to Winchester in tattered, bloody garments. Mr. Balley Kiger and wife clothed me with a clean suit, and had the blood washed out of my uniform, and fed me day by day for about one week. While at the Conference I went up to the old grove and hill, but Balley Kiger and wife had gone to the Spiritland; and all the children but one daughter gone to other parts of the country. She is an excellent widowed lady boarding in a hotel. My heart leaped for joy when I shook her hand. She was only a little tot when her father and mother found me a bloody soldier and clothed me, a hungry young man and fed me. I was delighted to meet this daughter and talk with her a few minutes, as she told of Winchester's trying days during the war between the States.

I found much joy in visiting the Hollingsworth home. It was through the kindness of Bro. Walters and his wife that I was enabled to go out to this historic spot. Two sisters, Mary and Annie Hollingsworth, live there in one of the old time mansions. It was here, through their kindness, I had the pleasure of sitting in George Washington's chair, seeing a copy of the first Congressional Record, placing George Washington's razor on my face, and seeing a Bible that came from the old country hundreds of years ago. These two maiden ladies are interesting conversationalists. I was sorry to see that the city had emptied the sewer pipe in a very short distance of this historic home. It seems to me it was a mistake.

After the adjournment of the Conference, I spent five days with Bro. Williamson and churches of his charge,—Leaksville, Newport and East Liberty. I found he was much beloved by his church members. He is doing a good work.

Bro. Williams, Bro. Percell and I, with others, spent two hours in Luray Caverns. I shall not undertake to describe them; for a sculptor's skill, a painter's brush and an angel's pen, all combined, could not do it. You must go and see it for yourself.

W. G. CLEMENTS.

Morrisville, N. C.

NOTICE

To the Sunday Schools of the Eastern Virginia Sunday School Convention.

The following definite missionary policy was outlined at the Suffolk Convention, July 25th, for all the Sunday schools in the bounds of the Convention, and as Secretary of this department I want to urge that the policy be put into operation at once.

The resolutions, as adopted, were:

(1) That each Sunday school appoint a Mission Secretary, who shall have charge of the mission interests of the school.

(2) That all schools work out and put into operation a missionary program that shall provide for the teaching of missions throughout the year.

(3) That in all schools the *weekly missionary offering* be taken from each class, immediately after the offering for Sunday school purposes.

(4) That $1200.00 be designated as the "Convention Aim" for missions during the coming year, and that the apportionment on the schools remain the same as during the past year, with the understanding that it shall be regarded as the minimum, below which no school should fall. After this session we would recommend that the amount raised be equally divided between home and foreign missions.

(5) That Children's Missionary Societies be organized and maintained in all schools.

To sum up the above resolutions, they ask for a Mission Secretary, a mission program, a weekly mission offering, and definitely organized Children's Missionary Societies in all schools. All of these each school should have, and shall we say must have? The matter of having all these good things in our schools lies largely in the hands of the Superintendent and their co-workers. Let each school be loyal to the call of the Convention for better and larger things in the interest of the cause of Christ. Our Sunday schools will do great things, if they are properly directed and trained.

Each Sunday school should purchase at once and put in the hands of its Mission Secretary the following books: "Five Missionary Minutes," by Trull, and "Missionary Methods for S. S. Workers," by Trull. The two will cost $1.06 postpaid. The one will furnish an interesting and helpful missionary fact for each Sunday in the year and the other will give many helpful suggestions. They are indispensible for successful work. Order of the Southern Christian Publishing Company, Elon College, N. C., who will fill orders promptly.

J. W. HARRELL, Secretary.

Report comes from Washington that President Wilson has appointed ex-Governor Glenn of this State to a responsible federal position. Whatever the position may be it will prove a popular appointment, as Governor Glenn does with might, energy, honesty and efficiency whatever he undertakes.

"Answer not before thou art heard, and interrupt not in the midst of speech."

Mr. T. L. Bland, proprietor of a Rocky Mount, N. C., hotel, was convicted and fined, under the State prohibition law, for serving beer and liquor with regular meals in his hotel. He promised to "be good" and not violate any more. The prohibition law of the State prohibits all right, when backed by officers who care and will execute.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: SEPT. 7.

First of Two Lessons on The Ten Commandments.
Scripture: Exodus 20:1-11.

Time.—In the third month after the Passover. Regarding the year scholars differ, varying from 1498 to 1276 B. C.

Golden Text.—Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.—Luke 10:27.

Careful estimates show that the Ten Commandments could be cut in Hebrew letters upon one side of a stone tablet one inch thick and 9 inches by 6, so that Moses could easily have carried from the mount the two small tablets upon which the Commandments were inscribed.

To "have" other gods "before" God is to worship idols in place of the one true God. It is to put any one or anything in the place which God alone should occupy.

The difference between the first and the second Commandment is this, that the first forbids the essence of idolatry and the second the forms of idolatry. The first requires worship of the one true God, and of Him alone; the second requires that we worship Him in the right way.

God calls Himself a jealous God, ascribing to Himself this quality which is forbidden in His creatures, merely for the sake of extreme emphasis. Human jealousy insists upon having all the affection of the loved one; so does God, and rightly. Of course it is not implied that the evil, foolish side of human jealousy is present in God.

Verses 5, 6 teach the doctrine of heredity, but declare that the effects of evil are transmittd only to the fourth generation (and they may be largely removed even thus far by right living), while the effects of good descend in blessings to thousands of generations (see Revised Version margin).

"Vain," in the Bible, means "empty," "heedless." To take God's name "in vain" is to take it carelessly upon our lips, to use it heedlessly.

The Israelites were bidden to "remember" the Sabbath because it was not then newly established, but had been a law of God from the beginning.

QUESTION REVIEW.

Will some boy or girl repeat some law of our governmnet? (Probably no response.)

Are any of our laws based on the ten commandments? Name one or more things mentioned in the commandments that are also forbidden by law of our State.

Why is it that all civilized nations know God's laws better than the laws of their own land?

What is God's law about whom we shall worship?

What is God's law about wrong ways of worship we are to avoid?

Repeat the law which asks us to reverence God's name.

What is God's law about the Sabbath?

LESSON ANNOUNCEMENT.

Today's lesson told especially about our duties toward God. Next Sunday's lesson will tell about our duties toward men. From the time we rise in the morning until we go to sleep at night we are meeting people. The things we regret when night comes are the wrongs we have done others. Next week we are to study about our duty to others.

CHRISTIAN ENDEAVOR LESSON: SEPT. 14.

Fourth of Series "Favorite Verses." This Time "In the Gospels."

This is to be a comment meeting—which means that every verse recited is to be accompanied by a few words of comment, which should not be much longer than the verse. If the one who gives the verse does not comment upon it some one else must do so. A few of the brightest members in the society should agree to make comments where there is failure by ane one. There should be no work for these, however, as each should comment upon the verse he gives. Below are given verses that should be used and the C. E. World gives comments upon each of these verses.

The leader may begin by speaking of the great blessing we have in the four Gospels—so much better than the gospel would have been without them. The Gospels can be readily harmonized. Each gospel is complete in itself, yet the Bible would be incomplete without any one of them. Mark saw and interpreted some things differently from Matthew. John remembered many things that Luke did not. In quoting Christ's word all show a remarkable memory, for in all quotations the thought is the same and in many cases the words are identical. If one wishes to become intimately acquainted with the life of some great man, Washington for instance, he will not read one biography and stop, but he will read many biographies. So we need many biographies of Christ. Sometimes we think it a great pity that all the disciples did not set down their impressions. We have the views of the stronger characters, but others would have given us some things the others did not. Do you not wonder what Judas or Thomas would have written, or what Peter would have thought?

Following the leader's talk there might be short talks by others on "The Gospels." Let these be brief. Have a well arranged program. Have gospel songs. Let there be no waits; these will kill any meeting.

Let each member have one of the following verses assigned him in advance:

Matthew: 1:21; 4:19; 5:8; 5:16; 5:48; 6:3; 6:10; 6:21; 6:24.

Mark: 8:36; 9:23; 9:43; 10:15; 10:31; 10:45; 12:10; 12:17; 12:30; 12:31; 13:33.

Luke: 2:49; 6:5; 6.46; 9:26; 9:62; 10:42; 11:13; 14:27; 12:8.

John: 2:25; 3:3; 3:16; 4:34; 6:35; 8:32; 10:14; 11:25.

ENDEAVOR GOES FORWARD.

Some Notes and Views on the Work the World Over. Suggestions for Workers.

When the South Dakota of the Pacific fleet came into San Pedro, Cal., bringing Secretary of the Navy Daniels for an official visit, Miss Antoinette P. Jones was granted permission to conduct a service aboard in the evening. About one hundred men attended the service. It is gratifying to note that Secretary Daniels, a Tar Heel, is a churchman, and this is true of nearly every one holding high positions in the Wilson administration.

In store windows in Waterville, Me., attractive posters recently appeared announcing a "Bee" social in the Christian Endeavor society. Honey was listed as one article of refreshments and an address was promised on "The Habits of the Bees." The only admission fee was "Come and get stung." Many came, but no one was stung. It was a busy social.

The second society has been formed in the Canal Zone. The first one was at Cristobal; the second one at Empire. Four Christian Endeavor presidents came together at Empire, writes one, and they decided a new society should be formed. It has fourteen members to begin with and this will soon be increased. Gradually new fields are open and as surely the society is reaching "the uttermost parts of the earth."

Brewers and big whiskey concerns are leaving no stone unturned to advertise their business in books and through the news papers. It is suggested that Christian Endeavor societies might get a bust of Neal Dow or a steel engraving of Frances Willard, together with about 20 good temperance books and place these in the local library, or if there is no local library put them in the church to be loaned out to members and people of the community.

THE PERSONAL APPEAL.

Advertising in the papers, putting out bulletin boards, distributing flyers and other kinds of printed matter, appeals by the minister from the pulpit—all of these methods of increasing the size of the Organized Adult classes are good, and too free use can hardly be made of such methods. But when all is said and done, nothing counts for quite so much as the personal appeal of the members. We venture the assertion that more than half the new members that come into a class come because of an invitation or a personal appeal from some member. One man in a class last year brought in nine new members, each one of whom became a permanent member. Another man added five new men to the class. There is a certain potency in the personal appeal, far more convincing to the average man than the printed word or general appeal. Each man should be a personal fisher of men.

TO THE SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR SOCIETIES OF THE SOUTHERN CHRISTIAN CONVENTION.

Th first Sunday in September has been set apart as th etime for an offering from the Sunday schools and Christian Endeavor societies for the maintenance of the work of the Sunday School and Christian Endeavor Convention of the Southern Christian Convention.

This work is done for the benefit of all and we trust that every school and C. E. Society will feel the obligation of helping support the work.

Send your offering to the treasurer, Rev. J. O. Cox, Durham, N. C.

W. T. WALTERS, President.

Winchester, Va.

All men are glad to have pleasant memories, but not all are providing the material for such memories. If you would look back, by and by, to something that you are glad you said or did, now is the time to do or say something which will give you food for gladness.—*Henry Clay Trumbull.*

You cannot dream yourself into a character; you must forge and hammer yourself into one. —*Froude.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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THE CRADLE ROLL.

Behold, How Great a Matter a Little Fire Kindleth!

Did you hear about neighbor Jones' barn burning to the ground? Well, one of the men lit his pipe and thoughtless threw down the match. Such a little thing.

Do you remember about the cow that kicked over lantern in Chicago, one time? Well, now it hardly seems possible that such a great fire could result from such a small beginning. No, but it got started.

That is it. Let the missionary fire get started and there is no stopping it. It is the flame of God's love that can not be quenched, but must be carried to the uttermost parts of the earth.

Our organized mission work had a small beginning. Dr. Watson called for dimes from the children, that was all, but that was the spark that started the flame which has reached far off Japan and Porto Rico, as well as the needy places in our own land, and carried with it the saving gospel of our Lord Jesus Christ. We have, by the work of our Foreign Board and of our Home Board, with the life membership plan, etc., gathered the means to accomplish very much good. The local societies have helped to give our people a knowledge of the needs of mission work, by their study classs and programs. The Conference Boards have bound the workers together and made us feel that we were all of one heart and one mind in this matter. The State Boards, which are the helping hands of the other societies, have aided by furnishing the encouragement needed to further the work. Occasionally the fire starts up with renewed energy when the Young People's Missionary Society is started. Then come the Glad Gleaners with their willing hearts and hands, to cheer us in the way. What more could we ask or need, to carry on our mission work?

But, with all of our means for keeping up our missionary fire, we still lack one other department. So thought the women of our general Boards, last fall, at our Convention in Huntington, Ind., when another little tongue of flame, The Missionary Cradle Roll, was added.

It is to this department that I wish to call your attention. It is such a little thing, hardly worth bothering with. It will only be wasted energy to think of trying to build up our work with such a small addition. Just so some of our people will think. And just so do they think about the other departments; and hence they pay very little or no attention to them; just so the man who lit the pipe in the barn and threw away the match.

FIRST BENEFIT.

Let us see where it can be of use. First, to revive the old society. For example, here is a missionary society that is about ready to give up the work, so few of its members are interested. Let us take from the few one woman, and make her a Superintendent of Missionary Cradle Roll. She will visit the homes and enroll the names of the babies; she will talk of the great good that has been accomplished by enlisting the children for the cause of missions; she will tell of the many thousands of baby names that stand out as shining lights in the great mission movement; she will tell how the money, paid by the babies alone, in other churches, has furnished the whole salary of a missionary in India or some other place. She will have a reception for the babies and their mothers, and all who come will have such a good time, and they will hear something about Missionary Cradle Roll work. Then there will be the annual meeting with all the pleasure that it can bring by gathering the little folks and others together. The children's mite-boxes are opened, and all are anxious to know how much money is in them. And, too, there are the mothers' meetings, where they learn of the children and mothers in heathen lands and the great need of our helping to send the gospel of Christ to these places. The mothers and friends of the Cradle Roll babies are awakened and their interest in the Woman's Missionary Society is renewed and their work takes on new life.

SECOND RENEFIT.

Second, the Missionary Cradle Roll lays the foundation for new missionary societies. There is no church but what affords at least one woman who could take up the work as Superintendent of the Missionary Cradle Roll. And, as she works for the children, her own missionary zeal, though it be small, is increased, and other women begin to feel the force of it. Out of the meetings for the children, will grow the desire for meetings in which the women may learn more of the mission work, and a new missionary society will be the result.

THIRD BENEFIT.

Third, we need the Missionary Cradle Roll to perpetuate the work. A farmer has an orchard. Not many of the trees bear fruit without attention. Others will not bear fruit at all unless some special care is given them. The trees also do their life work and die; therefore, to keep up the orchard, the farmer must plant new trees. So we must plant new mission workers.

A few persons are born nurses, so it is said, but most nurses must be trained for the work. Just so in mission work. A few people seem to be natural born church or mission workers, but the large majority must have a course of training, and this training cannot begin too early. The Missionary Cradle Roll is an admriable class in which to begin. In fact, it must begin here if we would have the very best of workers. Let us not despise this little fire. The Cradle Roll members are the ones who will carry on the work when we have served our time.

The wise suggestion of our Dr. Watson, more than twentyone years ago, has not been acted upon, and the opening up of the Missionary Cradle Roll Departmnet has helped to open our eyes to the fact of our great neglect in this matter. The suggestion is this: "It will be wisdom speedily to encourage juvenile organizations generally. The children educated in the direction of missions, soon we will have trained an army of men and women for the work."

You and I have something to do with the kindling of the missionary fire. Let us, women of the Christian Church, arise to do our duty toward the babes of our church, that our mission work may prosper, and that God may be glorified.—*Mrs. Emma S. Powers, in The Christian Missionary.*

YOUNG PEOPLE AND MISSIONS.

Is there not a loss in missionary activities, because of our disregard of God's plan? Any of our methods, unless based on the Divine Word, will sooner or later come to naught. But if we as young people, have a desire to do something to spread the gospel (and if we are Christians we will have the desire), then let us acknowledge our lack of wisdom and ask of Him "who giveth to all liberally and upbraideth not." Let us look into His word and see if we cannot find a few practical methods for Young People's Societies. We have heard His call, "Come ye." When He called His disciples, they left all and literally lived with Him, and did what things He commanded them. He has established for us the church, which is His bride. We are to live in it, and do all the little services that are asked of us, however simple, however difficult. You may be asked to do something that you feel yourself incapable of doing. Nevertheless He has said, "Lo, I am with you alway." Obedience is all that is required. He will do the work through you, if you will only let Him.

Young people, in your desire to do missionary work, do not get away from Christ's plan, which was not just getting a number of people together and giving a musical program, with some missionary facts and the excellent thoughts of the hard-working conscientious leader, who is earnestly endeavoring to promote the missionary cause, and who finds that she must constantly be giving novel entertainments or the interest in the society lags. Christ's plan did not include refreshments. Oh, that the time would come speedily when His followers will be guided by the true Shepherd in bringing His sheep to the fold! Here, young people, is where I fear we make our mistake. Like Martha, we are troubled with "much serving," and forget that it was Mary who chose the better part which was not taken from her—simply sitting at His feet. Has He not promised us, "Where two or three are gathered together in my name, there am I in the midst of them?" Now here is something practical to do; and the doing of it will bring forth greater results than anything else that I can tell you of. Just the meeting together of a few consecrated people earnestly considering the work and how it may be accomplished, will do more toward raising the church debt and sending the gospel to all nations, than all the missionary teas, rummage sales and ice cream socials that have ever been. Do you think that is exaggerated? Take the Haystack Meeting, or any movement that has brought forth fruit, and see if it did not have some such method.

Would that you might be impressed with the importance of the little conferences of a few people where you are sure of all being of one mind. Remember His words, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Young people, learn of Him.

When the Executive Committee of Christian Endeavor Society holds its meetings regularly each month, things come to pass, although they seemingly do nothing but talk things over. When there are no committee meetings held, the society as a whole suffers. I cannot explain it; I only know that it is true. Some one will read a call for cards or seeds from some of our missionaries, and will tell it to a group of girls, and they will gladly help. Two or three will agree to tithe, and will be so blessed that they will tell others, and soon

a number are tithing. Keep your eyes open, "do the next thing," and a multitude of things will present themselves. Always interest some one else in what you are doing, and do some definite thing. Some one has said, "In order to move others you must first be moved yourself." And you must be so moved that you will make sacrifice and suffer hardships. Some way people will not believe unless they see. When they see you wearing less elaborate apparel and making fewer visits to the ice cream soda resorts and increasing your missionary gifts, they will believe.

Why not try this: instead of always serving refreshments to your friends, ask them to deny themselves some of these luxuries, that they may help some missionary cause which you are interested in and have so informed yourself about that you can tell them all about it and its needs? You will be surprised at the number who are willing.

If you have a mission study class, take up the book of Acts and learn of Paul. If Paul had waited for the mission board to send him, perhaps he would never have got outside his own neighborhood, and he surely had heathen enough there to convert. He went into it as a business. He preached the gospel under any circumstance. He did not care that he was sent to Rome as a prisoner. All he wanted was to be at Rome that he might preach to them also. And when you and I get really in earnest we will go as did Paul, who often supported himself by the labor of his hands.

Finally, young people, begin at the foundation; for "other foundation can no man lay than that is laid, which is Christ Jesus." Then do the next thing, and the next, never looking back, but pressing forward toward the mark of the high calling of God.—*Miss Amy Mott, in Christian Missionary.*

THE NEGRO AND HIS RELIGION IN SLAVERY TIME.

BY REV. J. W. WELLONS.

I have often been interrogated, as a man living and connected with slavery, and a preacher that preached to the slaves and controlled them as private property, about the religion of negroes in slavery time. So I have decided to write on the topic.

Slavery existed from one generation to another by inheritance, or purchase as property. And it was to the interest of the slaves' owners to take care of them and protect them and look after their spiritual welfare, as well as their temporal. But many slave-holders were irreligious, and were not interested in their spiritual wlfare as they were not even about thir children's souls' interest.

Before 1831 the slaves had preachers among them that preached to them in their own congregations, visited their sick, and buried their dead; but such duties were very much neglected among the white people, as well as among colored people. There were negroes that were free among them to whom freedom had been given by their former owners for faithful service; and some had purchased their freedom and others hired their time. Among the slaves, their marriage vows were simple—simply a moral obligation. The ceremony was usually performed by some good man without license. Frequently the owner would give up the dining room, where a nice supper was served. Often the man and woman were not owned by the same person. The man was allowed to go to see his wife every Saturday evening and remain until Monday morning; but sometimes they lived some distance apart and were not allowed to go so often but stayed longer with his wife and children. When good slaves had to be sold for division or debt, they usually looked out for some one to buy them, but those who could not be controlled were sold on the market as common property. I have given this as a general rule. Of course, there were exceptions to the rule.

But in 1831 there was an insurrection among the slaves with the intent to kill all the white people. Nat Turner, a slave in Southampton County, Va., was their leader. He thought he had his plans well laid, but his means of communication were limited and thus he was unable to carry out his vile purposes. Nat Turner was a slave preacher, and his master allowed him many privileges, and loaned him a horse and saddle to go on his ministerial duties. Nat claimed that he had a vision, and that he was to be the leader of the warring slaves. On Sunday night he had his meeting in the woods where they were to start from. He supposed there would be a general move all over the country among the slaves in the different States, but he was disappointed and he and a small company, not more than fifty men, were the only ones that moved. With axes, knives, scythe-blades and clubs (firearms were then very scarce and they could not get them at any price), Nat went first to his master's home, a Mr. Turner, who had been so kind to him, entered the house while the family were all aslep, and killed all the family. Going from house to house, slaying as they went during the night, they divided themselves into two companies, a fellow by the name of Bill in charge of one company and Nat in charge of the other. As brandy was plentiful, they were all well drunk. As day approached the alarm went out and the families began to scatter and were run down by the negroes and slain. During the day the white men scattered them, and voluntary companies came from Petersburg and Richmond, making a search of the country, gathering up the guilty parties. Then all slaves were required to have a pass from their owners or overseers to leave their home, or they were dealt with. Nat was the last one captured, and I saw him hung and heard his last words.

After this time the slaves were not permitted to assemble without some white person to overlook them; and were no longer allowed to have their preachers. Our churches were built with galleries or rooms attached for the colored people, where they worshiped with the white congregations. Our revival meetings in the country were all held in the Summer and they had arbors not far distant from the church and a preacher would preach to them while preaching was going on in the house. After preaching the colored people would conduct their own meeting. In cities and towns the colored people occupied the galleries during the forenoon and evening services, but in the afternoon the colored people would occupy the auditorium room and the whites in the gallery while the preacher preached to them, and then they would conduct their own services and they were frequently very noisy and emotional. Some of the large plantations had chapels built for their slaves and a preacher employed to preach to them. I received scores of them into the church; baptized them; administered the communion to them; controlled them as slaves; visited their sick; read and prayed with them, and buried their dead. Many of the large farms had overseers with a colored man foreman to control them. Many of them cared very little about their spiritual interests, but looked very well after the physical conditions. Generally they were clad and fed well (of course, there were some exceptions). They had their gardens and patches, made baskets, trays, bottomed chairs, made tubs and trinkets and "noggins" and sold them to raise their money to buy their Sunday clothes. Many of them were honest, Christian men and women, but many were wicked, dishonest, and intemperate, and very hard to control. Not many among them could read or write. The white children going to school, and then playing with the colored children, taught them to read and write. My wet nurse was a colored woman and a slave. I played with slaves, worked with them, and afterwards preached to them. In time of the War between the States our slaves, as a whole, stayed at home, worked, and took care of the families of the men in the war. A few deserted on the lines and left their homes.

After the war was over the slaves became free citizens, and schools were established for the colored children. Their commercial interests became the same as the whites, but their social rlation was not the same and never will be. We then organized churches for them, taking them out from the white congregations and we set apart ministers among them, organized their churches and conferences, and helped them build their churches and colleges. The writer organized many of the churches among the Christian denomination, organized their first conference for them, and taught them how to preside over religious bodies; prepared the first paper on education for their conference; made the first speech on education for them, and subscribed the first five dollars for their school, and had built the first college building for them, the money being furnished by the people of the North, supplemented by gifts from the white and colored people of the South. So I think I ought to know how the slaves and the white people worked together in ante-bellum times. What a great work the people of the South have done for the slaves, civilizing and Christianizing them!

Slaves being freed, they were all married according to the laws of the country. Many old men and old women among them who had grown families were required by the laws of the country to be married. Coming with license from the court, with white gloves on, I married them, numbers of them, charging them fifty cents when they came to me.

When they first came to this country they came from a heathen land and they were not fit for citizens, but had to be trained and educated. As the older ones died out the younger generations had been trained to become citizens and with such privileges as they could be allowed. At first many of them thought they were competent to fill many of the most important stations in business, but many of them soon found out their mistake and saw they were not competent to fill important positions and submitted. There were white persons who wanted them to seek high positions that they might use them for their purposes. What a set we had in our legislatures just after the War, but they soon saw their incompetency to fill the important stations in our government and peaceably settled down, not seeking to fill offices of trust. The colored people now have their churches and preachers who are having school advantages and qualifying themselves to be preachers and teachers.

This bit of information I have set down on paper for the benefit of the coming generations, that they may have a correct idea of slavery, and the church in slavery times.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

We never know when we do any little thing for Christ, in love, what the end of it will be, what a harvest of goodwill may come from it.

CHURCH NEWS.

MOUNT ZION.

The meeting at Mt. Zion began the fourth Sunday in July and continued until the following Thursday. The pastor was ably assisted by Rev. A. T. Banks, who came on Monday. Bro. Banks did good preaching and endeared himself to the church. There were two professions and four additions. The church is working harmoniously.

BETHEL.

The meeting at Bethel began Saturday, Aug. 2nd, and continued six days.

Rev. T. F. Haney, pastor of the Presbyterian church of Hartsville, S. C., came on Monday evening and ably assisted in the meeting to the close. Bro. Haney's sermons were much enjoyed by his many friends at Bethel. There were five conversions. The church is in a good spiritual condition.

THOS. W. STROWD.

Chapel Hill, N. C.

BETHLEHEM.

Our protracted meeting at Bethlehem closed on the 22nd of August, and resulted in ten accessions to the church. We had a good meeting, and the sermons by Rev. A. B. Kendall, who assisted me in the meeting, were much enjoyed by the congregations. The busy season with the farmers prevented many of them from attending. J. W. HOLT.

HINES' CHAPEL.

The meeting at this church began the first Sunday in August and continued several days. Several things interfered with the services, principally the rain and the crops. Those who attended gave good attention to the preaching and it is believed that good was accomplished. Very many of those whom I once met here are no more among the living. There is a new house of worship in course of erection. Dr. Wicker is greatly beloved as pastor of this church.

SHALLOW WELL.

I have just returned from this church. The meeting which began the second Sunday in August closed on Thursday following. There were thirteen accessions to the church—nearly all young men—and several other converts who may join later. The services were interrupted here by rain, but the attendance was good and the congregation and church greatly revived. We had preaching both in the day and night. Rev. Neil Rowland and Rev. J. D. Wicker were with me in this meeting. Bro. Rowland has lost none of his zeal.

Dr. W. C. Wicker is pastor of this church also, and I hear nothing but good words about him here. W. S. LONG.

Chapel Hill, N. C., August 15, 1913.

ANTIOCH (C.)

We closed our revival August 22nd at Antioch, Chatham Co. Bro. H. Shelton Smith, of McLeansville, N. C., was with us all the week, and labored prayerfully, faithfully and efficiently to win souls for Christ.

I do not think I ever saw a church more revived than was Antioch toward the close of the meeting. It did not become necessary to ask the church to do personal work; the members, near the close of the revival, anxiously went to their friends and led them to the altar for prayer.

In answer to our prayers God blessed fourteen and caused them to rejoice in a Savior's love. Seven united with the church. Others are thinking of joining at next appointment.

B. J. EARP, Pastor.

MOORE UNION.

Our meeting here was held from Monday after the first Sunday until the second Sunday. We were hindered some by the rains. We had with us our young ministerial student, H. S. Smith, and Sister Anna Dalrymple, of Salisbury, N. C. These both rendered valuable help and made for themselves many friends. They both left for themselves a welcome in the hearts of my people to come again. Our meeting here was very good. Some twelve or fourteen reclamations and professions, most of them reclamations, and the church considerably revived. We are expecting the brethren to begin the new house of worship here right away.

CLINTON.

Our meeting here was held from the second Sunday evening, and I remained here until Thursday evening. Up to the time of my leaving there had been about thirty professions or more. I left the meeting in the hands of our beloved young brother B. J. Harward, deacon of Moore Union, and Sister Dalrymple. I left the meeting in their care, to either close it that evening or continue it. This was a glorious meeting indeed, and a gracious revival. Sister Dalrymple is a faithful worker. She would hold cottage prayer meetings at night and work in the meetings in the day. She endeared herself to our people at this mission point very much. We expect to say more about the work at this point later. We give God all the honor and all the praise for these blessed results.

Yours in Him saved to serve,

P. T. KLAPP.

Elon College, N. C.

PROTRACTED MEETING.

The protracted meetings among my churches began with the second Sunday in July. Have held five series of meetings. All were good and at each point I had splendid ministerial help. Fuller's and Mt. Auburn each protracted from the second Sunday.

FULLER'S.

Rev. A. T. Banks did all the preaching except one sermon. Rev. N. G. Bethea of the M. P. Church was present and rendered valuable aid. The congregations from the first service were beyond the seating capacity of the house. There were several professions and reclamations and two united with the church. Bro. Banks has been unanimously elected to serve this church as my successor.

MT. AUBURN.

Dr. Fleming assisted. A splendid meeting was the result. There were a number of professions. Eight united with the church. This is Dr. Fleming's home church. He enjoyed benig with the people and the people were delighted to have him.

LIBERTY (HALIFAX CO.), VA.

Rev. J. O. Cox was with me and did good and faithful work. In two years the membership has grown from sixteen to forty-nine, and about all available material for the present had been utilized. The meetings were well atnded. Three united with the church.

VIRGILINA.

I have been in ten successive series of meetings at this place and all have been good. This year Rev. I. W. Johnson, of Suffolk, assisted me. The congregations after Tuesday were large. There were over twenty professions and thirteen united with the church. Four others gave in their names to unite with the other churches of the town. During the past four years I have received into this church on an average of twenty members a year.

POPE'S.

The meeting began on the second Sunday in August. Dr. Staley was present on Sunday and preached. Revs. H. F. Wolf and J. W. Wellons were with me during the week. Bro. Wolf and Uncle Wellons did splendid work. The meeting was one of the best I was ever in. There were a number of professions and a genuine old time revival. Eight have united with the church.

LIBERTY (VANCE).

The third week in September is our regular time at Liberty for our series of meetings. Rev. J. Lee Johnson is to assist me. I am expecting a good meeting. The work in my entire field is in a very good condition. My churches will go to the annual conference with good reports and all calls from that body complied with.

C. E. NEWMAN.

WINDSOR NOTES.

The third Sunday in August we dedicated our new church at Ivor, Va. Rev. W. W. Staley, of Suffolk, Va., conducted the dedicatory services. On account of a wreck ahead of our train we were delayed, and instead of reaching Ivor at 9:45 as we had expected we reached there about 12:30. Hence the morning services were delayed. However, Brother Davis, a Methodist minister who was visiting his old home near Ivor, kindly took charge of the service during our delay and thus the delay was less tiresome to those present. The church has been built and furnished at a cost of something over $2,500. When the building was begun about one year ago the church had about 36 members. About eight of these were men, the others women and children. Since the building has been completed eleven members have been received. On the day of the dedication there was an indebtedness of $1250 on the building. This amount was pledged in about thirty minutes. Owing to the lateness of the hour the congregation was dismissed for dinner after the collection and the dedication deferred until the afternoon. Hence the people had to content themselves with having one sermon by Dr. Staley instead of two as they had expected.

The music for the occasion under the direction of Mrs. Naomi Varner was very appropriate and beautifully rendered. We are informed that the music at the dedication of the old church at Ivor was led by Mrs. Varner's father, Bro. Stephen Eley, who died a few years ago in Berkeley. Altogether the day was a glad day for the people of Ivor and we trust brighter days are in prospect with our work at this place.

The first Saturday in July was a glad day with the people of Johnson's Grove. The last of a debt with which the church had been struggling for some time was paid that day and thus a burden was lifted. The week following the fifth Sunday in August was set apart for a meeting. We are expecting Rev. H. H. Butler to aid in this meeting.

Week following the second Sunday in September is set apart for the meeting at Union, Southampton, and week following the fourth at Barrett's. We are expecting Rev. H. H. Butler to aid at Union and Rev. C. C. Jones at Barrett's. The church at Windsor is planning for repairs which we trust will be made in the near future.

R. H. PEEL.

Windsor, Va., Aug. 30, 1913.

Subscribe for The Christian Sun.

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

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Caswell Lodge, A. F. & A. M.	35.00	54.02
		$2,327.13

By the time this is read by the family of cousins we will have given our program to the people of our village. We do not propose to have an elaborate program, but try to show something of the talent of a few of the children.

On yesterday evening's mail we received the check for $35, which you may notice reported, from the Caswell Lodge No. 539, A. F. & A. M., Union Ridge, N. C., as a token of their appreciation of our exercises at the picnic, a short while ago. We are under many obligations to the members of the Lodge for this liberal donation.

Our good brother and co-worker, Dr. J. N. Cole, of the Methodist Orphanage, Raleigh, N. C., is touching the key note in his article, "In the Education of the Orphan Child," and says, in other words, that the orphan child should have such educational advantages as the average well-to-do working man, or such as the State offers to all her children. At the same time, Dr. Cole lays special emphasis on the importance of their being taught to work. I will say, however, that we are carrying our children through the eighth grade, with the privilege of taking the preparatory work at the college, and the collegiate work, if their aspiration is strong enough for free tuition. And, with the assistance of another teacher, whose personal influence may mean much along this line, we are endeavoring to do the most effective work in the history of the institution.

Yet, the idea of Dr. Cole is for there to be, in each orphanage, a fund especially for the educational advantage of the children. And, in closing, he says: "They have the advantage of the common schools in the fact that they always have the children in hand and can bring them up to their requirements, and in some cases I believe, they are doing some of the best work that is being done anywhere. Nothing can be more wholesome for the child than the habit of thoroughness that is being taught in the orphanages."

If the church could realize what it is to care for, clothe, feed and educate "our family," and at the same time, how easy it would be if all would lift, I feel the work would go along more smoothly and with more satisfaction to the entire church. It just means a hearty co-operation, that's all; and I am hoping we may realize it some day.

Fondly,
E. M. CARTER.

Stern, N. C., Aug. 22, 1912.

Dear Uncle Emory:—

I have been at Cascade, Va., and at Stoneville, N. C., visiting mama's people with her nearly all the time since I wrote my last letter to The Sun. I have been having some mighty good times with my little cousins and others, but I am glad to be home with daddy once more. When I wrote my last letter I could not walk; but now, I can walk almost anywhere I please. I am sending my dime for August.

Love and kisses to all the cousins.

R. P. CRUMPLER, JR.

And you have been taking a vacation! Am so glad you were so much improved in health that you were able to go.

Cullman, Ala., Aug. 18, 1913.

Dear Uncle Emory:—

Here I come with my letter and dime for August. I am in school now. I have six studies. It keeps me quite busy to keep up my lessons. My teacher's name is Mr. Dewitt Snuggs. He is a good, kind teacher, and we all like him fine. I haven't missed a day this term. The revival is going on at the Baptist church this week, so I will go to meeting and school both this week. My two little brothers both have the whoopign-cough. Love to you and all the cousins.

ANNIE PEARL ALMON.

I am glad to have the Alabama girl come again; and hope she is able to keep up her studies in first class manner.

BEARING ANOTHER'S BURDENS.

The site of the Jerusalem temple was supposed by a legend to have been selected in this way: Many years ago, two brothers had adjacent farms near Mount Moriah. Both were married, but one had a large family of children, while the other was childless. During harvest, it was the custom to pile the sheaves together in the different fields. When the sheaves were thus piled together, the brother who had no children said to his wife: "There is my brother; he has a large family of children and I have none. It must be a struggle for him to get along. So I will take some of my sheaves, unknown to him, and place them upon his pile and they may make him happier." The other brother at the same time was saying to his wife: "There is my brother; he has no children. He does not know the joy of love of a nursery as I do. His home must be a very lonely home. I think I will take some of my sheaves and carry them over to his pile. Perhaps the gift will bring to him some of the happiness my children have brought to me." At midnight the two brothers went out and gathered up their sheaves. As they were staggering along under the loads of affection, they met just half way between the farms, and fell on each other's necks and wept, because both brothers had found a true fraternal love. There, on the scene of that incident of brotherly affection, the temple of Jerusalem was built. —*Selected.*

THE BOY AND THE CIGARETTE—ALSO, THE LAW.

It is against the law in North Carolina for any boy under 17 years of age to smoke cigarettes. Know that? So, and what is more, any person who gives the boy a cigarette, as well as any one who sells the same to a boy, can be fined for the offense. Still further, the law requires the officers of the law—"every police officer in the State of North Carolina," it reads—to ask the boy caught smoking to tell where he got the cigarette, and on being told, to forthwith issue a warrant for the arrest of the party so offending. If the boy refuses to tell, he shall be hauled up before a magistrate, mayor or recorder, as the case may be, and tried for a misdemeanor. The old cigarette law was amended in this stringent manner. Of course no attention is going to be paid to it. The streets of Charlotte are filled with urchin-smoking cigarette fiends every day and the enforcement of this law would paralyze the delivery service of the whole town, and might even break up some of the Sunday schools. But all the same, the parent who is worried by his boy smoking cigarettes has it in his power to give painful trouble to both the boy and the one who gives or sells him the cigarettes.—*Charlotte Observer.*

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HE SHALL NOT BE AFRAID.

A few years ago the writer lived in a little village in Eastern North Carolina and occasionally visited an old ante-bellum home that stood just outside the village limits. The home was just as the days before the war left it. The rooms were spacious, ceilings high, and the fireplaces wide. The stairway that led to the second floor was long and steep.

The occupants of the home were four maiden ladies who had grown up in the days before the war. They had never known any other place, and so were very fond of the old place and its memories. The family had once been large; but now they were the only ones left, and they were getting old. The other members of the family were sleeping in a little cemetery just back of the yard. These four ladies loved to talk of the old place and the people and incidents that had been connected with it in days past and gone. One person had been connected with the old home in a very impressive incident.

It was a little boy, a nephew of theirs who had come to live with them years before. His mother had died, and they were to rear him. He was given a room upstairs, away from them. This he did not like because he was afraid of the dark and did not like to sleep in a room alone. Every night one of them would have to go with him upstairs and stay with him till he was in bed. When they left him for the night, they would assure him that there was nothing to hurt him. But it did no good. He would cover up his head and try to hide, and go to sleep that way. This was kept up for a long time. He could not be laughed out of it nor shamed out of it.

When the revival season came on and a series of meetings was held in the village church, the little boy and his aunts attended the services, and he manifested much interest in the preaching, being a most attentive listener to all the preacher said. One night when they came home from the service the little boy went upstairs and went to bed alone and made no complaint at all. The next morning he came down to breakfast and told his aunts that he was going to join the Church. They were surprised, since he had not previously made any public profession of religion. He said he believed in Jesus, and all his fears of the dark room had gone, and he was no longer afraid to go alone upstairs to bed. It was Jesus who had taken away his fears. He wanted to unite with the Church. He said that no one but Jesus had been able to quiet his fears of the dark, and that he wanted to do what he could for him and the Church. He joined the Church at the first opportunity and lived faithful to his vows.

This boy is now a man of fifty years, and is at the head of a large university in the South. Since learning the story from his aunt the writer has had the opportunity of hearing him address a large religious gathering. As he stood before that large audience that night and held it almost breathless for an hour or more, the writer could not forget the old ante-bellum home and the room upstairs. It was there that he first took a stand for the Master.—*C. R. Ross, in Nashville Christian Advocate.*

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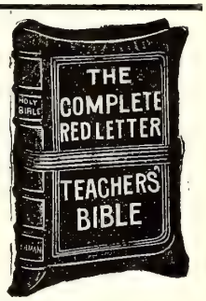

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WHAT IS SPIRITUALITY?''

That was a fine question raised by the Winston District. I venture an answer, not out of the dictionary or encyclopedia, but out of my own heart, simply and briefly:

Spirituality is the inward possession and the outward expression of the life of God.

Spirituality is the fruit which the Christian branch bears when he is planted by a vital, fruit-bearing faith in the Christ-vine.

Spirituality is the mind and feeling and will of God expressed in the mind and feeling and will of man.

Spirituality is the perfect flower of God, blooming in the life of man, showing forth the beauty of God, and bringing forth the fruit of God.

To have such a vital faith in the God the Supreme Being, and in the spirit-world that it spiritualizes the whole life, lifting it out of the carnal, worldly, and ungodly, into the spiritual, heavenly and godly—that is spirituality.

To my mind ''spirituality'' is a very wide, a very deep, a very rich, and a very vital term; and it is applicable to the life of only such as can sincerely say with Paul, ''It is no longer I that live, but Christ liveth in me.''

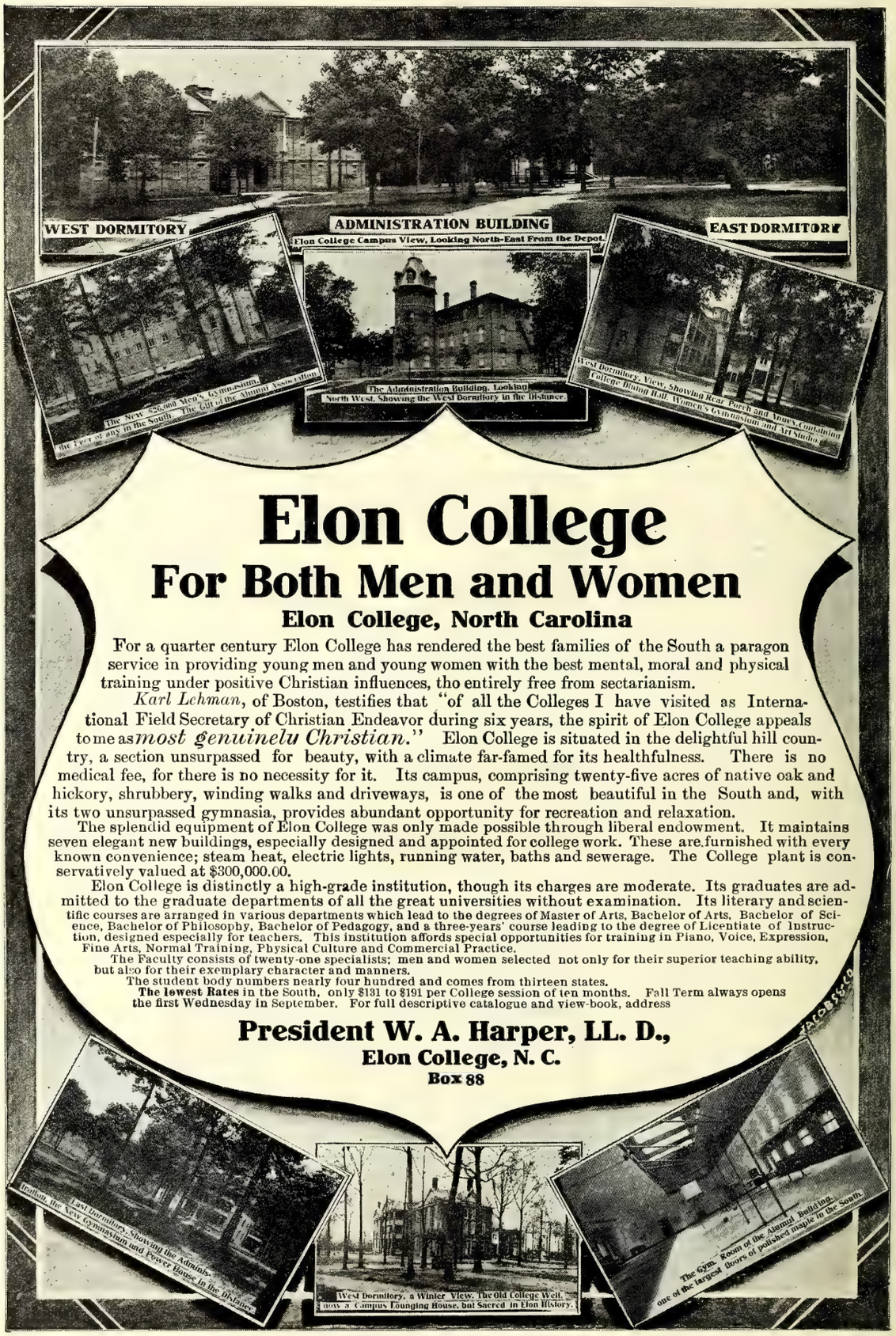
To be filled by the Holy Spirit so that one lives, thinks, speaks, and acts always in the atmosphere of the Spirit—that is spirituality. —*N. C. Christian Advocate.*

Churches, schools, labor unions, fraternal orders and other organizations to the number of 200,000 at least will be asked to join the anti-tuberculosis workers of the country in the observance of the Fourth National Tuberculosis Day, which has been designated for December 7th, according to an announcement issued today by the National Association for the Study and Prevention of Tuberculosis.

The movement will be furthered throughout the country by more than 1,000 anti-tuberculosis societies working through various state organizations and the National Association. Personal appeals will be made to clergymen, school principals and leaders of various organizations urging them to set aside a definite time during the week preceding or the week following December 7th, for a lecture on tuberculosis.

Last year over 60,000 churches gave attention to this subject on Tuberculosis Day. It is hoped this year to swell the number of churches to 100,000 and to urge similar action besides in a large number of the schools and other societies. The Tuberculosis Day Campaign will come this year during the Red Cross Christmas Seal sale. It is planned to urge the churches of the country to take a definite part in this movement.

Help your church paper by getting a friend to subscribe for The Christian Sun.



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THE VICE-PRESIDENT AND HIS CRITICS.

Much hostile criticism has been printed concerning a recent address by Mr. Marshall. The point attacked is of sufficient importance to make it worth while to cite conclusive authorities upon the issue thus raised.

Referring to the wide discontent at the unequal distribution of the advantages of the commonwealth between the very rich and the very poor, Mr. Marshall said that wealthy men talk of "both an inherent and constitutional right to pass their property down from generation to generation."

Hinting that this might not always be permitted by law, he said, "The right to inherit and the right to devise are neither inherent nor constitutional, but, on the contrary, they are simply privileges given by the State to its citizens."

Saying that "nothing but a desire to arouse thoughtless rich men to a sense of their danger" induced him to suggest this, he counselled them to "hear what the people are saying about them, and not to dream that what has been forever will be."

For this his critics have bitterly assailed him as "imprudent, if not reckless," and say that "sensible persons have been shocked by his foolish utterances."

What have the highest authorities to say upon the issue thus joined?

Professor Bowen, of Harvard, thus speaks for the science of political economy: "Nothing is more certain than that all inherited property is actually enjoyed by the gift of law and the consent of society; . . . its distribution . . . is regulated by considerations of expediency alone." Note that this was published in 1856, long before our present social problems reached their acute stage.

In 1908 Professors Dewey of Columbia and Tufts of Chicago spoke thus for the science of ethics: "There is no absolute right to private property. . . . It has been estimated that a trust fund recently created for two grandchildren will exceed five billion dollars when handed over." Reference to the political as well as financial influence of such a sum leads them to remark, "Society will be obliged to ask how much power may safely be left to any individual."

For our comment on the case, see Prov. 15:2. — *Editorial in The Homiletic Review.*

ARE YOU SURE

you are giving your stock the right kind of care? You know the dangers of summer heat and how important it is that your work stock should have the proper attention during this hot weather. They should have plenty of salt, as salt is cooling and healing to over-heated and inflamed membranes of the stomach and bowels. Nothing will serve this purpose so well as BLACKMAN'S MEDICATED SALT BRICK and every man whose stock is exposed to the summer's heat should use it.

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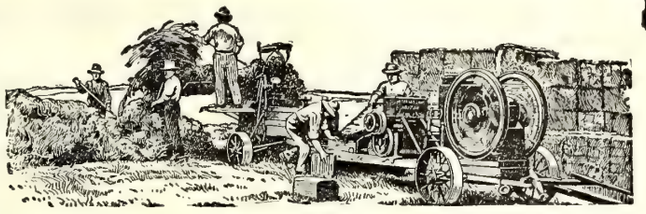

LOOSE hay is one of the hardest things in the world to manage. There's no getting around that. The wind plays havoc with it. It slips and slides off poorly loaded wagons. In barn and yard much of it is wasted. It is too bulky to haul or ship far. In mow and on wagon it takes five times the space that baled hay does.

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J. O. ATKINSON, ... EDITOR

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DEATHS

Bateman.

At Altamahaw, N. C., August 16, 1913, Mrs. Martha Bateman, widow of Josiah Bateman, about seventy years old. She leaves one son and his family in sadness. She was a consistent member of the M. E. Church. Funeral and interment at Bethlehem Christian Church, conducted by Rev. J. W. Holt.

Riddle.

On August 11, 1913, Sister Flora C. Riddle was called to her reward. She was deaf and dumb and had spent about two years at Morganton, N. C. She was about 17 years of age, and had been a member of the Jonesboro Baptist Church for two years. Her remains were laid to rest in the cemetery at Grace's Chapel. Services conducted by the pastor.

B. J. EARP.

Simpson.

Near Morton's Store, Alamanec Co., August 19, 113, in the 49th year of her age, Elizabeth Simpson, wife of William Simpson, to whom she was married in 1880. Born to them were six children, three of whom preceded her to the spirit world. She was a member of Bethlehem church about 34 years. Four brothers survive her and her sorely bereaved husband. Funeral and interment at Bethlehem conducted by Rev. J. W. Holt.

Morton.

In Greensboro, N. C., at St. Leo's Hospital, August 21, 1913, Miss Sarah Alice Morton, sister of John Morton, who lives near Stoney Creek church. Her age was 53 years, 1 month and 26 days. She had been a member of Bethlehem about 30 years. She was a worthy Christian woman. The circumstances of her death made it one of peculiar sadness to her friends. She attended church on Wednesday, was carried to the Hospital on Thursday, and was buried on Friday, August 22, 1913, at Gilliams church. Funeral and interment conducted by Rev. J. W. Holt.

Huffman.

J. P. Huffman and family attended the burial of Mr. Huffman's father, George Huffman, of Burlington, Route No. 10, Monday, August 25. He was in his eighty-first year. For several years he had been blind, also was a sufferer from cancer of the stomach. He bore his affliction with patience. The community has lost a faithful citizen.

In his early life he owned and conducted a large flour mill, but owing to a decline in health retired several years ago. His remains were laid to rest in Low's church cemetery, of which church he was a devoted member. He leaves a widow, two daughters, and five sons, who will sadly miss him.

Funeral was conducted by Rev. Mr. Stickley, of Greensboro, assisted by Rev. Mr. Cox. H.

Faulkner.

Mrs. Lucy Ann Faulkner, age ninety-two years and nine months, died at the home of her son, Lorenzo Faulkner, in Franklin Co., N. C., June 29, 1913. Sister Faulkner professed faith in Christ under the preaching of Rev. J. W. Wellons at Coghill's Arbor before the War. Later she united with Liberty Christian church and remained a member till death. In 1838 she married Joseph Faulkner. There were ten children in the home. Four boys and two girls are living. The four sons and one daughter were present at the funeral and their ages averaged 66 years. There are one hundred children, grand children, and great grandchildren.

Sister Faulkner was a Christian woman and her end was triumphant. She was in her usual healtht until stricken with paralysis on Thursday night, and suffered but little till the end. Although mother and grandmother has gone to her reward, the influence of such a life as she lived cannot end with death, but remains to bless her children and children's children.

C. E. NEWMAN.

REPORT ON MEMOIRS.

Virginia Valley Central Conference.

Rev. J. W. Dofflemyre.

Whereas, Rev. J. W. Dofflemyre, who was the oldest minister in the Conference, and who, for many years, was president of the Virginia Central Conference before the union of that body with the Virginia Valley Conference, passed from his arduous labors to his eternal reward, October 19, 1912, therefore be it resolved:

First—That we bow in humble submission to the will of God who doeth all things well.

Second—That this body sustains the loss of a brother and co-laborer in the great work of the ministry in our Conference.

Third—That this Conference extend its Christian sympathy to the bereaved family.

Fourth—That a copy of these resolutions be sent to the family a copy be recorded in our minutes, and that copies be sent to the Christian Sun and to the Herald of Gospel Liberty for publication.

Respectfully submitted,
L. L. LASSITER,
A. S. ANDERSON,
R. L. WILLIAMSON,
Committee.

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., SEPTEMBER 10, 1913 NO. 37

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Christian Education.

For secular schools and colleges now to claim that church schools and colleges are prejudiced and narrow and weak is as if a child were to say the same of its mother, immediately when the age of youth or maturity had been reached. The forerunner of all our great colleges and universities was the church school and college. Christianity is the parent of liberal and true and genuine education. Out of the church college, State and secular institutions of learning have come. And the most liberal, the fullest and freest educational atmosphere on earth today is that in and about the Christian institution. The founder of Christianity said: "Ye shall know the truth, and the truth shall make you free." (John 8:32.)

Making an Orator.

Every body envise the orator: the person who is endowed with such persuasive speech that he can sway his fellows to think as he thinks and feel as he feels. The orator is the person with an effective speech, and Ex-President Patton of Princeton University has given the following simple, but sure, outline of an effective public address, what such an address must contain, to-wit: "Facts, Big facts, Human facts, Related facts." SUN readers who wish to become orators may remember that outline. A practical working out of the outline is found in the Second Chapter of Acts, in which we are told by scholars we have the most perfect oration ever delivered by a man—that by Peter on the day of Pentecost, an address that meets every requirement of the public speaker's art.

Paris Models and Indecent Dress.

Indecency and immodesty in woman's dress have gone so far that the secular press has taken up the matter most determinedly, and what the papers are saying about present styles is a caution. It has been known from of old that Paris, gay, sinful, frivolous, lewd and wanton Paris, sets the pace in styles and fashions for American women. The often erratic *Collier's Weekly* rings clear in this matter with the following utterance: "The Paris dressmaker has become a degenerate, and as such it is time that every decent American woman should leave his designs unbought. Thousands of clear-minded and clear-thinking American women are already doing this, and the steady trend toward American fashions for American women, and the wonderfully rapid spread of the idea throughout the country, are the first awakenings of American womanhood to the right thing to do." That high-minded and right thinking women should be forced, by the magic hand of fashion, to follow styles created for them by women of questionable character and unsavory records in Paris is a strange fate from which the decent and right thinking should, and will one day, find a way of escape.

Divine Pleasure.

Men rebel against God, show indifference to God; but God does not rebel against men, nor show indifference to their welfare, nor seek to destroy them. God's pleasure is man's salvation. "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:10.) This is the divine plea, the plea even of plaintive pity for every sinful heart to turn and look and live. God's pleasure is that every man be saved. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God thus works through man's work for man's salvation. Surely there is no limit to God's mercy and loving kindness.

The Richest Inheritance.

The most valuable legacy of our Nation is not the lands we own, the houses that we have builded, the fields cleared, or the wealth accumulated. Brace, in A History of Humane Progress, rightfully declares: "There are certain practices, principles and ideals implanted or supported by Christianity that are the richest inheritance of our race. They are such as: Regard for the personality of the weakest and the poorest; respect for women; the absolute duty of each member of the fortunate classes to raise up the unfortunate; humanity to the child, the prisoner, the stranger, the needy, and even the brute; increasing opposition to all forms of cruelty, oppression and slavery; the duty of personal purity and the sacredness of marriage; the necessity of temperance." Such are homely virtues, but they are indeed our richest inheritance.

Negroes and Property.

One need not shut one's eyes to the fact that the negro race is accumulating property, and very rapidly. When it is remembered that the race was in slavery up to within less than a half century ago, that now it owns $700,000,000 worth of property in the United States, that the race during this period has increased in population from 4,500,000 to 10,000,000 souls and now owns 20,000,000 acres of land it will be seen that there is real progress. Only 30 per cent. of the race is now unable to read and write, and illiteracy is rapidly decreasing. Many are slovenly, indolent, careless, indifferent; but the above figures indicate great progress. The ancestors of this race are yet in the wilds of Africa living in a semi-barbarous condition. The most fortunate day that ever dawned for this people was that on which they were brought to this country to come in contact with the white man and learn the white man's methods, plans, pursuits and way of worship. It was a terrible ordeal through which they had to pass, and through which our Nation had to pass to bring them here, school them in civilization, obedience and respect and set them free. It was a baptism of blood for the elevation of two races. And the end is not yet. As no one could see a hundred years ago what would be wrought out by the hand of God through this strange episode in history, much less can one now see what the future has in store for the two races living side by side under the same form of government. Only God's wisdom can discern in a matter of such import.

A Christian College.

The Biblical Recorder of Raleigh quotes approvingly Dr. Augustus H. Strong's definition of a Christian College as follows: "An institution established and endowed by Christian people to promote the Kingdom of Christ by training young men's highest powers, intellectul, social and religious, for the service of Christ in the Church and State. That only is a Christian college in which Christianity is the confessed and formative principle of its whole organization, method, and life. * * * In a Christian college, first of all, it would seem that all the instructors would be active Christians. Personality counts for as much as definite instruction. It is the man that teaches quite as much as what he teaches." This seems to us the very cream and core of the whole theory of Christian education. A stream can rise no higher than its source. "A fig tree cannot bear thorns nor the thistle figs."

The Ten Most Useful.

Nobody can tell which man or woman, of a State or community, is the most useful. The modest, timid, and unheard of may do that today which shall on tomorrow, or in future, prove them to have been the most useful. Still even our mortal standards are worth while and our speculations about the most useful, eminent and successful are interesting. Recently the *Independent* of New York asked its readers to name the ten most useful living Americans. The following received the most votes, in the order named: Thomas A. Edison, Jane Addams, Andrew Carnegie, Theodore Roosevelt, Helen Gould Shepard, Alexis Carrell, George W. Goethals, William Jennings Bryan, Woodrow Wilson, Luther Burbank. That list is significant in one particular: there is not a preacher in the list and the first three names are rather arrayed, with all their strength and great influence, against the church. The same question was raised by a British paper as to the ten most useful living Britishers. Those receiving the highest vote were: William Lloyd George, Prime Minister Asquith, Sir Edward Grey, A. J. Balfour, John Clifford, Viscount Kitchenor, Earl Roberts, F. B. Meyer, Andrew Carnegie, G. Campbell Morgan. In this list are two ministers and with one or two exceptions all are prominent and influential church men. We Americans seem to rate a man's usefulness by the amount of material things he acquires, controls or affects. The British seem to have an idea that men who rise to eminence and renown in state craft, in culture and in the pulpit are the most useful.

EDITORIAL

ELON'S FINE OPENING.

It will be information of the most gratifying sort to all SUN readers that in beginning its twenty-fourth annual session Elon College has by far the largest, best, and most auspicious opening in all its history. Owing to the fact that fifty-two persons received their diplomas and certificates from the College in June, and that special efforts were made last Summer, when the financial condition of the country was the most favorable, it was not thought possible to increase the number in attendance upon the insittution this year. At this writing, Tuesday noon, September 9th, 276 have matriculated, and every day brings additional numbers. If the increase continues even as in previous years, it seems now safely conservative to say there will be 400 young men and young women enrolled in the College before the present scholastic year ends. Beginning in 1890 with, say, 100 students, the College has in less than a quarter of a century increased its attendance fourfold.

This begins to show us what the future may have; what in truth it will have in store for us if we remain faithful and loyal and true and if the College shall continue true to the intents and purposes of its founders. Suppose an increase the next twenty-four years equal to that of the past twenty-four, and you have an institution of more than 1500 matriculates. This of course raises the vision too high, as in the beginning there was an open and an unworked field. There is reasonable ground of hope and expectation that, with no unforeseen providence hindering, the next twenty-five years will witness a thousand matriculates at Elon. All of this is problematic and belongs to the future, and depends upon our loyalty, devotion and co-operation.

Every year, with its increased current of young life pouring into the College, brings fresh hope and new courage to those who love the institution and the cause for which it was founded, namely, to give Christian training to young men and young women seeking preparation for life's duties.

We have wrought well, far better than was deemed possible by the most sanguine, and it has hardly begun to appear what great things even in the line of Christian education and character-building, the future has in store for us. Let us fear God and undertake only in His name and all will be well with us.

PAY THE DELEGATES' FARE.

A few wealthy and generous Presbyterian laymen of Canada recently solved a vexed church problem, and made an epoch in the history of religious assemblies. These laymen desired a great convention, and went to work to get it. They put up a fund of $100,000 with which to pay the railroad fare of three delegates from each congregation of their denomination. The results were all that were desired, and a most largely attended and hence a most enthusiastic assembly was held.

It is impossible to have an inspirational church assembly, conference, or convention, unless the numbers are there. There are enthusiasm, inspiration, and information in mere numbers. Many of our general religious gatherings are practical failures because so few representatives and delegates are present. The wholesome and uplifting addresses, papers, and plans are all but thrown away, because those who should hear them are not there. The greatest single drawback to the success of our conferences and congregations is the fewness of those who attend, the wiltering, scorching, killing effect of the smallness of numbers.

This can be remedied, and it should be done. Why should a church elect a delegate to an annual conference, and then politely ask him to go into his own pocket for his railroad fare? Literally ask a man to perform a duty at a sacrifice of time and much personal inconvenience, and then ask him to pay for the privilege of doing so! There is not much courtesy in that, or common sense, or generosity. The church is worthy of better things.

This is not paying a person to perform a religious duty, or go on an errand of mercy or of missions. When you pay a person's fare you have not paid the person anything. You have expressed a willingness to share with him the sacrifice he is making to perform a duty.

Is the church, the local church, not able to pay the fare of a delegate or delegates to the conference? Then why ask one member to do at his own expense that which the whole church is not able to do? There isn't much fairness, much equity, much reason in that.

Conferences will soon be upon us. Delegates will be elected. Good and active and busy men should be chosen. It is a big sacrifice for such men to lay down their work and go. And that is enough of a sacrifice to request or require. They should not be expected to pay further for the privilege of making the sacrifice. The local church should pay the fare to conference of the delegates elected. This is reasonable, fair and simple justice.

And then when delegates are chosen to the General Convention Conferences should take steps to provide for paying the fare of the delegates elected to represent them.

This matter is worth considering. It would solve the vexed problem of poorly attended assemblies. It would send men to these sessions who ought to go, and who would go. It would send a thrill of life, hope and inspiration to every local church in the Conference. What think the brethren of it?

STUDYING MISSIONS.

There is absolutely no excuse for one's not having an intimate and working acquaintance with missions, and missionary methods and undertakings. The best talent of the time is engaged in making the theme of missions interesting, absorbing and worth while. The best books of our times are books on missions. We are overwhelmed with wonder and admiration at the fresh and full and vigorous current of literature now pouring forth from pen and press on the single theme of missions.

While we write there lie on our desk a half dozen volumes, recently from the press, treating the topic of missions in some of its phases. In literary finish and array of interesting facts these books would rank well with the classics. It is more than current literature. It is mental and spiritual food of the best and highest type. Unless one reads now books on missionary topics one certainly misses some of the very best that the thought, culture and Christianity of the times have to present.

If a CHRISTIAN SUN reader wants an absorbing book take our counsel and try a plunge into some of these volumes: Missionary Methods for Sunday School Workers, by George H. Trull; The Call of the World, by W. E. Doughty; Immigrant Forces, by William P. Shriver; The New America, by Mary Clark Barnes and Lemuel Call Barnes; The Decisive Hour in Christian Missions, by John R. Mott; The Miracle of Missions in Four Volumese, by the late Arthur T. Pierson; or any one of a score of such books now within easy reach. If such an one will not find himself more than repaid for his pains and his money then we are deceived indeed.

Missions have come to be a world-wide theme, and of absorbing interest in all lands. He who does not now get in touch with the sweep of the missionary topic is certainly out of date and behind the times, and that to his own hurt, intellectually, morally and spiritually. Secure a book on missions for half a dollar and see if our word does not hold good.

COMPULSORY SCHOOL ATTENDANCE.

Parents and guardians in North Carolina should not forget that the State now has a compulsory school attendance law, and that all children between the years of 8 and 12 must be sent to school at least four months of each year. That parents who read THE SUN may be warned, and so keep the law, we give herewith a section fro mthe law as it was enacted by the last Legislature:

"That from and after the first day of July, 1913, every parent, guardian, or other person in the State of North Carolina having control or charge of a child between the ages of 8 and 12 years, shall cause said child or children to attend the local public school in the district, town, or city in which he resides, continuously for four months of the year. This period of compulsory attendance shall commence at the beginning of the compulsory period of the school term nearest to the eighth birthday of the child or children, and shall cover the compulsory period of four consecutive school years thereafter. This period of compulsory attendance shall commence at the beginning of the school term unless otherwise ordered by the County Board of Education, or by the Board of Trustees in town schools."

God Is Just.

Thomas Jefferson was wielding a sagacious pen when he wrote: "I tremble for my country when I reflect that God is just." When one sees the wide-spread, not to say universal violation and even the desecration of the holy Sabbath day throughout our country, in the face of the fact that a wise God said, "Six days shalt thou labor and do all thy work," one wonders what the outcome will be—since God is just and will keep His word though the heavens fall.

NOTES AND PERSONALS.

—Elon's fine opening is a source of great gratitude to all friends of the College.

—Rev. G. O. Lankford is a member of the Faculty of the Wadley, Alabama, High School for the opening scholastic year.

—Rev. Gypsy Smith, the world's greatest evangelist, is to begin a series of meetings at Danville, Va., Sunday, Sept. 14, and continue same for ten days. Fortunate indeed will be those who can hear him.

—The tragic death of Sister J. W. Bolton, as told of by C. A. Hines this week, will be greatly deplored. She was a most estimable Christian woman and much beloved in Greensboro, where she resided for two years.

—Rev. L. F. Johnson, D. D., began his pastorate with the Main St. Church, Berkley, Va., last Sunday. The papers speak well of his opening service. Bro. Johnson has a great field of usefulness at Berkley, and one to engage his best efforts.

—Mr. and Mrs. Willis J. Lee of Nansemond Co., Va., who have been visitors at Elon College the past ten days, returned home Thursday of this week. These are friends of Elon and of every enterprise that makes for the progress and development of the church.

—Rev. M. P. Julian, pastor of the Christian church, Vienna, N. J., who was born in Randolph Co., N. C., and whose parents were Quakers, his father being a minister in that church, would like to locate in the South as pastor. Any one interested can write Bro. Julian.

—Mr. E. C. Hines, who graduated from

Elon College two years ago and has since that time been principal of the McLeansville High School, has been elected principal of the Yanceyville High School at the county seat of Caswell. Mr. Hines is a popular teacher and will make good.

—Rev. R. F. Brown, a ministerial student in Elon College, was called home, by wire, last Thursday with the sad intelligence that his mother was dying at her home near Roanoke, Ala. Bro. Brown has our sympathy, and that of his host of friends, in these dark and sorrowing hours.

—If it is desired to keep the new convert true to his profession and get him or her interested in church work, why not put THE CHRISTIAN SUN in the convert's home? It is doubtful if there is a surer method of keeping the new member safe and steadfast than by getting him to read his church paper.

—Mr. Alonzo C. Hall, now a graduate from Columbia University, New York, and from Elon College, was a pleasant visitor recently. He goes next week to the chair of English in Columbus, Ga., city schools. Mr. Hall has taught with eminent success, and is a writer, as well as a teacher, of the king's English.

—Our Mission Treasurer's report for August, printed elsewhere, shows that we are still going forward—into heavier indebtedness. We must evidently do one of two things: Raise more for missions or call in a few more missionaries. The Report does not indicate whether the indebtedness is on Home or Foreign account.

—We have been advised that Rev. H. S. Booth, Third Church, Norfolk, Va., Rev. Daniel A. Keys, South Norfolk, Va., and Rev. C. C. Jones, Wakefield, Va., and Rev. J. O. Cox, Durham, N. C., have declined re-election to their present pastorates the coming year. These are all worthy, useful and influential men, and will not be left long without pulpits that need their services.

—We are in receipt of a very inviting and impressive book, "Religion in College Life," by Rev. Martyn Summerbell, D. D., LL. D., published by Fleming H. Revell Co., N. Y. The volume of 215 pages contains college sermons and addresses, by that prince of Christian scholars and thinkers, Dr. Summerbell, several of which addresses were delivered at Elon College. It is a worthy and well printed book of great worth and merit. The price is $1.00 net.

—Our valuable friend and brother, T. H. Crocker, Middleburg, N. C., graciously remembers that this is the dull, and so the very needy season with church papers, and so sends his renewal, adding these cheering words: "I congratulate you both on the literary and mechanical excellence of THE SUN. It is better than ever." We wish many others, whom it would in no wise inconvenience, would send in their renewals now, as there is no time of the year when they are so much needed and appreciated as now.

—Our good brother J. V. Knight, a ministerail student in Elon College, has labored with commendable zeal and diligence in revival meetings during the Summer vacation, and his labors have been blessed. His letter in THE SUN this week tells a story of service, energy, and devotion that is interesting to read and think upon. Will not more of the ministers who have been in revivals and interesting church work write THE SUN of their labors in the Master's vineyard? We are inclined to think that a sort of make-believe modesty seizes many ministers when they happen to think of writing of their work for their church paper, as if telling about the Lord's work were, or could be, boasting about their work. Every preacher, with any religion, loves to *read* in his church paper about happy and wholesome revivals and other salient church news. Well, how can any one read such news unless some one write it? The modesty of some people is shocking—in that it does not exist save in their minds.

—Rev. B. F. Black quits Y. M. C. A. work to engage in the regular pastorate at a great sacrifice in salary, but his heart leads him to the pulpit, salary or what not. Bro. Black has had an exceedingly interesting career as Y. M. C. A. worker. His first engagement was with the Street Car Railway Association of Memphis, in which capacity he served five years and during the time enlisted 3500 men in the work. From Memphis he went to the general Y. M. C. A. work at Suffolk for a year. From Suffolk he went to Clifton Forge, Va., where he now is general secretary with one of the largest Railway Y. M. C. A.'s in the whole country. In the two years he has been there this Association has paid off its indebtedness of $500 and put in $1200 in improvements, and the receipts have increased from $5,536 to $7,521 per year in the time. Bro. Black returns to the pulpit not worn with service nor weakened from failure, but strong in the consciousness of work well done, and a record of achievement in the Master's vineyard for which any one would be grateful. When in the pastorate eight years ago he was exceedingly popular with his parishioners, and was a preacher of interesting power and personality. The Holland and Holy Neck field has done well in securing him, and Bro. Black will render valuable service. He was married (a second marriage) at Clifton Forge April 23, 1913, to Miss Allie Frances Swisher, and the happy pair will reside at Holland, beginning their residence there in October.

NEWS AND VIEWS.

—Thirty blocks, entailing a loss of many millions, of the business part of Hot Springs, Arkansas, were wiped out by fire Sept. 5. The city has made an appeal for outside help as hundreds of its people are left homeless and without food.

—Governor Cole Blease, of South Carolina, remains pitiable and out of place. His latest is an attack on the church. He is reported as saying, in his opening speech as candidate for the United States Senate: "I used to go to church once in a while, but I soon found out what they preached about was Blease and prohibition; I was for one and against the other, so I quit going." As long as a State keeps a man like that in high office it has cause for shame and humiliation.

It is indeed a most hopeful and encouraging fact that the schools and colleges now opening have the largest attendance of any year in their history. These young men and young women are to be congratulated. They have opportunities that come only to the few. They are now to prepare themselves to be the leaders in State, church and society in the future. As their opportunities are great, so will the obligations laid upon them, and the tasks expected of them, be great. We trust this will be the happiest, as it promises to be the fullest of all the school years of our various educational institutions.

Our esteemed townsman, Mr. J. W. Ingle, than whom, by the way, no people ever had a more courteous and kindly post master, went last week, with more than half a dozen brothers and sisters from various parts of the State, to Blowing Rock, N. C., to give their father and mother a surprise in the way of celebrating with them their golden wedding. Mr. Ingle's father, Rev. J. W. Ingle, went, years ago, from Guilford county to Blowing Rock in search of health, and there he has lived to a happy old age and reared a family of Christian men and women. In desiring long life and health the elder Ingle did well to go to Blowing Rock; and in desiring to enjoy the same blessings we do not see how his son could have done better than to come from Blownig Rock to Elon College.

The erudite editor of *The Statesville Landmark* is trying through his columns to correct certain common errors in our written and spoken language. Attention is called to the fact that we often speak or write "of a young man with a bright future before him," as if the future could be elsewhere than before him. Also attention is called to "little tots," when nobody ever heard of a big tot. May we respectfully suggest to Judge Clark that he add to his list of correction "widow woman." One often hears even scholarly people say "widow woman," as if a widow could be anybody else than a woman. But even a more common redundancy is a "bad cold," as if one could or did sometimes have a good cold. The Bible speaks against this redundancy when it says, "Let your conversation be yea, yea, and nay, nay," meaning that superfluous words and blunders in speech were to be avoided as hurtful both to manners and morals.

TRAGIC DEATH OF MRS. BOLTON.

Friends of Mrs. J. W. Bolton, wife of a former pastor of the First Christian church of Greensboro, will be shocked to learn of her tragic death at her home near South Bend, Indiana, a few days ago. Mr. Chas. A. Hines has received a letter setting out the details of the occurrence, the latter being from a daughter, Mrs. J. S. Barber, of South Bend. Following is a part of the letter:

"On August 22 Mrs. Bolton fell down an open stairway into the basement, striking her head on a sharp cement step which crushed her skull. Her whole right side was dislocated, breaking a leg, ankle bone, hip and four fingers of the right hand. It was impossible to tell whether her neck was broken, but it was evidently, as it was badly swollen. Death was instant and there was no signs of a struggle.

"The neighbors became alarmed at not seeing her and early on the morning of the 23rd made a search of her home. The coroner pronounced it an accident immediately, as there were no signs of foul play. She had been down town on the morning of the 22nd. After dinner a neighbor called, rang the bell, but got no response. She left, thinking Mrs. Bolton was away from home. The accident undoubtedly happened just after dinner, as the condition of the kitchen showed as much."

Just eleven weeks before Mrs. Bolton's death her children were called to the family home on account of the death of the husband, Rev. J. W. Bolton, and the double grief of the children arouses the deepest sympathy of friends of the family.

Mr. Bolton was pastor of the Greensboro Christian church from November, 1908, to November, 1910, and while there made many strong friends. He was a forceful preacher and a man of deep piety. His wife was as popular as he, on account of her untiring efforts in behalf of the church and her lively interest in everything. C. A. HINES.

FOR SALE.

I offer my two story, six room dwelling, and farm of 53 acres, almost adjacent to College campus, for sale at reasonable price. A fine location for those wishing to educate their children. Correspondence solicited.

J. J. LAMBETH, Elon College, N. C.

FROM OUR CONTRIBUTORS

INTERESTING PLACES IN PARIS.

No one goes to Europe without visiting Paris, if possible. This city has projected herself into the thought of every civilized people. As Apollo was consulted at Delphi, so the goddess of fashion sits on the tripod and dictates here. The god Mars likewise has long held his court here, in the cite in the Seine, and here only is learned the par excellence *code de cuisinè* (way to cook).

The wonderful transformations of her civil and social life exhibit all the variety of the kaleidoscope, now grave, now gay, humorous, social, ancient, modern, full of churches yet irreligious, surpassing all others in contributing to life's reliefs and indulgences, yet the most reckless in sacrificing life, today it is *vive la roi*, tomorrow it is the guillotine. Strange, beautiful, mysterious metropolis; we will enter thy gates, walk thy streets and boulevards, and visit thy cathedrals.

The first cathedral that we visited was La Madeleine, or Church of St. Mary Magdalene. The foundation of this superb classic edifice was laid by Louis XV in 1764. The original design was in the style of the Pantheon, but the architect, Coutre, who replaced Constant d'Ivry in 1777, reverted to the Græco-Roman temple form. The building was unfinished when the Revolution broke out, and was recommenced by the architect, Pierre Vignon, under the First Empire. Napoleon intended to erect it as a temple to victory. In 1814 the work was again suspended, but was afterwards resumed under different architects and was only completed in 1842, at a total cost of £520,000, or $2,496,000.

The carvings over the front entrance represent the Last Judgment, designed by Lemaire; the bronze doors are adorned with groups, illustrating the Ten Commandments; and many carved figures and splendid pictures representing New Testament scenes adorn the interior.

During the civil war which succeeded the Siege of Paris the Madeleine was in considerable danger. A barricade, defended by cannon and mitrailleuse, was erected by the insurgents across the Rue Royale, the Royal Street, immediately in front of the church, and in the conflict between the troops of the Republic and the Commune many houses were burned down and many others much injured by shells and bullets. When the Versailles army finally prevailed, some hundreds of insurgents, who had sought sanctuary in the Madeleine, were killed on the spot. The public is admitted to view the interior of the Madeleine, with its monuments, chapels, and daily service with splendid music. The musical services at Mass on Sundays are very fine, especially on great festivals like Pentecost. We were not so fortunate as to hear the music at its best as we went during the week when there was no special service going on, but the worshippers were there in large numbers, considering that they are going and coming all day and every day during the week and every week during the year.

Visitors are entering and leaving the church of the Madeleine almost continuously from one o'clock P. M. when they are admitted until night. The Roman Catholic church in Paris is the predominant church and they have many fine cathedrals. We visited Notre Dame, St. Etienne du Mont, and Sante Chapelle, of which we will write later. W. C. WICKER.

PAGE VALLEY LETTER.

Many hearts were made sad when it was learned that Mrs. Nettie Rosenberger Lassiter, wife of Rev. L. L. Lassiter, passed over the river Saturday evening, August 30. On Sunday morning preceding her death she went to Bethlehem church to attend services, Brother Lassiter preaching. She was said to have been apparently in her usual health, but ere the day closed she was stricken with paralysis, and lingered on the shores of time nearly a week, not being able to speak but two words, "yes" and "no." Such is the uncertainty of life.

To try to offer a fitting tribute to such a life is a pleasant but impossible task. Pen and ink are too cold and unfeeling to express the warmth of the love and affection which were hers. Words are too shallow to tell of the depth of such a devotion to all that she loved. As a wife, she loved truly, sacrificed nobly, and gave her time and strength unstintingly to help her husband in his work. She was indeed a true help-meet. As a friend, she exhibited to an unusual degree the qualities of true and helpful friendship. As a Christian, she wsa loyal to the church of her choice, but loved all of God's children. She was a meek and humble follower of her Master.

We cannot say that such a life has ceased. She continues to live in the hearts she has gladdened and the lives she has blessed. The seeds of love and kindness that she sowed will continue to bring forth fruit as long as life lasts. She lives too in the realm of endless life—in that clime where there are no disease germs, and where the power of sin and Satan can never more be felt.

We are sure that the sympathy of our entire brotherhood will be extended to our dear Brother Lassiter in his sore bereavement, and prayers will be offered in his behalf.

I should be glad to tell THE SUN readers of my work, but that would make this letter too long. I will just mention in this that Rev. W. G. Clements came from Conference to visit us for a few days. We appreciated and enjoyed his presence with us very much. While here Brother Clements preached for me several times, bring messages of gospel truth that will long be remembered. He endeared himself to our people here. My work this year is the same as last: Bethlehem, Concord, East Liberty, Leaksville, Mayland, Newport, Whistler's Chapel and Wood's Chapel.

R. L. WILLIAMSON.

Sept. 3, 1913.

IN REVIVAL WORK.

Last night (Sept. 5) I closed my last revival for this Summer at the Ether Christian church. This was the tenth meeting that I have been engaged in since June 1. My first meeting was at New Providence, of which mention has been made in THE SUN. The next scene of my labors was at Reidsville, N. C., with Rev. L. I. Cox and Dr. A. B. Kendall. From Reidsville I went to Graham where I was assisted by Rev. J. Lee Johnson. Here we had a splendid meeting, and Bro. Johnson did some great preaching, and the people of Graham will be glad to see him again.

The week following third Sunday in July I was with Rev. R. F. Brown at Belews' Creek. Bro. Brown is doing a good work here, and his people hold him in high esteem. The Lord gave us a good meeting. Thence I went to attend the Young People's Convention of the western conference at Randleman, N. C., and from there I went to Ebenezer church to assist Rev. J. Lee Johnson in his meetings there. These are splendid people, and the Lord wonderfully blessed our labors. From Ebenezer I went to Big Oak to hold my meeting with Rev. S. B. Klapp to assist me. We had a good meeting; there were eleven professions and five accessions. From Big Oak I went to Piney Plains, where I assisted Rev. J. Lee Johnson in another good meeting. Bro. Johnson is much loved by his people, and is doing a good work. I left Bro. Johnson and went to hold my meeting at Shady Grove, where I was assisted by Bro. W. L. Maness, of the M. E. Church, South. We had a good meeting here, eleven made profession and there were three accessions.

On the fourth week in August I was with Rev. S. B. Klapp at Smithwood, where we had a good meeting. On Saturday night before the fifth Sunday in August we began our meeting at Ether with Rev. A. T. Banks to assist us. Bro. Banks did excellent preaching, and made a host of friends. There were thirteen professions here, and so far only three have joined the church. The church was much revived and many were built up in the faith.

To God be all the praise for all these blessings. J. F. MORGAN.

THOMAS JEFFERSON ON THE CHRISTIAN RELIGION.

At the May meeting of the Massachusetts Historical Society Mr. Winslow Warren submitted to the society some letters and memoranda handed him by Mr. Richard W. Hale of Boston, written in 1818 by his grandfather, Salma Hale of Keene, N. H., a member of Congress from New Hampshire and author of a History of the United States. In these papers Mr. Hale gives an account of a visit at Monticello to Thomas Jefferson and of most interesting conversations with him concerning the American Revolution and other subjects. In the course of the account he says:

"After dinner the Christian religion became a topic of conversation. In the course of it I remarked that I had lately seen quoted, in a pamphlet, a letter from him, expressing a doubt whether Jesus Christ was the Son of God, and classing him with the great men of antiquity, Zoroaster, Socrates, Confucius, etc. He remembered no such letter; but, after reflecting awhile, he observed that something like that might have been said in his correspondence with Dr. Rush. This pamphlet, I observed, was the first of a series, seven or eight in all, on the subject of Unitarianism, and was published alternately by opponents and professors of that doctrine. The information interested him, and he was gratified when told that, on my return home, copies of all of them should be sent to him."

Upon his return Mr. Hale accordingly sent to Jefferson the pamphlets referred to, which were by Morse, Lowell, Channing, and others, and he received in acknowledgment the following letter from Jefferson, dated Monticello, June 26, 1818, which is of distinct interest and significance for the light which it throws upon Jefferson's religious thought:

"Sir,—I thank you for the pamphlets you have been so kind as to send me, which I now return. They give a lively view of the state of religious dissension now prevailing in the North, and making its way to the South. Most discussions begin with a discussion of principles, but soon degenerate into episodical, verbal, or personal cavils. Too much of this is seen in these pamphlets, and, as usual, those whose dogmas are the most unintelligible are the most angry. The truth is that Calvinism has introduced into the Christian religion more new absurdities than its leader had purged it of old ones. Our Savior did not come into the world to save metaphysicians only, his doctrines are levelled to the simplest understanding; and it is only by banishing hierophantic mysteries and scholastic subtleties, which they have nicknamed Christianity, and getting back to the plain and unsophisticated precepts of Christ, that we become real Christians. The half reformation of Luther and Calvin did something towards a restoration of his genuine doctrines; the present contest will, I hope, complete what they began and place us where the evangelists left us. I salute you with esteem and respect.

"TH. JEFFERSON."

—*In Christian Register.*

A TRIBUTE TO THE GREATEST OF ALL BOOKS —THE BIBLE.

For nineteen hundred years the battle between the spiritual and the material conception of life has raged around the Bible. "Search the Scriptures" was the command of Christ, and to the Scriptures the Christian world has turned ever since for its authority.

Atheists and Materialists have assailed the Bible at every point; they have disputed the facts which it sets forth, and ridiculed the prophecies which it recites; they have rejected the account which it gives of the creation, and scoffed at the miracles which it records. They have denied the existence of the God of the Bible and have sought to reduce the Savior to the stature of a man. They have been as bold as the prophets of Baal in defying the Living God and in heaping contempt upon the Written Word. Why not challenge the Atheists and the Materialists to put their doctrines to the test? When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshiped, he invited them to match the power of their god against the power of his and he was willing to concede superiority to the one who would answer with fire. When

The Challenge Was Accepted

He built an altar, prepared a sacrifice, and then, to leave no room for doubt, he poured water upon the wood and the sacrifice—poured until the water filled the trenches round about. So firm was his trust that he even taunted his adversaries with their failure while his proofs were yet to be presented. The prophets of Baal, be it said to their credit, had enough confidence in their god to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of books has lived and grown through the centuries; we are celebrating the three hundredth anniversary of the King James translation. The Christian world has confidence in the Bible; it presents the book as the Word of God, but the attacks made upon it by the enemies continue in spite of the growth of the Bible's influence. The Christian world, by its attitude, presents a challenge to the opposition and this is an opportune moment to emphasize the challenge—the moment when Christianity around the world is celebrating the triumphs that the Bible has won during the past three centuries.

Is the Bible the Work of Man,

Or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our countries. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steam boats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had drawn, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave and they have set up the signposts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments, which form

The Foundation for Our Statute Law,

And for the Sermon on the Mount, which lays down the rulese for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection, and the ascension of Him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing peace and good-will—the story of Him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of Him who is the growing figure of all time, whom the world is accepting as Savior and as the perfect example.

Let the Atheists and the Materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of the universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication; let them glean in the fields of biology, paleontology, archeology, geology, zoology, botany, and astronomy, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory, and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every resource, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give?

Has Man Fallen from His High Estate,

So that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance and their claim is founded upon fact. In all matters except in the science that teaches us how to live man has made wonderful progress. The mastery of the mind over the forces of Nature seem almost complete, so far do we surpass the ancients in harnessing the water, the wind, and the lightning.

Inventive genius has multipiled the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character-building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever

The Moral Standard is Being Lifted Up—

Wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

The Atheist and Materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, again and again, only to fail each time more hopelessly, explains why they will not—why they cannot—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their God to answer with fire—prayed to inanimate matter with an earnestness that is pathetic; they have employed in the worship of the blind force a faith greater than religion requires, but their Almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossils and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the architect who planned it all! How long will the agnostic, closing his eyes to the plainest truths, cry night, night, when the sun in his meridian splendor announces that noon is here!

The Bible has stamped

Its Impress Upon the Map of the World;

Its boundaries are clearly marked, and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed, and back of that code of morals is the divine character of Him who is both Son of God and Savior of Mankind. It is not necessary to rely upon His birth as a virgin's child or upon His mysterious resurreection to prove his claim to our worship. "He walks today along the shores of every sea" and performs that continuing miracle which we behold when a man begins "to hate the things he loved and to love the things he hated"—that mysterious exercise of mysterious power that converts the selfish, self-centered human being into a center from which good influences flow out in every direction.

The followers of Buddha may look upon life as a misfortune, if they will, and see escape only in the loss of individual identity—"the dewdrop melting into the Sea"; those who believe in the Bible will still regard life as a great opportunity to be crowned with a heavenly reward.

The followers of the Arab prophet may put their faith in force and rely upon the sword for proselyting power; those who believe in the Bible will still trust in the persuasive influence of love and depend upon its manifestations to bring recruits to the army of the Prince of Peace.

The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible

Renew Their Strength in Proportion

as they embody in their lives the precepts of Him who would make man a positive force for good—an overflowing spring.

The Materialist may confine his thoughts to the things that the senses can weigh and measure; the Christian's faith reaches toward the throne and takes hold upon the verities that the mind cannot grasp.

The Atheist may delude himself with the thought that he has driven God out of the Universe; the Christian sees the Creator everywhere, hears His Voice in the promptings of conscience and feels His presence in his heart.

To the doubts and "I do not knows" of the Agnostic, the Christian, Bible in hand, answers: "I believe."—*Hon. William Jennings Bryan, in The Advance.*

The second treaty of peace between the Balkan allies has been signed and presumably means the ending of the Balkan war. Greece gets the larger share of territory, Servia gets most of Northern Macedonia, and Montenegro gets some additional territory. Bulgaria gets Adrianople which belonged to Turkey.

COLUMBUS LETTER.

On the morning of July 15, accompanied by Mrs. Wells, I left Columbus to visit our home people in North Carolina. We reached Raleigh, N. C., on Wednesday, July 16, where Mrs. Wells' people reside. It was indeed a great pleasure to us both to get back to our home State and meet and be with many of our dear friends and loved ones. It was our first visit home since we were married the 4th of last December.

While I was in Raleigh it was my pleasure and privilege to fill the pulpit in Raleigh Christian church two Sundays, both morning and evening. The work there moves forward. Dr. L. F. Johnson has served them as pastor for the last four or five years, but very recently resigned to take up work elsewhere. Dr. Johnson did some hard and splendid work for the Raleigh church, and his labors have not at all been in vain, for under his pastorate the work there made commendable progress. Rev. C. E. Newman will succeed Bro. Johnson. Bro. Newman is an earnest, consecrated worker and a good preacher, and we feel sure the Raleigh church will do well under his leadership.

After spending a few pleasant days in Raleigh, I went to visit my mother, who lives near Semora, N. C. This to me of course was a great joy. Mothers and fathers in their old age should not be neglected by their sons and daughters, but too often such is the case.

During my stay at home, I was fortunate to be in a revival meeting at Lebanon, my home church, of which Rev. J. W. Patton is pastor. Bro. Patton was assisted in the revival by Rev. L. I. Cox. The meeting was good. The Spirit of the Lord came upon us in great power, and many souls were blessed and resolved to live a better life. Bro. Patton is much beloved by the people about Lebanon. He has been called to serve them another year. We wish for both pastor and people a great year's work together in the upbuilding of our Master's kingdom.

My visit home was pleasant, restful, and profitable, although I preached every Sunday while I was away. It goes to prove that a man is always happeir and better off while he is at work than any other time, provided it is work of the proper kind and amount. After being away about three weeks I returned to Columbus and found my field of work in fairly good condition, considering the extreme warm weather. During my absence Bro. John Falkner supplied for me, and his services were enjoyed and appreciated by our people.

For the last few months our work here has not made the progress that we would like to have seen. Hot weather and sickness, together have somewhat interfered with our attendance, but now since the weather has moderated and the sick grown better our attendance and interest are more encouraging. We have the best Sunday school and the largest attendance I think we have ever had, and we are striving to make it better.

The Georgia and Alabama Conference meets with the Rose Hill church this Fall, and we are looking forward to that with much pleasure and profit. We expect to report all of our Conference assessments paid up in full, and a special foreign missionary offering besides. We hope every church will put forth an effort to raise a special offering for foreign missions, if it is not but $5.00; but make it just as large as you can. We need to be aroused on the subject of missions. We have too many stagnated churches. Show me a church that does not give scarcely anything for missions, and I will show you a stagnated church, a church that has no outlet, for it is the outlet that prevents stagnation. We must not only receive, but we must give. "It is more blessed to give than to receive."

W. L. WELLS.

2841 Beacon Ave., Columbus, Ga.

MORE PREACHERS NEEDED.

In THE SUN of August 20th you give us a bit of Bro. Andes' address before the Virginia Central Conference, which says there are 235 vacant pulpits in our Christian church. A sad fact indeed and should wake us up to a sense of duty. It reminds one of Amos 8:11: "Behold, the days come, saith the Lord God, that I will send a famine not of bread nor a thirst for water, but of hearing the words of the Lord." But is God to blame for it? Is He not still calling workmen to go into his vineyard? Have we not in the Christian church bright young men with excellent Christian characters and a determination that will always win when a chance is given. Have we given them a chance?

Are preachers really scarce in the Christian church? Let's see if they are. The Annual published by the Christian Publishing Association in 1911 shows the following: 1309 churches, 1132 ministers. Substracting 235 from 1309 leaves us 1074 with pastors, gaving one preacher to each church. We have 58 left idle. This is the entire Christian church in the United States. Let's see about the Southern Convention. The Annual for 1913 shows 211 churches, 99 preachers. Out of this number we have 20 idle men. I don't know how many vacant pulpits in the Convention, but there are several at least. What's the matter?

Let's ask the pastor a few things. Mr. Pastor, why don't you encourage that young man who wants to preach? Well, I'll tell you plainly, to start with, I can do all the preaching my churches need, and I don't think we need anybody else just now; and more than that, if he should go to preaching the church might choose him and I would have to move. But at last he slips by the pastor and goes to preaching anyhow.

Then the responsibility falls on the church. Will the church answer a few things? Why don't you put that young preacher to work? He doesn't suit us. Maybe he doesn't, but give him a chance. No, we don't want that upstart. We want a man that can straighten us out.

Brethren, the trouble is with us. How treacherous and deceitful we have been. It reminds us of the Master's words (Matt. 23:27): "O Jerusalem, Jerusalem! thou that killest the prophets and stonest them which are sent unto thee. How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." The church has not murdered its pastor, but it has killed his influence by the way they talk about him.

The rich man who retired happily at night in an upper chamber of his palace to dream of his silver and gold and all the good things the future held for him, never thought of danger while he slept. The room contains nature's sweetest flowers, and on the walls hang the richest paintings of all the famous artists of the world. But under him the fire has gained great headway and has undermined the foundation. The house falls, the man wakes, but it is too late. Now he must perish with his treasures. Will this be our fate or will we choose the better part?

Not all the preachers, not all the churches, are guilty of these things, but brethren, as a body we have gone away backward. Yet some of the best preachers, some of the best churches in the world belong to our body, the dear old Christian church. We don't claim that we can't do the big things and therefore are content with the little things, but yet we rejoice to know that "tall oaks from little acorns grow, great streams from little fountains flow." Do we really want victory? If so, victory is ours. But we must return unto God that he may return unto us. The Master said: "You shall not see me till you say, Blessed is he that cometh in the name of the Lord." Take courage, brethren. God is willing to prosper us today. If we are willing and obedient we shall eat the good of the land. So come to the Lord's table and help yourself. God has prepared an expensive feast for your satisfaction. It is free for the asking.

A. N. MCABEE.

THANKS! THANKS!!

Elon is under serious obligations to her friends; the best friends in the world they are, too. Everything considered, we have had a glorious opening—due to our many devoted friends and the blessing of Heaven.

Last year we attained a record that our best friends felt we could not equal. They did not say so, but they would write that we must not be discouraged if we fell behind the boom year just a little. They knew that special efforts had been put forth by the entire constituency to reach the high mark of last year, and like all boom achievements, they feared a falling off. But the friends had builded better than they knew, and, thanks to their efforts, the College by Saturday night had enrolled six students more than had been enrolled a year ago that night. Let us take courage and give thanks for this further evidence of the growing grasp of the College on its field of influence.

And the beauty of it is that others still are to come. Several former pupils have been providentially detained at home. They will return during the present week. New ones, too, are to come in large numbers between now and October 1st, so that we may predict a total yearly enrollment substantially in advance of last year's high water mark of 359.

One other word in conclusion, not necessary to be said, but yet perhaps worth while. It is this: Our friends who have stood so solidly for us during the vacation campaign can render us a paragon service during the next few days by using their influence to bring here the many young people yet undecided as to where they will attend College this year, and in asking this, I am sure I am asking what our friends will do with joy, even if it had not been requested.

W. A. HARPER.

PRAYER AT ITS BEST.

Only after self has died, and Christ has completely taken self's place within us, do we begin to know the fullest joy and power of prayer. For then our very life consists of Him whose great present actviity is intercession. If the actual spirit of the greatest musician of history could enter into a man today, that man himself would of necessity become a master musician. So one into whose very being the great Intercessor has entered must of necessity become an intercessor himself. In Christ we are takn into the God-life of prayer; we have only to recognize this, and use our priceless privilege, in order to enter into the mysteries and the joys and the fruit-bearing of prayer. How simple and direct Christ made the pathway to the greatest blessings when he, our substitute, identified himself with us.—*S. S. Times.*

Love alone makes the heart rise to know the secret of all being. * * * Failing in this knowledge, man may know many things, but nothing truly; for all such knowledge stays with outward shows.—*Henry Jones.*

If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be, "it is written."

CHURCH NEWS.

POPLAR BRANCH.

On the fourth Sunday in August our revival began at Poplar Branch, Lee County, and continued through the fifth Sunday.

Bro. Frank J. Apple was with us and rendered faithful service. We feel some good has been accomplished by the efforts that were put forth, and unto God we give all the praise. As a result of our efforts, and in answer to our prayers, eight professed faith in Christ.

B. J. EARP.

MT. BETHEL.

We began our meeting here the third Sunday and continued until the fourth Sunday evening with three services a day. Rev. C. C. Jones of Wakefield, Va., came to our assistance Monday and did the preaching the balance of the time. The meeting resulted in reviving the church. Some twelve or fifteen professed faith in Christ, some of whom were backsliders; two professed sanctification. Bro. Jones ddi faithful preaching and made for himself a host of friends. The church and friends expressed their appreciation of his service by presenting him with a nice purse.

I said, in my last item of news, I would have more to say about the meeting at Clinton. The meeting at this place resulted in some forty-five or fifty professing faith in Christ; a few of this number were reclamations. I hope to give something more about this meeting later. God be praised for all this.

Yours in Him saved to serve,

P. T. KLAPP.

BEREA.

Our revival at Berea (Alamance) began Saturday before the first Sunday in August. We had the happy privilege of having Rev. H. W. Elder, of Richland, Ga., with us, who did the preaching; I mean the Lord preached through him. It has never been my privilege to listen to a series of better gospel sermons.

Our congregations were unusually large, filled with inspiration, and ever ready for service. The meeting came to a close on Monday night following the second Sunday with fifty-eight conversions and reclamations, and forty-two additions to the church, which is in fine condition.

SHALLOW FORD.

Our meeting began on the second Sunday in August. Bro. Elder also assisted us here, continuing to preach with power and to great effect, which could not be resisted because it was filled with the power of God, and came from a life thoroughly consecrated to God.

The meeting closed Friday night following, with twelve conversions and seven additions to the church, with other names already given for membrship. Th work of the church was greatly revived, and we are now able to go forth with greater energy, power and ambition for good than at any time previous in the work.

O'KELLY CHAPEL.

The meeting here began on Saturday before the third Sunday in August. Here we had no ministerial help to begin with, but after the services began our good brother P. H. Massey, from the Methodist church, came to our assistance, and delivered a series of fine gospel sermons. Bro. Massey's power seems to be bound up in the earnestness of his soul.

We are also indebted to Miss Elsie Adkins, of the Durham Chrsitian church, who did excellent service in assisting in the music. Miss Elsie was formerly a member of this church, and always renders splendid service when visiting her old home. The meeting closed on Thursday night, with several conversions and four additions to the church.

MONTICELLO.

Here our meeting began on Saturday before the fourth Sunday in August. Rev. A. T. Banks was with us and did most of the preaching. Bro Banks seemed to be at his best in the pulpit. His sermons were simple and filled with power. All who heard him enjoyed every sermon from the very beginning.

Here we were highly favored with the presence of Miss Frankie McNeil (a former class mate) who took great delight in furnishing the music for the meeting which was enjoyed by all.

The meeting closed on the fifth Sunday at 11 A. M. with ten conversions and five additions to the church. The work here is in fine condition.

In addition to my own work it was my happy privilege to be with Rev. H. W. Elder at Enigma, Kite, and Oak Grove in Georgia, and with Rev. J. H. Hughes at Dingler Chapel and New Home, in Alabama. Their meetings were good, of which they will write later.

My vacation was entirely spent in revival work, during which time I have seen 237 souls come into the kingdom of God.

J. V. KNIGHT.

Elon College, N. C., Sept. 4, 1913.

SMITHWOOD.

We began our meeting here the fourth Sunday. Here we had a real good revival in this church. There were ten professions and the church very much strengthened. The people seemd to be very busy so that the congregations were not so very large. The Sunday school is in a very good condition, with Bro. W. D. Humble Supt. Bro. J. F. Morgan was with me and did most of the preaching. Bro. Morgan had been pastor of this church some years ago. Here we have some most excellent members, with a small church, but I think a hopeful future. I am now at Pleasant Grove in a good revival.

S. B. KLAPP, Pastor.

PLEASANT GROVE.

Rev. S. B. Klapp, pastor of Pleasant Grove church, Randolph Co., N. C., closed an eight-day revival Sunday evening last. His congregations were large and attentive from first to finish. The closing sermon Sunday evening to the young people was one among the best we ever heard here. Much interest was manifested and good accomplished all through his meetings. Twenty-one were converted and fourteen added to the church. Five received baptism by affusion Sunday p. m. Nine or more are to be baptized by immersion the first Sunday in October at 10 A. M. at Ward's mill pond, near Cheeks, N. C.

It was not only a great revival, but the good Lord has wonderfully blessed the church under the pastorate of Bro. Klapp. Pleasant Grove is not only the oldest Christian church in Western Carolina, but numbers more members than any other church belonging to their conference. It has one of the largest and best kept up country cemeteries in the State.

We recently tore down the old church building and in sixteen and one-half days we had the present new building, 40x65 ft., all completed by free labor. "In union there is strength." Bro. Klapp is not only loved by his own church, but by all denominations.

Pleasant Grove surely has the right name, being one of the most pleasant locations for a church in Randolph county. People go there from far and near. The crowds were estimated on the first Sunday of the revival at 1500 or more. Much praise is due the hospitable people for the great interest taken for the welfare and comfort of all who attended those meetings. Their latch string hangs on the outside of the door year in and year out to all good people.

A FRIEND.

Bennett, N. C.

HAPPY HOME.

Our revival began here on the third Sunday in August and closed on Friday. The congregations were not as large as usual owing to the rainy weather and the farmers' cutting tobacco; but we had the best revival that has been in this church in many years. There were twenty-seven professions and eighteen accessions to the church and some others to join perhaps at our next appointment. This was a great meeting. The most of the converts were grown people—some heads of families. I think this church is in the best spiritual condition I have ever known it to be. I have served this church for the last five years, and I have never preached to a more agreeable congregation. This is truly a noble people and a good church; some just as good as you will find any where. When I begin to think of the Sunday school workers I turn my mind towards Bro. W. D. Wall, who has been one of the most untiring and faithful workers I know. For the past nineteen and a half years he has been the faithful Supt. of this Sunday school, living five miles from this church and making an average of four trips to his church in each month all these years, making 926 trips and ten miles each trip, a total of 9260 miles going to church and Sunday school, this being a distance of more than one-third around the earth. Let him who has made a better record answer this. Bro. Wall is backed up by some of the very best Sunday school and church workers. Bro. J. M. Richmond, assistant Supt., is one of the best Christian men in that county, and one of the best S. S. teachers. I have only to mention Bro. J. W. White, Bro. M. E. Lillard, and others. This is said to be the best Sunday school in Rockingham Co.

Bro. Cornelius Rowland was with us in this meeting, and endeared himself to this people very much by his earnset and strong sermons. Truly Bro. Rowland is a great preacher, a good Christian man of God, and I am glad to have him with me in any of my meetings.

S. B. KLAPP, Pastor.

FINANCIAL STATEMENT.

Of the Mission Treasurer for the Month of August, 1913, as Per Standing Rule of the Mission Board.

RECEIPTS

For Home Missions	$ 1,976.63
For Foreign Missions	410.91
For all other purposes	269.92
	$ 2,657.46
Cash Balance August 1st	2,055.36
	$ 4,712.82

DISBURSEMENTS

To Home Missions	$ 258.88
To Foreign Missions	1,471.54
To all other purposes	634.85
	$ 2,365.27
Cash Balance August 30th	2,347.55
	$ 4,712.82

LIABILITIES

Bills payable	$ 6,600.00
Due accounts	6,911.30
Local salaries and bills due	203.18
	$13,714.48
Less cash balance	2,347.55
Total liabilities	$11,366.93

J. G. BISHOP,
Mission Treasurer.

Subscribe for The Christian Sun.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: SEPTEMBER 14.

"The Ten Commandments"—the Last Six Studied.

The first four Commandments make the first table of the Law; they cover our duties with relation to God. Today we study the second table, our duties with relation to man.

The fifth Commandment is "the first with promise." The sixth is, in the Revised Version, "Thou shalt do no murder"; it does not forbid killing dangerous beasts, or animals needed for food, nor does it forbid the killing of murderers for the protection of society and as a warning to others. All these acts are warranted by God's word.

The Commandment against false witness is a specification of the worst and most dangerous form of lying, and includes the lesser forms. So also the Commandment against adultery includes the lesser forms of impurity. These are taken as typical sins of their respective classes.

The last Commandment is the most spiritual of all, reaching to the thoughts and intents of the heart.

The Teachings.

The fifth Commandment calls upon us to honor fatherhood and motherhood, the divine principle of unselfish love, wherever we find it.

The sixth Commandment forbids murderous hatred as well as the actual deed.

The seventh Commandment forbids the impure thought and desire as well as the impure act.

The eighth Commandment forbids the taking of anything to which we have no right, under whatevre guise of legality or permission of society.

The ninth Commandment requires that we shall not exaggerate, or bear tales, or believe falsehoods.

The tenth Commandment requires contentment with what God deems best for us.

QUESTION REVIEW.

1. Of how many commandments does God's law consist?
2. How did Jesus condense it into two laws? (Golden Text.)
3. What then, is the one thing necessary to keeping God's whole law? (Love.)
4. To whom, next to God, do we owe love and obedience?
5. Repeat the commandment about our duty to our parents.
6. What does God command in reference to the property of others?
7. What in reference to the lives of ourselves and others?
8. Give the commandment which guards the tongue.
9. Which commandment urges us to keep pure and clean?
10. Which command is to guard our hearts?—Leonard.

MAKING CLASS ROOMS.

Always a difficulty in our Sunday schools is a lack of separate class rooms. The following plan will furnish two or more class rooms at a nominal cost.

Set off a corner of the church about twelve feet square. Have a carpenter make of the thinnest, lightest wood four light folding doors three feet wide. Fasten them to the wall twelve feet each way from the corner and fasten them together with reversible hinges so that they will fold together like a fan. At the corner where they meet suspend from the ceiling a rod with a hook at the end, and in the upper corner at the end of each partition fasten a ring. These doors when not in use will fold back againt the wall and take up no room scarcely. When ready for use they can be unfolded quickly(the ring and hook to hold them steady) and a class room is made. Eight doors, four for each of two sides, are all that is needed. The church walls will make the other two sides. The last panel of one of the doors may be left open to swing freely for a door. They should be about six and a half feet high and ought not to cost more than $20. If there is a carpenter in the class and others will help him they ought not to cost that much. A room twelve feet square seated with chairs ought to hold from 20 to 30 comfortably.

SUNDAY SCHOOL ECONOMY.

Sometimes a great deal more money is spent for literature than should be. This can be remedied by having some one whose business it is to look after ordering literature and keeping track of increase and decrease in certain classes. Then, this person can see that if there are many absent ones and all the literature is not used on one Sunday that it gets into the hands of absent ones the next Sunday. This person ought to save the school considerable money in a year.

DON'T BE AFRAID OF THE NEW.

Many a school does not attain its highest possibilities because the superintendent hesitates to undertake anything new. A method may appeal to him as a good one, but it is novel in that vicinity and he decides to wait a bit. The devil's most successful argument is "wait a while." Radical measures are necessary if the members are to be kept for the school and for Christ. The superintendent is afraid that some of the older and most conservative members will object and disapprove, but he forgets that younger and more vigorous members are disapproving of his do-nothing platform.

Have the faith to undertake something occasionally. Don't let your school dry of the dry rot. Decide you want a new plan of opening and closing, better facilities for the primary department, a new organ or a piano, and then set out to get it. Have faith in yourself and in your school. Be a leader, not a drag-behind.

WHAT IS YOUR CLASS OR SOCIETY DOING?

Very few schools and classes have availed themselvese of the opportunity of having a write-up of their organization and its work in this department. We are led to wonder what sort of organized classes and societies we have if they have no press reporters and corresponding secretaries.

This page is open to our Sunday school and Christian Endeavor work. Will you not use it for the glory of God and the advancement of the work?

CHRISTIAN ENDEAVOR LESSON: SEPT. 21.

Topic: "How to Get the Most from this School Year."—2 Tim. 2:15-26.

The schools and the colleges are now about all opened and students are settling down to the year's work. The serious ones are pondering the topic that we have here for discussion. This is expected to be a sort of question and answer meeting. The leader asks a sesries of questions, along the lines suggested in the C. E. World, and the members answer them. A great deal of work should be assigned in advance if this meeting is to be made a success.

The leader's talk should cover the subject generally. After explaining the purpose and method he has outlined for the meeting, he may talk of the object of schooling. First, the false objects should be noticed, those that many pursue, such as athletics, sports, social enjoyment, fraternities, personal popularity, etc. Show that the real purpose of school life is beyond and above these. It is to bring out the latent possibilities of the student and fit him for a definite life work. It is to introduce him into the wonderful world in which he lives. It is to make him useful to the world, not a money-maker or an honor-taker. It is true that it will make life more enjoyable for him, but it ought also to make it more to be enjoyed by others. Best of all it is to make him of more service in the Master's kingdom, giving him high ideals and clear vision of needs and methods.

THOUGHTS FROM OTHERS.

"There is something thrilling in the thought that all over our broad land, in city and hamlet, east, west, north, south, our youth have almost simultaneously begun their year of study. There are some poor schools, some unworthy teachers, some sections where schools are too few and the months devoted to education are wrongly limited; but the beginnnig of this new "lap" of the great onward march of our children toward the goal of an intelligent citizenship has been practically an onward and a united movement. What would the patriarchs of the olden times say if they could come to earth and witness it? What would St. Paul and St. Peter say? What would Plato and Quintilian say?"

"It is easy to imagine their surprise and equally their delight. Broad as was their vision and high as were their ideals, it is doubtful if they had ever dreamed of a time when the State would provide for all its children a thorough education; when libraries would open inviting doors at almost every corner; and wisdom would indeed be justified of her children."

"But proud as we may well be of the magnificent educational opportunities afforded to our youth, it is well for us to remember that they are as yet far from perfect. Serious criticisms are passed in various towns and cities upon the manner in which the schools are conducted. In certain quarters, politics control the educational system. In others, it is asserted that immortality prevails to an alarming extent."

"There is much for us all to do before our schools and colleges will be the fine and uplifting forces which we would have them. It is a duty which we all owe our country to follow closely their fortunes. Upon them, next to our churches, rests the future of our beloved land."

FOR DAILY READING.

Mon., Sept. 15.—By striving.....Luke 13:22-27
Tues., By health..... 1 Tim. 4:8; 3 John 2
Wed., By service.....Isa. 58:4-9
Thurs., By honesty.....Prov. 11:1-6
Fri., By noble thinking.....Phil. 4:8, 9
Sat., By clean living.....Ps. 24:1-6
Sun., Topic.

The truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palmtree, to strive most upwards when most burdened.—*Sir Philip Sidney.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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PAGE FROM THE LIFE OF ONE OF OUR MISSIONARIES.

(Extract from a letter from Miss Alice True.)

I went up to Mrs. Watanabe's yesterday, so will describe the visit for you, though nothing unusual occurred. Mrs. Watanabe's son, with one of the Iinogawa Christian young men appeared at my door at Ishinomaki, Sunday just before noon. It seems that the son came up from Tokio about two weeks before. He was too late for service at church, but when rested and refreshed went to see the city and view from the hills. As I was going up for evening service, we all three went together.

Our way lay past various small shops of fruit, bean-cakes, cloth, etc., over the two bridges, and the island where is now being dsiplayed a large model of famous Nikko. The stores do perhaps a better business on Sundays than other days, and Sunday visitors to Nikko are many, especially from out of town. To our left up the dike we go, until we reach the village of Inai, where we have Sunday school in a carpenter's tiny living place—it ought not to be called a home exactly, for it had no business to be built. There was an eight or nine foot space between two houses. Whoever owned it put between the barber's shop on one side and tiny store on the other, the cheapest roof possible, and in it about two-thirds of it a board floor. The renter has an old discolored straw carpet over the floor—most of it. There is a place in the ashes for a fire.

Some large Sunday school pictures are on the wall (Cain and Abel for one), and old *Heralds of Gospel Liberty* given the woman to make her walls warmer in the winter.

Unintentionally, Rev. Bodman's (Lubec, Me.) face appears on the wall, having been printed in the *Herald,* so we have called it Mr. Bodman's Sunday school since.

The two young men sat down on some lumber inside the doorway. With the children gathering on the straw mats, they didn't have much choice of any other resting place. Twenty-four of us had the lesson of Moses's birth, reviewed American S. S. cards, sang hymns, and listened in a reasonably prepared state of mind to a short prayer. Usually there are about forty children who gather at Inai. Sometimes we meet at Miss Abe's, but her uncle's having guests made it inconvenient that day to have the children. Miss Abe came and was secretary of the little Sunday school and taught the children the words of a new song. After the children were sent away, seven of us adults studied as best we could (for various interruptions), the first part of the second chapter of Acts. The little deaf and dumb boy appeared, too late for S. S., and wanted his card, but would be satisfied with none. The little seven-year old boy is growing destructive and mischievous, they say, and should be in school. Three dollars a month will accomplish that; we hope to try to do something for him at the church.

We went on up the dyke, then following a small canal toward the hills, past a pond, up a small hill, and around the base of another, where we all rested by the roadside, near the river bank. After this we proceeded to Iinogawa. Aftr resting a bit we go to call on the wife of the chief official at the Court House, but she was not at home. Her garden is gay with poppies and other flowers. We do call on a bank official and his family from Tokio. They are cordial. The man had been to see the Nikko model, with his children. They are a possibility—friendly, but not particularly religious. We also call on a milk dealer from Kanomata whose deceased daughter was the friend of Yamada San, who was in Utsonomiya school for a time. Their rose vine with its innumerable bunches of red roses is a thing of beauty.

Mrs. Watanabe leads to the home of Ishizaki San, one of the two young men first baptized in Iinogawa. The mother has been sick, but is better.

Seven young men, some elderly women, and a dozen, perhaps, of the S. S. children, composed our audience when we were through singing our hymns. I tried to speak on "Life," saying that greater than even the written word or the sage's instruction is life. God could not open the way to Heaven for us without the life of His Son being offered up. We cannot evngelize a town, ordinarily, by tracts, Christian papers, etc. It is only when people see a Christian live that they too will become Christians. After me, Mrs. Watanabe spoke on Naomai. When the children had left, we both spoke of the opportunity of giving an offering for the flood sufferers in Dayton. Mrs. Watanabe said she had had experience with floods and had sympathy for such occasions.

At half past ten, after the front shutters had been shut, a guest came. It was the dealer in liquor, on whom we had called. She poured out her troubles about the prodigal nephew who had wasted $400 of the family money in Tokio and is now at home. He had come to the service that night and she wanted us to reform him straightway. I would have begun to reach the boy by first dealing with the generation which preceded him, if she had given me time, but she seemed to know what she wanted, and felt able to conduct things herself, for she murmured a short prayer, and then vanished as quickly as she came. It was late and I was sleepy, but I would have talked with her gladly had she stayed. About seventeen years before she was baptized by Dr. De Forest in Sanamura, some distance up the river toward Ichinoseki. Nobody in Iinogawa dreamed of her being a Christian. Her reputation and business are so bad that Mrs. Watanabe is greatly distressed about the effect of her words in the place. May now be the time when she shall see the result of an evil life and truly repent and come back to the state she was in seventeen years ago. In the morning one of the Christian boys had business in Ishinomaki, so he accompanied me down.

The world and followers of Christ have such different loves and hopes and desires. It comes to me now more than usual as one feels and sees the social atmosphere in which the Christian must live.

One of the older Sunday school girls, who came faithfully to the meetings, has died of typhoid fever. She had been a candidate for baptism when the fever came and seems to have died in the faith. Her body was cremated and the family are waiting until their house fumigations are complete before the funeral. Typhoid is such a dreaded disease. The people dread and fear, without reason, places were it has been, even after they are fumigated. Wish we could dread sin and its results that way.

THE EVERY MEMBER CANVASS FOR MISSIONS.

The great Every Member Canvass for missions next March is to be a nation-wide effort to enlist the Christian forces of the nation, in a definite way, in the great missoin cause at home and abroad. It is expected that a million men will be on teams that will do the canvassing and that $10,000,000 more will be given to missions than in any previous year. This is to be a great effort for a great cause. The busiest men of the land will be engaged in this effort. The canvass will be made in a business-like way by the different churches and the funds will be used to further the mission work being carried on by each denomination.

What part shall the churches of the Southern Christian Convention have in this effort? Shall they fall in line with the other denominations and take their place alongside of them in this great work? It will be an opportune time for our people to begin an aggressive campaign for missions. The very air will be filled with the mission spirit, and all about us people will be subscribing for missions and giving to missions and talking about missions. We have long been waiting for such a day. What shall we do with it?

All of our churches, city, town, village and rural, ought to take the canvass in the most thorough manner possible. The canvassers should be sent out two and two, having enough teams to finish the canvass inside of one week. If we are going to do this work it is time that we were getting the matter on our hearts and beginning to make preparation for it.

Throughout the country conferences will be held during the fall and winter months in the interest of this campaign, under the auspices of the Laymen's Missionary Movement. The strongest men of the country are to take part in these conferences. They will aim to prepare the way for the Every Member Canvass and furnish information and instruction that will insure success. All who can reach these conferences will do well to attend them. They are very helpful. They will make life mean more and help to enlarge our vision. When shall we come to see that missions is the supreme business of the church?

We would urge every pastor in the bounds of the Convention to send 50 cents to the Laymen's Missionary Movement, No. 1 Madison Ave., N. Y., and obtain a package of 20 pamphlets that will tell how the canvass should be made, as well as give much missionary information and inspiration. The package is really worth its weight in gold to any pastor or layman that will carefully read the contents.

The Foreign Mission Committee of the Convention will be glad to render any assistance possible in the preparation for this canvass. It is hoped that all will lend their influence to the effort and make the work as telling as possible. The Committee hopes to have representatives as all the Conferences who shall present the work.

J. W. Harrell,
Chr. Foreign Mis. Com. Southern Con.

To the truly moral and religious man, everything that comes to pass is the will of God with him, and therefore the best that can possibly come to pass.—*Fichte.*

THE BANKER AND THE FARMER.

During the past year there has been considerable development of the co-operative work between the banks and the farmers. In Georgia this movement seems to have been largely advanced along practical lines. As an instance, *The Savannah News* notes that nine banks in Tatnall County have signed a call for a meeting on Saturday of this week to discuss means of increasing that county's supply of fine work stock. It is suggested that one or more carloads of young registered Percherons be procured this Fall through the State College of Agriculture as the beginning of an effort to raise within the county limits all the work stock its farmers will need.

The News says the banks will do what they can to bring the farmers directly in touch with the raisers of the stock it is intended to buy, so that the prices paid will be as low as possible. There is every evidence that the banks over Georgia are doing their part in the upbuilding of that State. They are seeking new ways of helping the farmers in their territory, and the same may be said of the bankers of the South in general.—*Charlotte Observer.*

Secretary Daniels has been putting in his spare time writing a biography of President Wilson and will soon have it completed and printed. We may then expect to see the Secretary of the Navy under fire of the critics pretty much as Secretary Bryan was for lining his pockets by lecturing as a side line. But *The Observer* rather admires the thrift of the North Carolina statesman and hopes he will in the end draw the strings over the mouth of a heavily fattened purse.—*Charlotte Observer.*

COULD NOT WRITE.

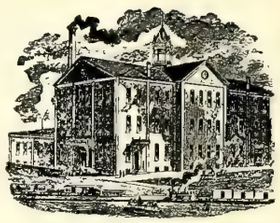
Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store. Adv.

Ever since last December ironmoulders in Erie, Pa., have been on strike. On the night of August 22, rioting became so violent that two troops of the State militia were called in.

A navy chaplain declares that the United States Navy is now from 85 to 90 per cent. temperate. It would not be if the navy canteen had not been abolished.

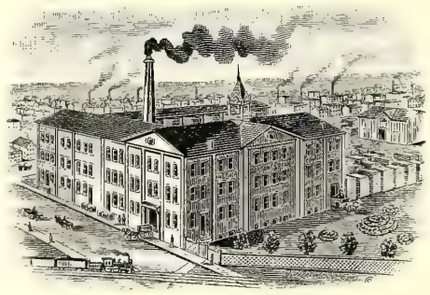
GROWTH OF THE
Weaver Organ and Piano Co.
OF YORK, PA.

Successful experience and growth of over 40 years. As the instruments manufactured by this Company increase in favor the world over, the factory at York, Pa., is periodically increased in size. Over 70,000 Pianos and Organs have been made and sold and they are giving the best of satisfaction.

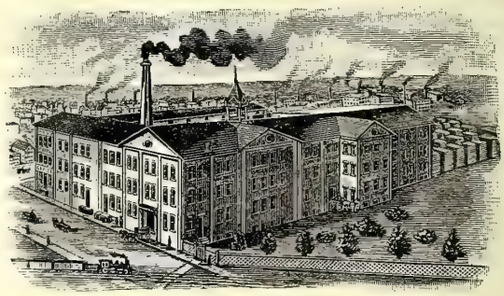


First regular factory as it was built in 1882. Business established in a small shop in 1870.

Write direct to the manufacturers for catalogue and they will direct you to the nearest distributing point where you can see and hear their instruments and learn all about the prices and terms.



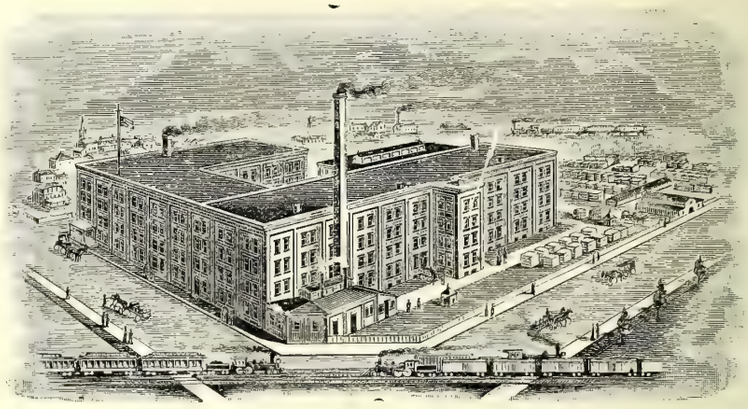
Factory as enlarged in 1892



Factory as further enlarged in 1898

Instruments Manufactured.

WEAVER PIANOS.
The Pianos that have set a new high standard of excellence in the Piano World.
WEAVER PLAYER PIANOS
The World's Best Player Pianos.
WEAVER ORGANS.
For 40 years the Standard.
YORK PIANOS.
YORK PLAYER PIANOS.
Noted for their charming tone, responsive actions and great durability.
LIVINGSTON PIANOS AND PLAYER PIANOS
Noted for their superior quality as instruments at medium price.



The Modern Up-to-date Factory of 1913

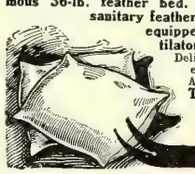
Equipped with the best labor-saving machinery for the most economical production of Pianos of the best quality.

A factory in which the quality of the instruments turned out receives the first consideration.

The factory that has set a new high standard of excellence.

6 lb Pair of Pillows Free!

We again make our unparalleled offer of free pillows with your order enclosing $10 for our famous 36-lb. feather bed. All made of new sanitary feathers; best ticking and equipped with sanitary ventilators. Freight prepaid. Delivery guaranteed. Money back if not satisfied. Agents make big money. **Turner & Cornwell,** Box 43 Memphis, Tenn., or CHARLOTTE, N. C.



GOD'S WORD IN SONG

OUR SONG BOOKS TEACH THE GOSPEL AS FULLY IN SONG AS OUR PREACHERS DO IN SERMON

Flavil Hall F. L. Rowe S.H.Hall

"The Gospel Message in Song"—revised and enlarged—contains 205 of the sweetest and most soul-stirring songs. Words and music of the highest class. The thought of a reformation in song book making prompted its compilation. No other song book like it before it had been published. In it the Gospel is taught as fully in song as loyal desciples endeaver to teach in sermon. Published in round and shaped notes. Out Five years and **over 60,000 copies sold.** Endorsed by leading men and women in the Christian Church. Beautifully bound and printed. **Prices:** 30c a copy prepaid; $3 per doz. not prepaid; $3.50 per doz. prepaid; $20 per hundred not prepaid; 50 at the hundred rate.

"Redemption's Way in Song"—by S. H. Hall, Flavil Hall and F. L. Rowe—especially suited to Evangelistic and Gospel Tent Work. **Prices:** 15c a copy prepaid; $1.40 per doz. not prepaid; $1.60 a doz. prepaid; $10 per hundred, not prepaid; 50 at hundred rate. Send all orders to

S. H. HALL, - - - 81 Ashby St., Atlanta, Ga.

REVIVALS.

The meeting at Amelia, Johnston Co., N. C., began on the 4th Sunday in July, and continued seven days. Rev. G. J. Green did the preaching, to the delight of the congregation. He ranks among our best preachers, and is an excellent revivalist. There were about fifteen converts and nine accessions. The people are kind and energetic. The music was good. The church seems to be in good condition.

The meeting at Oak Level, Franklin Co., N. C., began the first Sunday in August and continued five days. Five converts, four accessions, and the church edified. Dr. Staley did the preaching. It is useless for me to say it was the pure gospel clothed in strong English. But few churches are blessed with such fine music as Oak Level. It has one of the finest, best behaved congregations of young people to be found in any church, and the older people are of the best type.

We expect the meeting to come off at Hayes' Chapel (Garner) the third Sunday in September and week following. The preaching is to be done by Rev. C. Rowland, which means it will be done with power and demonstration of the Spirit. The church and community deserve much credit for repainting and beautifying the house of worship.

W. G. CLEMENTS.

HAPPENED RECENTLY.

The Titanic claims now amount to $16,804,112.

Twenty-five per cent. of the 25,000 woman workers of Kansas City, Mo., receive less than $6 a week, according to a report of the Board of Public Welfare just made after a two years' investigation.

Providence, R. I., mourns the fall in a storm of a historic elm that shaded the home of Esek Hopkins, first admiral of our navy. It was old when the house was built in 1756. Washington once hitched his horse to the tree.

A remarkable feat was accomplished by Samuel Richards, Jr., of South Boston, who on August 17 swam to the Boston Light and return, 23 miles, in 13 hours, 9 minutes. It is to be regretted that he did not make his swim on some other day than Sunday.

Texas has grown tired of its State-owned railroads and proposes to sell them. If we move in this direction it must not be as States but as a nation.

A Scotchman in Winnipeg had to dismiss his gardener for dishonesty. For the sake of the man's wife and family, however, he gave him a "character" and framed it in this way: "I hereby certify that J. G. has been my gardener for over two years, and during that time he got more out of the garden than any man I ever employed."—*Ex.*

Cancer Cured at the Kellam Hospital

The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the Knife, Acids or X Ray, over 90 per cent. of the many hundreds of sufferers from Concer which it has treated during the past eighteen years. We have been endorsed by the Senate and Legislature of Virginia. Physicians treated free. KELLAM HOSPITAL, 1617 W. Main St. Richmond, Va. Write for Literature.

Join the CHRISTIAN SUN PIANO CLUB

SEE ANNOUNCEMENT ON PAGE 15.

I Will Pay You $5.00 Cash

N. F. SHIVAR

If Shivar Spring Water fails to benefit you.

For five years I have been trying to devise some sure plan that would convince people who suffer as I did that Shivar Spring Water would help them, and that I believe in its efficacy with every particle of faith I have, backed by every dollar I have.

First, I told you I would give you your money back if ten gallons failed to help you in any case of dyspepsia, indigestion, gastritis, diseases of the stomach, liver, kidneys or bladder, Bright's disease, diabetes, rheumatism, gall stones, nervous headache, uric acid poisoning or chronic sores due to bad blood.

Less than TWO IN A THOUSAND asked for their money back on that offer. Now, I think that if these few had kept on using the water for more than the ten gallons they would have been benefitted.

So, to show my faith in Shivar Spring Water, and make it unreasonable for you to refuse its help in getting well, I am going to make you this remarkable additional offer. Read the terms carefully; and if not already a sufferer **file this for future reference:**

1. You are to order and drink twenty gallons of this water as directed, at least two quarts a day, as directed in our free booklet.

2. If after that time you feel that you have received no benefit, send me back the empty demijohns and I will at once refund your money, or

If you will at the same time send me a letter telling me just why you were drinking Shivar Spring Water and that you carefully followed the directions, used the water and received no benefit therefrom, I will then send you ten gallons more, **absolutely free of charge,** and if after using the third ten gallons you see no benefit, I will cheerfully send you **five dollars in cash.**

No strings to it; no fuss about it; just a simple letter to me telling the truth about your own case.

What Shivar Spring Water Has Done for Others.

WAS AN INVALID AND A SKELETON FOR YEARS.

Mr. N. F. Shivar, Shelton, S. C.

Shivar Spring Water has done more for me than all the medical treatment I have used. I was an invalid and a skeleton when I began using your water and have gained from 90 to 124 pounds during the 9 weeks I have been using this wonderful water. I met some friends at Church and they did not know me, the improvement in my condition was so great. Several of my friends are using your mineral water since they see the good it has done me. Had I known of this great water I might have been restored long ago.

MISS ANNA SWYGERT,
Lexington, S. C.

GAINED FIFTEEN POUNDS IN A SHORT WHILE.

Mr. N. F. Shivar, Shelton, S. C.

I commenced using Shivar Spring Water about June 1st, and in six weeks I gained about fifteen pounds. I highly recommend Shivar Water to anyone afflicted with stomach trouble. There are a number of parties here that are using Shivar Water on my recommendation, and they are all being benefited.

C. V. TRUITT, La Grange, Ga.

HIGHLY BENEFITED—ORDERS 30 GALLONS.

Mr. N. F. Shivar, Shelton, S. C.

Am enclosing check for $5.00 for which you will ship me at once six carboys (30 gallons) of water. I have found the water very beneficial. My stomach is much stronger and I have gained 9 pounds since I began using the water.

MRS. ALICE CUTHBERTON,
Monroe, N. C.

SUFFERED FIVE YEARS WITH BAD BLOOD, RHEUMATISM AND KIDNEY TROUBLE—WELL ONCE MORE.

Shivar Spring Co., Shelton, S. C.

After using your water six or eight weeks, I feel better than I have felt in five years. Why should others suffer with Kidney trouble, when Shivar Spring Water will cure the most stubborn case ever known? I suffered for five years with bad blood, rheumatism and kidney trouble and spent thousands of dollars for medicine and doctor's bills, and found no relief until I used about five bottles of your water. After using ten bottles I feel perfectly well as I ever did. Before using this water my weight was 132 and today 198. I will thank you by saying enclosed find $5.00 for which send me six bottles promptly, and oblige

J. W. REID,
711 Main St., Columbia, S. C.

"I think more of Shivar Spring Water every day. Nothing but it and God alone could give such healing power." D. P. GOODE,
Rutherford College, N. C.

"This water is gradually restoring a complete wreck, for which I am very grateful." GEO. D. TAYLOR,
New Bern, N. C.

"My stomach trouble has been relieved so that I can eat anything, even to lean ham meat, without any unpleasant feeling." J. W. WILSON,
Matthews, N. C.

Shivar Spring Water does not deteriorate from standing and may be shipped any distance or to any climate. YOU ARE SAFE IN ORDERING IT.

You may send me two dollars for ten gallons, two five-gallon demijohns. **Give Shivar Spring Water a fair trial, following directions,** and if the results are not satisfactory to you **I will refund the price on receipt of the two empty demijohns** and your report—YOU to be the Sole Judge.

N. F. SHIVAR, Proprietor Shivar Spring, Shelton, S. C.

Reference: The advertising manager of this paper is personally acquainted with Mr. Shivar and can vouch for the genuineness of his offer. You run no risk in making the deposit.

DROPSY Treated. Quick relief. Removes swelling and short breath in a few days, usually gives entire relief 15 to 45 days and effects cure 20 to 60 days. Write for trial treatment Free. Dr. H. H. GREEN'S SONS, Box H, ATLANTA, GA.

FOR FEVERISHNESS AND ACHING Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

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Amount brought forward $2,327.13

MONTHLY S. S. OFFERING.

Wadley, Ala.	$1.65
Apple's Chapel	.76
Morrisville	2.59
Ebenezer	1.05
Dendron, Va.	5.25
Franklin, Va.	5.26

SPECIAL.

Mrs. Bettie Cates, on support of children	3.00
Tyler Bolling, work	2.00
Antioch (Warren), N. C.	
Eugene H. Rainey	1.00
Mrs. W. W. Haithcock	.25
Belle Wall	.25
Pearl Wall	.25
Collected	.25

$2,350.69

The Executive Board had a right busy session at the Orphanage the third. At this meeting there were five other applications accepted; this gives us, in all fifty-nine. We have at present in the building twenty-six girls and twenty-eight boys.

There may be a question in the minds of some people concerning the right to exist and need of an Orphanage. But when you have studied its place and results there will me unmistakable evidence in its favor. It has been said by one of thirty-seven years of experience that if there is a better kind of a home than the right kind of orphan home, it is a private home. And when there are so many who are homeless there is a need for some organized way of doing such a needed work. The task of making the right kind of an orphan home is no small one; neither can it be done in a day, and then, only by those who have the virtue of all the Christian graces. So I am appealing to the church at large for a more loyal and hearty support of the work.

We have some bills that are due; yes, more than due. And these people would like to have their money. But we cannot do justice to our creditors unless the people will hold up our hands.

I am very sorry it became necessary for our Farm Manager to resign. His place as a farmer will be hard to fill, and we regret to see him leave.

Remember that it will make the work go so much better if your school will adopt the monthly offering plan.

E. M. CARTER, Supt.

A CHILD'S FAITH.

The following little story shows a child's faith. She believed that God would answer the prayer she made in so much earnestness, and sure enough He did.

A poor, invalid woman, with her little girl, was almost starving. The mother had taught her child the Lord's Prayer, and every day little Susie, kneeling at the bedside, prayed:

"Give us this day our daily bread."

But no bread came.

One morning, after saying her prayers, Susie wandered out into the street, faint and hungry, wondering if she could find the place where God kept His bread. At last she saw a large, well filled bakery.

So she entered confidently and said to the baker:

"I've come for it!"

"Come for what?"

"My daily bread,' answered the little one, pointing to the tempting loaves.

"I'll take two, please—one for my mother and one for me."

"All right," said the baker, putting them into a bag and handing them to the child. She at once started toward the door.

"Stop!" said the baker angrily. "Where is your money?"

"I haven't any," she said, simply.

"Haven't any'" he growled; "then what brought you here?"

Susie burst into tears, sobbing: "Mother is sick, and I have prayed and prayed for bread. I thought God meant for me to come and get it; so I came and asked for it."

The man was so touched by her earnestness and faith that he gave her freely all the bread she needed.—*Exchange.*

THE PRESIDENT'S EXAMPLE.

A West Rutland, Vermont, correspondent of the *Congregationalist* of Boston has the following to say concerning President Wilson's church-going on a recent hot Sunday wherein he set a good example to all the American people: "Suffer a word of appreciation of the attitude of the President of the United States toward Sabbath-keeping and church-attendance. Sunday, July 6, was one of the warmest days Vermont has known for many years. Multitudes of regular attendants who had been unable to sleep the night before on account of the oppressive atmosphere remained at home. The President had only the day before returned from Gettysburg, worn and weary, but when the time for church arrived he took his whole family four miles to the Lord's house and worshiped with the small congregation in the plain Vermont meeting-house, without ostentation and without parade. And thereby set a splendid example to all Americans to 'Remember the Sabbath day to keep it holy.' Our officials get plenty of criticism, it is time we all joined in thanksgiving to God that we have an executive who did not bid farewell to religious principles when he moved into the White House."

FOURTH ANNUAL EXCURSION FROM ALL NORTH CAROLINA AND VIRGINIA POINTS ON SEABOARD AIR LINE RAILWAY

To Jacksonville and Tampa, Florida, September 23, 1913.

Tickets will be on sale from all points on Seaboard Air Line Railway in North Carolina and Virginia September 23rd. Tickets returning will be limited to return so as to reach starting point by midnight of September 30th.

Regular train service should be used to Hamlet, from which point special train will start as section of No. 3, at 9:00 P. M. Vestibule coaches, electrically lighted Pullman sleeping cars.

Round Trip Rates

From	To Jacksonville	To Tampa
Richmond	$9.50	$11.50
Petersburg	9.00	11.50
Norlina	8.25	10.25
Portsmouth	9.75	11.75
Boykins	9.25	11.25
Weldon	8.50	10.50
Durham via Apex	7.50	9.50
Oxford Louisburg	8.00	10.00
Raleigh	7.50	9.50
Wilmington to Laurinburg inclusive	7.50	9.50
Monroe to Hamlet inc.	7.50	9.50
Clio, S. C., to McColl inc.	7.50	9.00

Those desiring Pullman reservations on special from Hamlet should write at once to the undersigned. Any further information will be cheerfully furnished upon application to any Agent, or

M. LEVIN,
Traveling Passenger Agent,
Raleigh, N. C.
JOHN T. WEST,
Division Passenger Agent,
Raleigh, N. C.

NATIONAL CONSERVATION EXPOSITION

Knoxville, Tenn., September 1st to November 1st, 1913.

Southern Railway announces the sale of very low round trip tickets for the above occasion. Tickets will be on sale daily up to November 1st, 1913.

Ask your agent, or write the undersigned for complete information, Pullman reservations, etc.

J. O. JONES,
Traveling Passenger Agent,
Raleigh, N. C.

SEABOARD AIR LINE RY.

Schedule Effective January 3, 1912.
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FOR THE SOUTH.

No. 81	4:35 a. m.
No. 29	Ar. 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
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FAIR PLAY FOR BABIES.

Crying is the complaint language common to all babies. It is a language of limited vocabulary, but withal is one seldom properly interpreted. Most mothers interpret the baby's every cry as a call for food, and they immediately proceed to shut it up by stuffing the child with food that it doesn't want and shouldn't have.

When the baby cries, look for some cause besides hunger. Don't stuff a nipple in its mouth and let it go at that.

Perhaps the baby is tired of lying in one position so long. Turn it over.

Quite likely it is thirsty. Give it a drink of cooled, boiled water —no ice in it.

Maybe its garments are wet or soiled, and therefore uncomfortable. If so, remove them at once, wash the parts carefully, apply some unscented talcum powder, and put on clean, thoroughly dry garments.

Perhaps its clothes are uncomfortably tight or a pin may be sticking it. Correct this.

It may be complaining about being too warm or asking relief from "prickly heat." Make it comfortable by removing all unnecessary clothing. Light dressing and two sponge baths daily will prevent "prickly heat."

Maybe it is objecting to the quality of the air of the room. Close, hot, smelly air will make any baby peevish. Give it lots of fresh air; let it sleep outdoors as much as possible, protected from dust, sun and flies. When in the house keep the windows open.

Learn to do something to stop a boby's cry besides stuffing a nipple in its mouth. Put yourself in the helpless baby's place and figure out what would happen to you if every time you asked for a drink of water you were given food; every time you grew tired of lying in one position and wanted to be turned over, food were pushed into your mouth; every time you wished to be let alone that you might sleep, food were forced on you; every time you complained about your clothes being too tight or uncomfortable, a nipple were stuffed into your mouth; every time you complained about being too warm and wanted relief from "prickly heat," you got food instead of relief. Wouldn't it make you mad, dyspeptic, and what not? Then have thought for the poor, helpless baby.—*N. C. State Board of Health.*

FARMERS AND RAILWAYS.

"To Help Southern Producers Find Markets for the Products of the Soil" is the slogan of the market department of the Southern Railway and affiliated lines, (including the Mobile and Ohio, the Cincinnati, New Orleans and Texas Pacific, the Alabama Great Southern, and the Georgia, Southern and Florida), and with this end in view, two booklets have recently been issued which should prove of great value to fruit, vegetable, and truck growers of the Southeastern territory.

One of these booklets contains as complete a list as could be compiled of the brokers, commission merchants, jobbers and receivers of vegetables and berries located at the principal cities of the United States and Canada east of the Rocky Mountains. The booklets give the name of dealers, character of business, and commodities handled, in each town, together with the population of the town. A copy will be furnished free of charge to any grower of vegetables or berries along the line of the Southern Railway and affiliated lines.

The work of the market department is in the hands of market agents located at Atlanta, St. Louis, Cincinnati, and Washington, whose services are at all times at the disposal of farmers living along the Southern Railway and affiliated lines.

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SEE ANNOUNCEMENT ON PAGE 15.

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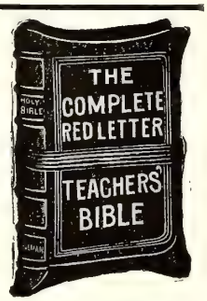

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THE HABIT OF HOME.

If we lived the life we should live, it would be a well-balanced intermixture of all things that are desirable: pleasure and duty, gravity and laughter, society and solitude. Unfortunately, no one of us lives the life he should. Instead, we are creatures of habit, some habit usually pushed to excess even in the best of us. If we read, we read when we should be working or sleeping. If we play games, it is the same. And the automobile habit, in its extreme form, threatens to become with many people a mania sorely detrimental to housekeeping and to children, to the purse and to the brain.

Of all habits, there is none sweeter for a woman than the habit of home—and none that seems at present less likely to encroach unduly upon her time. Going is so easy. A thousand vehicles convey you. Bargain sales tempt you; this woman must be seen; that woman must be coaxed; another has a pattern that you must copy now. You can stay at home at any time.

Yet if you sit down for a moment and think, you will see how much of it is only habit. When you are going, going, going, you want to go, and an accident of illness or weather that thwarts you seems like a great misfortune. You turn to home pursuits with a feeling of rebellion, or, at least, of dull disappointment. But when you have stayed at home a week, you taste the charm of it, the daily employments come to have their interest, and even their freshness, and you are really reluctant to turn away from them.

One of the wisest of books, the "Imitation of Christ," sums it all up in one sentence, so simple that a high-school freshman can translate it, yet so beautiful that even a great poet could not convey its meaning adequately. Thomas a Kempis is speaking of his monk's cell, but his words apply even more truly to a woman's nursery and to her fireside. "*Cella continuata dulcescit, et male custodita taedium generat.*" If you stay at home, you love home; but gadding makes even home unlovely.—*Youth's Companion.*

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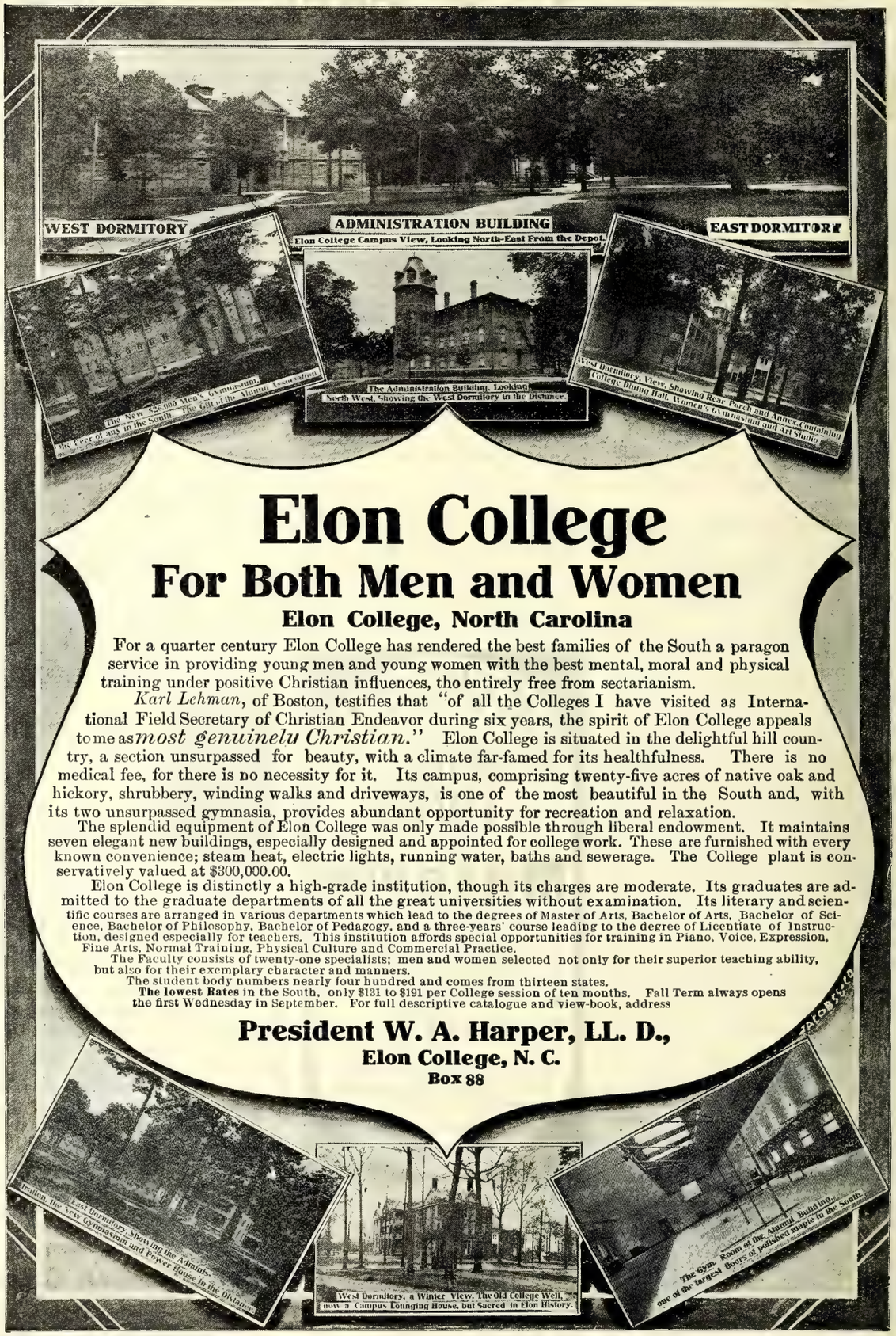

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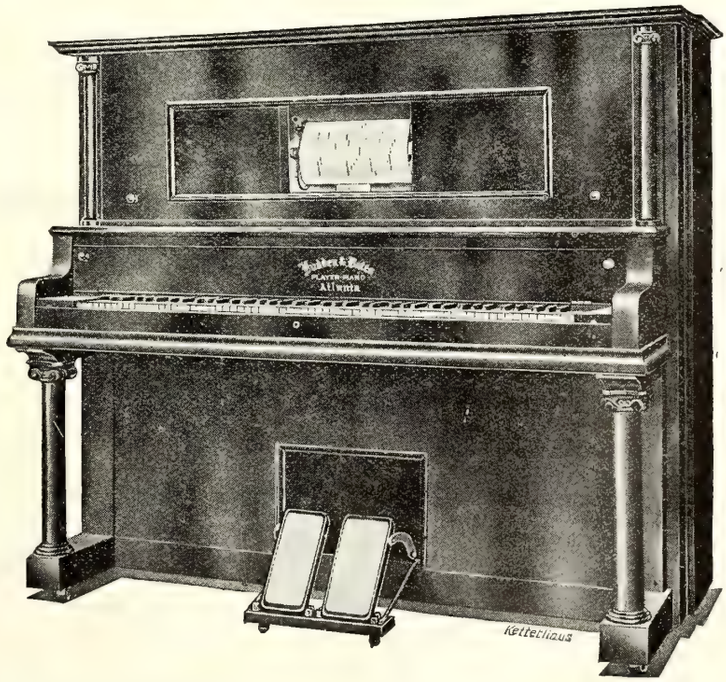

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J. O. ATKINSON, ... EDITOR

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

DEATHS

Markham.

Mrs. Nancy Markham died at her home, near Mt. Pisgah church, in Chatham county, N. C., Aug. 29, 1913, at the advanced age of 89 years, 11 months and 21 days. Her husband, W. A. Markham, died on the same day of the same month 18 years previous. Sister Markham joined the Baptist church while in her youth and was a good Christian, a faithful wife and mother, and a most useful neighbor. For ten years she was blind. Her last sickness lasted about two months. Her afflictions were borne with great patience and Christian fortitude.

She leaves five children: Mrs. Mary Farrell, widow of Rev. Matthew Farrell; Mrs. Elizabeth Stone, of Chapel Hill; Mr. John W. Markham, of Venable; Miss Fidelia Markham, and Mrs. H. W. Trollinger, of Burlington, N. C. Five children preceded her to the grave. W. S. LONG.

Chapel Hill, N. C., Sept. 2, 1913.

Lassiter.

Sister Nettie Rosenberger Lassiter, wife of Rev. L. L. Lassiter, was born February 7, 1859, and was called to her reward August 30, 1913. On Sunday before her death she was stricken with paralysis. For a number of years she had been a loyal and consistent member of Bethelehem Christian church. She leaves to mourn her departure a husband; three brothers, Jackson, Daniel, and Wilbert; five sisters, Mrs. J. C. Grove, Mrs. J. W. Harrison, Mrs. D. J. Driver, Mrs. Caskil Sellers and Miss Fannie Rosenberger, with a host of sorrowing friends.

The funeral services were conducted by the writer, assisted by Rev. H. C. Moore, a former pastor, and Rev. Samuel Roller, a minister of the Brethren church, and friend of the family. Attendance at the funeral was very large, and the floral tribute abundant and beautiful. She was laid to rest in Fairview cemetery beside her daughter, Miss Vernie, who preceded her several years. May God's presence comfort the bereaved husband and sorrowing relatives.

R. L. WILLIAMSON.

Anderson.

Aubrey Littleton Anderson, infant son of C. H. and Laura Anderson, News Ferry, Va., was born Feb. 9, 1913, and passed out into the company of angels on July 10, 1913. The interment was in Pleasant Grove cemetery, and the burial services, in the absence of the pastor, were conducted by Deacon R. D. Thompson, Sr., from Pleasant Grove church.

Aur heavenly Father saw fit to lend this life to earth for a brief spon only, even as a fragrant flower which blooms only for a night, and with the breath of morning is blown into that world of invisible beauty and sweetness from whence it came. In the few brief months of its earthly existence it entwined its arms about monther's and father's neck and with the cords of tenderest love pulls them heavenward day by day. When their tasks are done they will know where to find their darling babe. May God help them all along the way. J. O. A.

Faucett.

Whereas, It has pleased our heavenly Father, in His infinite wisdom, to remove from our midst, by death, our brother and friend, Adolpheus Jerome Faucett;

And whereas, He was a devout Christian and member of the Durham Christian church, a faithful and efficient teacher in the Sunday school; and whereas, in his death we have lost a most faithful member and true friend; therefore, be it resolved:

First—That we bow in humble submission to the will of our heavenly Father, who doeth all things well.

Second—That the church and Sunday school feel keenly their loss, and deeply sympathize with the family in this sad hour of trial and bereavement.

Third—That we commend his example of loyalty to God and faithfulness in service to the members of the church and Sunday school—especially the Baraca Class, of which he was the able and honored teacher. He is dead, but his works live.

Fourth—That a copy of these resolutions be sent to the family of the deceased, to the city papers, and The Christian Sun for publication, and a copy be spread upon our records.

MRS. J. W. ATKINS,
MR. C. R. BROWN.
MR. HUBERT HOWARD,
MISS MINNIE CARDEN,
Committee.

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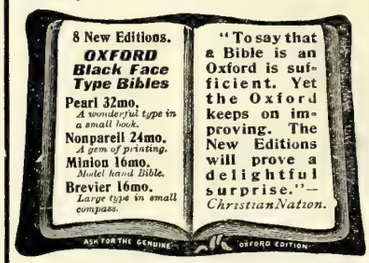

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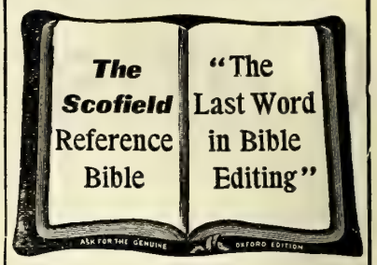

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., SEPTEMBER 17, 1913 NO. 38

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Twins.

"Happiness was born a twin." Possibly a triplet. There can be no happiness unless one or more share it with you. There can be pleasure, pride, gloating, in one mind or heart only. But never happiness. That comes in doubles, or stays away. "He that hath mercy on the poor, happy is he," says the Proverb (14:21).

Sunday Schools and Missions.

Some of our Christian Sunday schools are beginning to teach missions and give pupils a chance to contribute to missions. This is well. If the Sunday schools take hold of the matter vigorously it will count. The Methodist Episcopal Sunday schools have given $300,000 to missions in the last five years. The result has been a wonderful increase in attendance, and in conversion of Sunday school pupils.

Offering the Word.

If one does not read the Bible now it is one's own fault, folly or neglect. It is not only the best book in the world, it is the cheapest. You can get more reading matter printed and bound in attractive form in a Bible than in any other book whatsoever. And Bibles are everywhere. Few homes are without one. The Gideons, an organization of travelling men, are banded together to place a Bible in every room of every hotel in all the land and country. In their recent convention they raised $25,000 for further distribution of the Book in the hotels of New England. There is no valid excuse for failing to read the Bible.

Business Men and Missions.

Of all people beneath the sun who ought to be msisionary leaders and enthusiasts business men should stand in front frank and contribute most liberally. Cut the price of raw cotton down to six cents a pound, and then the price of all cotton products accordingly and the stagnation and paralysis of the business world in America may be imagined. Yet in all human and calculable possibility cotton would be that price or lower but for foreign missions. The missionary opened the marts of trade in pagan lands and made possible the trade-relations which now exist between our country and China, Japan, India, etc. And yet "business men" may now and then be found who say, "Spend your money on missions at home and let the heathen go." If this advice were followed there would follow in a decade the greatest reversion and stagnation in business circles in America that our history ever recorded. Even business men frequently can't see beyond their noses, especially when there is a plan afoot that touches their pocket book directly. Trade and commerce have always followed the missionary.

Showers in Season.

God controls the wind, the rains and the seasons. We need not fret nor worry if either chances not to suit our plans, pride or convenience. Our Father who controls these knows what is best and always does the best for us without consulting us. When we shall have learned to trust Him and at all times to do His will, showers out of season, and calamities that kill and are cruel will cease. Ezekiel 34:26, 27: "I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord."

Rebuilding the Garden of Eden.

It is strongly believed by the Turkish Government that the now arid desert between Babylon and Bagdad is the site of the ancient Garden of Eden. To that end 3,000 men are at work daily to reclaim and restore this lost paradise. At a cost of $7,500,000 six hundred thousand acres are to be irrigated, this land now being valueless. It is estimated that when the coveted region is fully irrigated and restored the value will be $190,000,000. It is a vast project and the promised reward is inviting. Likewise is the project to bring man back from his sinful and fallen estate a vast one, and will require for a long time the daily toil of more than 3,000 souls; but restored and exalted, this whole earth will become one boundless paradise whose value cannot be computed.

Saving the Saved.

The most needful movement in this country is one to get inactive church members to become active, and non-giving members to become givers. We are told on good authority that of the twenty million Protestant church members in America "less than one-half of them are doing anything, or giving anything, to meet the missionary needs either at home or abroad." That is a grave indictment and, if fact, is an appalling one. One acquainted with local conditions is prepared to believe and to lament the fact. If reports from Christian churches be true, any church in town or country, less than one half the members, a mere handful in fact, have all the church work to do, and all the Conference claims to pay, and all the laborious and financial burdens to bear. This is true, but it is pitiable. Something should be done to reach the infinite number of church members who simply hang on and have to be carried. We need a revival in which we shall seek to save the saved.

Humility and Ambition.

It seems strange to link the words together. They seem on the surface, and in the acting, to be so very, very far apart. One appears meek, lowly, humble and not infrequently deceives oneself into believing one is meek, lowly, humble, when in very truth these noble virtues have been chosen as the shortest and easiest road to fame, place, and position. Shakespeare penetrated this thick mask when he said:

> "Lowliness is young ambition's ladder
> Whereto the climber-upward turns his face;
> But when he once attains the utmost round
> He then unto the ladder turns his back,
> Looks in the clouds, scorning the base degrees
> By which he did ascend."

You find men proud of their professed lowliness, humility, meekness. We doubt if Moses ever called himself a meek man, or if Elijah ever proclaimed the fact that he was a lowly man, or that Christ ever professed to be the humblest of the humble. Yet these three held converse with God on Transfiguration and constituted the most select company ever assembled on this earth. When we use our lowliness, humility, meekness for purposes of preferment and promotion, then these cease to be virtues and forthwith are vices of the baser sort.

Nathan Hunt's Hat.

In the museum at Guilford College hangs the hat of the man who had the honor, years ago, of founding that splendid institution of learning. Upon a card attached to this broad brimmed No. 8 is written: "Worn by Nathan Hunt during the last twenty years of his life." This hat is worth thinking about; has been thought about, talked about, and sung about. There is a poem by J. H. Peele the first stanza of which is:

> "Thou sure art made of honest stuff,
> Thou broad brimmed felt of gray;
> For twenty years, just think of it,
> He wore thee day by day."

There can be no doubt about it; that hat is made of honest stuff, and the man who made it, likewise he who wore it, were. Here an honest man and an honest hat met and formed fellowship; and since the hat, of perishable stuff, could not make the man famous, the man immortalized the hat. When two streams of rugged honesty meet and form common current, time and eternity coalesce and immortality has arrived. Hence Paul's noteworthy injunction, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just * * * think on these things" (Phil. 4:8). Nathan Hunt's hat is worth thinking on for very many reasons.

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine energy pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayst be unconscious of being charged therewith.—*L. M. Child.*

The heaviest cross is light if borne in meekness and trust: the lightest cross crushes one if the heart is heavy and sore with pride. Sufferings must come, it is the course of nature; but they do not necessarily cause misery. —*Mozoomdar.*

God employs no hired men; His work is done by His sons.—*Old Proverb.*

EDITORIAL

WHICH DAY OBSERVE?

Our mathematical brother, Dr. McCulloch, of *The Methodist Protestant Herald*, writes in his paper of the largely attended and very enthusiastic meeting the Seventh Day Adventists held in Greensboro recently and thus concludes:

"We sometimes think that men are more easily wrought up to a high pitch of enthusiasm and to greater activity about non-essentials than about essentials. If two men had migrated from Palestine to America, one traveling east and the other west, and both observing Saturday as a day of rest, when they met in America, they would have found themselves a day apart in their Sabbath day, and yet both would be right in that both had kept strictly to the law of observing every seventh day."

The Adventists teach that the world is going wrong and wickedness is rampant largely because we observe Sunday as the Lord's day instead of Saturday; that Saturday is the "seventh day," the very one on which God rested after He had created the world and the one on which He commanded, through Moses on Sinai, that we should rest. The Adventists claim that we adopted this change from Saturday to Sunday simply because the Roman Catholic church said for us to do so, and that when we Protestants keep Sunday instead of Saturday we obey Rome rather than the Word of God.

Let the indictment stand for what it may be worth. We Protestants have come to believe that the day on which Jesus Christ arose from the dead is a more sacred day than that on which our Lord rested after He had finished creation, (an act which is not finished yet, by the way), and that the event of Christ's resurrection is more important and more memorable than any other single transaction that history tells about. In short, it was more necessary that a world be saved than that it be created, just as it is more necsesary that an individual be saved than that he be born. Now this whole plan of man's salvation, of his future existence, of his immortality, and his eternal happiness, is locked up in the fact and the event of Christ's resurrection. "And if Christ be not risen (from the dead) then is our preaching vain, * * we are found false witnesses of God * * and we are of all men most miserable."

Christ arose from the dead on the first day of the week and "became the first fruits of them that slept." In that act the plan of salvation was made perfect and complete. By observing the first day of the week instead of the seventh we celebrate and memorialize the completion of that plan whereby men's souls are saved rather than that day on which the plan of making a place for their material bodies was finished. Jesus Christ made the first day of the week holy and sacred forever more by coming forth in newness of life that day, breaking the bonds of death, and shaking off the shackles of the grave. The question of which day may be incidental, accidental as Dr. McCulloch indicates, but the Christian world is striving for a Lord's day one day in the seven, and what day, pray, is more fitting as Lord's day than that on which He came from the grave conqueror, victorious, triumphant over every foe?

ONE THOUSAND NEW SUBSCRIBERS.

A delightful reader, whom I do not remember to have met, from Danville, Va., renewing for THE CHRISTIAN SUN, gives this thrill of exaltation: "I enjoy my paper so much. I think your editorials and Bro. Staley's letters alone are well worth the price of the paper. I hope it may go into a thousand new homes." Now isn't that perfectly delicious,—linking the editor's name along with that of Dr. Staley as a writer! We consider that the best and biggest, bravest and sweetest bouquet we have had all these Summer months of blooming roses. It really makes us blush and hang our head in unworthiness to think of it. (But it is hard on Dr. S.)

But passing over this rose bed, is it not strange that this very day, Sept. 15, on which the Danville letter was written, the Business Manager and the Editor had gone over the matter and had seen from facts, figures and the books that the only hope of keeping THE SUN up to its present size, form, print and mechanical make-up *One Thousand New Subscribers* must be put on our mailing list. It is the simple truth. We at this end of the line have led off. We have shown our faith in the work and in the brotherhood. We have acted in good faith, and solely upon faith. Positively and truthfully it must be said that a thousand new subscribers must come, or the paper cannot stand the immense additional cost of production.

What say our friends? What say our officials in the churches? *What say our ministers, the pastors?* We mean those who profess to love their church, its paper and its enterprises. Unless we can now have the help of these retrenchment must be made. So far as this writer knows, or has ever heard, not one-half of our pastors, not one fourth indeed, have appealed to their congregations since THE SUN was enlarged last April, or secured even one new subscriber to it, or cares one whit whether the paper remain in its present attractive and readable form or go back to its former inferior print, size and quality.

One thousand new subscribers! Who will help us get them? To the task, beloved, and the toil will be easy. An average of five new ones from each church would make the number.

AUTOMOBILE AND TELEPHONE INDICTED.

A North Carolina Superior Court Judge, in his charge to the Grand Jury, declared that extravagance was largely to blame for the increasing and multiplied crime the Courts have to deal with. The argument was that people went in debt to keep up, and then debt drove them to crime. "About the only difference between debt and hell is," said the Judge, "that debt ends and hell doesn't." An extravagance is the cause of debt—the desire to make a show, appear great, shine in society.

Two of the immoral agencies of the time, the Court contended, were the automobile and the telephone. People owned automobiles who if their debts were paid could not buy a pair of shoes, and people, boys and girls especially, said things over the 'phone that they would not think of saying in the privacy of the home, or face to face. So the Judge contended.

The automobile is no curse. The telephone is no curse. Both are of inestimable blessing and benefit. But like every invention and every discovery ever made, these with all material advantages and conveniences constitute a new challenge to Christianity, test the worth and strength of Christianity in making the right sort of men and women to use them. Whenever in any age material development outruns moral and spiritual development things seem all out of joint.

The moral and Christian forces about us must move with greater power and rapidity in order to grapple successfully with the new problems presented, created by these new and later inventions. The right sort of morals, the right sort of Christians, must be made in the home and on the marts of trade to grapple with and subdue the new temptations, and the easy ones, to which our age of prosperity has subjected us.

OBEDIENCE.

All of us obey. We have to. Sometimes we obey our appetites, sometimes our folly, our fancy, or neglect. Nevertheless we obey. The question ever and always is, What do we obey? There is a virtuous line which reads, "There is but one path that leads to Christ and heaven —that of obedience." In such teaching we must bear in mind, not obedience to our short-sightedness, indulgence, blinded convictions, but obedience to God. If we obey Him we shall have happiness and reach heaven.

With these restrictions obedience is one of the fundamnetal virtues. The ten commandments are the foundation of law, but obedience is the foundation of the commandments. Only by obeying do the commandments become of any avail whatever.

And out of obedience comes reverence. You cannot respect, much less reverence, that which or the one whom you will not obey.

Since we must obey why not choose the highest and the best to obey; for in so doing we can come closer to God and the glory land.

NOTES AND PERSONALS.

—Rev. N. G. Newman, D. D., changes his address from Holland, Va., to Defiance, Ohio.

—THE SUN will appear brighter and better, this week than it has since August 1st. "Suffolk Letter" takes its place again.

—Will some one send on the other student to Elon by first passenger train or express? There are now 299 (Tuesday noon).

—Dr. W. W. Staley dedicated the remodeled and greatly improved church building at Isle of Wight Court House, Va., Sunday, Sept. 7.

—Prof. C. J. Felton, an assistant teacher in Elon College last year, is now in Defiance College, Defiance, Ohio, whither he has gone to take the theological course, we are advised.

—Editor Hines is especially fine in his department this week, particularly on "Country Organized Classes" and the "Christian Endeavor Lesson." Read what he writes; it is worth while.

—In the death of Bro. Levi H. McCauley, Union Ridge, North Carolina, loses one of its bravest soldiers, truest men and best citizens. We extend sympathy to the bereaved family, whom we number among our good friends.

—Rev. N. G. Newman, D. D., left for Defiance, Ohio, September 15th. The best we have to wish him and us is that by next year this time, or sooner, we may print that he has returned from Ohio to the South to remain the balance of his days.

—The missionary debt is growing. All the missionaries are in from Porto Rico, some are in from Japan. Since the income will not even justify keeping those on the field we have, why not call in all the others and see if the debt can then be liquidated?

—We learn from *The Herald of Gospel Liberty* that Rev. D. P. Barrett and wife and children, of Porto Rico, are in Norfolk, Va., visiting relatives and friends and are in on furlough for awhile. We are advised that they have taken a house at Winchester, Va.

—A most interesting letter that in our Cradle Roll Department. If the babies and the older people can't go to Sunday school why not carry the Sunday school to them? It is not their fault that they can't go. Do for them that which they can't do for themselves.

—His hosts of friends will extend sympathy

to Rev. L. L. Lasstier in the loss of his wife, about which sad event Rev. R. L. Williamson wrote in THE SUN last week. Sister Lassiter was an amiable, consecrated Christian character, and the world is poorer for her going.

—Rev. G. D. Hunt, in his Wadley, Alabama, letter this week, makes suggestions and comment of a timely and interesting character. Bro. Hunt is one of our most beloved and active workers, and as President of his Conference wields a wide influence for righteousness and progress.

—Col. J. E. West, Chairman, Suffolk; J. O. Atkinson, Secretary, Elon College; Revs. H. W. Elder, Richland, Ga., and Bro. K. B. Johnson, Cardenas, N. C., constitute the Home Mission Board of the Southern Convention, which meets at Elon College in annual session next Wednesday, Sept. 24.

—Rev. W. L. Wells, Columbus, Ga., has accepted the call tendered him to become pastor of our Durham church. There is no more devout man and consecrated pastor in all our brotherhood than W. L. Wells, and Durham is fortunate to secure his services. His work will begin in Durham early in November.

—Mayor Gaynor of New York died very suddenly on board ship to Liverpool last Wednesday. He was seated in his steamer chair and those nearest to him did not know he was dead until his son spoke to him and he failed to reply. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

—Rev. J. Lee Johnson, Cardenas, N. C., was a welcome visitor Tuesday. He handed in a list of SUN subscriptions and ordered a Bible for one of his church pulpits. If all our ministers were as faithful and true to THE SUN as Bro. Johnson we would have the thousand new subscribers, that we must have, in a short while.

—We heard a man, very well educated, too, or supposed to be, recently say, "I haven't saw him today." He meant, "I haven't seen him today." Later our grammarian said, "I seen a fellow awhile ago," when he meant, "I saw a fellow, etc." We wonder what effect that would have had upon Judge Clark of the erudite *Statesville Landmark*.

—Editor Moore, of *The Biblical Recorder*, quoting approvingly Prof. A. T. Robertson, gives the following recipe for making Baptists: "Given an open Bible, an open mind, and a conscience in good working order, and we will have a Baptist." In which case said Baptist will certainly be a good Christian, and should be so taken and accepted among brothers and fellows even to the extent of communing at the Lord's table with all that vast throng who have had the open Bible, an open mind, and a conscience in good working order, and have used all three to the very best advantage.

—Mr. Carl B. Riddle, ministerial student in Elon College, proposes to collect from a hundred men, in different colleges, the story of "How they are making their way through College by their own labor" and print same in book form. The *Raleigh Evening Times* announces that it will first print the stories from these men as they are written and the collection for the volume will be made from *The Times* print. We wish Mr. Riddle well in his interesting and worthy undertaking. Such a volume ought to prove very helpful to others who are working their way through college.

—A very capable, efficient, and beloved minister of broad scholarship and wide reading, not a member of our Christian Church, sends this ray of sunshine to our sanctum: "Enclosed my check for $1.50 in payment for a year's subscription to THE CHRISTIAN SUN. Of all the religious papers I read there is none that I value more highly than THE SUN. It is healthful, inspiring, uplifting, and one cannot read it constantly without receiving something of an uplift from its tone and spirit." We wish a few score of our pastors would say that or something like that to the thousand who do not get THE SUN but should have it.

—This from the Nashville Christian Advocate: "The *Christian Observer* claims to be the only weekly newspaper which has completed one hundred years of continuous publication. This claim is challenged by the *Herald of Gospel Liberty*, a paper of the Christian Church published at Dayton, Ohio, which claims to be the oldest religious newspaper in America. We do not essay to act as umpire in this contest." No umpire is needed, beloved. Just send for a copy of *The Herald of Gospel Liberty* published in 1908 celebrating in that year its hundredth anniversary and giving a fac simile reproduction of its first copy issued in 1808, whereas *The Christian Observer* is just now, in 1913—five years later—celebrating its centennial. It does not take an umpire nor a scholarly editor to say that 1908 is further back in history than 1913, does it? A boy in a free school just learning his first "figers" can tell you that.

NOTICE! NOTICE!!

The Home Mission Board of the Southern Chrsitian Convention is called to meet at Elon College, Y. M. C. A. Hall, Wednesday, Sept. 24th, 10 o'clock A. M. This is the regular annual session of the Board and those having matters to present in person or by petition will please take notice.

J. E. WEST, Chairman,
Suffolk, Va.

J. O. ATKINSON, Secretary,
Elon College, N. C.

NEWS AND VIEWS.

—The curious and the morbid can't get enough of Thaw, the murderer and degenerate, by reading column after column about him in the daily papers, so the moving picture men have taken him and are reeling him off at so much per night. Thousands flock to the movies to see pictures of this mad man. What strange stuff we mortals are made of.

—Kansas, Missouri, Oklahoma and Texas, all great corn growing states, will make less than half their usual crop of hay and corn it is declared, on account of the awful drought that has obtained there throughout the Summer. It is predicted that corn will bring $1.25 per bushel next Spring. Our Southern States with excellent crops should take warning and harvest well their feed stuffs and at least not have to buy at exorbitant prices.

Papers report that a Rev. "Sleepy Tom" Clark, Bristol, Va., is getting more or less notoriety by predicting that the world is near an end and that he will shortly tell just when the end of time will be. Strange that fanaticism will persist along one line so very determinedly. History is full of freaks and fancies of just this sort, but they keep on. When any mortal being tells you the world is about to end, say to him that he doesn't know anything about it, neither do the angels in glory.

—"Big Tim" Sullivan, once master of Tammany, hailing from the East side, born in poverty and reared in ignorance, rising to Congressman and being worth $2,000,000 at one time, made from politics, was run over by a train and killed last Saturday A. M. near his home in New York. He had been mentally deranged and escaped from his nurse for a walk. He made money from politics, gambling houses and race horses—and died a suicide. "What shall it profit a man if he shall gain the whole world and lose his own soul?" Poor Tim!

Opineth the *Statesville Landmark*: "There is one thing that can be said for the Charlotte papers—they called a spade a spade in denouncing the murder (lynching) in that town." We have been hearing that old saw phrase these many weary years and never cease to wonder what it means, calling "a spade a spade." And in all these years we have never heard a spade called anything else than a spade. If the Charlotte papers were going to use spades in connection with their denunciations we do not see what else they could have called them than spades. By the way, what has become of those murderers whom the Charlotte papers were "spading" around so profusely?

—Rev. Hans Schmidt, a Roman Catholic priest, assistant rector at St. Joseph's church, New York city, was arrested last Sunday, just as he was entering the church for morning service, for the killing of Anna Aumuller several weeks ago. The priest confessed to the crime, saying that he killed her because she was so beautiful and "he loved her so dearly." He cut the body to pieces and threw it into the Hudson river in the late night. A pillow case in which parts of the body were sewed up gave the clew. The detectives went to the manufacturer whose name was on the case; the manufacturer traced out the dealer, the dealer told who had purchased it. "Be sure your sins will find you out"—in one way or another.

MINISTERS' COUNCIL.

Elon College, Tuesday, October 7, 1913, 9:30 A. M.

Devotional Exercises—by Rev. P. T. Klapp.

Theme for Consideration: THE DUTY OF THE CHURCH TO ITS NEW CONVERTS.

1. How to Reach Them for the Church—led by Dr. A. B. Kendall.
2. How to Induce Them to Take Up Their Cross Daily—led by Rev. H. E. Rountree.
3. How to Interest Them in the Work of the Church and the Kingdom—led by Rev. J. F. Morgan.
4. How to Get Them to Become Soul Winners—led by Dr. J. U. Newman.
5. Business Session. Adjournment.

THE HILLS BEYOND.

Once from the great tower that lifts itself far above the furious Niagara I looked northward to the far-off Tonawandas. While straying far into the depths of Mammoth Cave, no ray of light pierced the blackness. Silence there would reign for ages were it not that the listening ear catches the sound of trickling waters chiseling paths they expect to traverse in the ages to come. Traveling through the mighty Canon of the Colorado or passing through the great Niagara gorge, one reads the age-old history of two rivers. One marks the majestic retreat of Niagara Falls from Lake Ontario. The other is the caprice of a tumbling river whose mountain snows seek the bosom of the far-off seas. There is nothing like the view one gets from the crown of some Rocky Mountain peak. It is utterly impossible to put into words the thoughts that throng the mind as one gazes upon the distant hills. How true all this in the realm of spirit! We labor to reach the hill that lifts itself so far above the common path. No sooner have we gained the summit than from that very height we look on the distant hills piled far above us in such reckless grandeur. Thank God, some sweet day we shall reach the farthermost granite peak! And from that last ascended hill we shall wander into Elysian fields where all our sainted spirits stray.—*Rev. J. Marvin Nichols, in Nashville Christian Advocate.*

FROM OUR CONTRIBUTORS

RELIGION AND MORALITY.

In Dr. George A. Gordon's "Ultimate Conceptions of Faith," the author writes: "It was the remark of an Eastern Massachusetts farmer that religion and theology are not the same thing by a great deal. The ministerial tradition, which dates from the excellent Unitarian preacher Dr. Putnam, is that the farmer's remark was still more emphatic, too emphatic altogether for literal quotation."

The friends and foes of present-day Unitarianism have often wondered why the Unitarian denomination, as a denomination, does not accomplish more; the friends wonder why it does not bring faster the kingdom of God, and its foes wonder why it does not bring faster the kingdom of the devil. Would it pass the editorial scrutiny of the *Christian Register* if the author of this article would suggest that the reason present-day Unitarianism is at a standstill is that the movement is not essentially a religious, but a moral movement, and, if the reader does not know the difference between morality and religion, he needs the prayers of all good Christians. Yet, without doubt, as there are folks who cannot distinguish theology from religion, there are other folks who cannot tell the difference between religion and morality.

Religion is something not alone that a man will die for. It is something he will live a fool for, which is an entirely different matter. Man will die for almost anything. He will take the chance of dying in an automobile for a joy ride; he will go up in an airship or transverse endless miles of snow to reach a north or south pole, which he leaves when he finds, and could not make any use of it if he brought it home.

A man or woman is willing to die for morality, if he or she has it in deep quantities. It is a strong force, always has been. The so-called pagan religions were full of beautiful sentiments of high morality, and men like Marcus Aurelius are splendid examples of the moral life. But these so-called religions were swept into the dust-bin of historical narrative by the vital religion of Christianity, which said of the adulteress: "I do not condemn thee. Go and sin no more." The half-gods had to go when the gods of full stature arrived.

My plea is not that these terms are mutually exclusive, but that the connotation of each is distinct, and a lack of this truth understood retards progress. This truth understood would serve to solve many vexing problems.

A priest of the Protestant Episcopal Church and myself were enjoying the spectacle of the members of the American Unitarian Association at its last meeting getting very much excited concerning the manner of voting. The commonest statements of facts were listened to with a breathless anxiety that might have been touching. The desire to vote two or three times, the reiteration of the manner of voting by a learned judge, whose labors were rewarded by being misunderstood, the dramatic ruling of tellers, and the general note of earnest misconception of a respectable minority showed the emphasis of the emotions upon the little things of life. My friend could not help being amused at the intense feeling betrayed by the assembly, and called attention to the fact that a small part of his denomination (of course he did not call it a denomination) gave more to foreign missions during the past year than the whole of the Unitarian denomination gave to the Amreican Unitarian Association. That is, he felt that his people gave because they were moved with *emotion about religion* and religious business. The Unitarians were moved with *emotion about morality.*

Probably among the many poor people of the Protestant Episcopal Church, in the section mentioned, who made a good contribution to foreign missions, there was quite a number who did not live the high moral life or the respectable life of the Unitarians, but they certainly gave much to their religion, in prayer, faithful church attendance, and sacrifice. Does any one doubt that they got back a good deal? Does any one doubt the expanding power of a universal missionary concept?

What I am trying to suggest to the conventional liberal is that, when he thinks he has left the superstitious religions by the wayside and finds his habitat only in the clear air of morality, that his airship will some day have to come down to earth for provisions, and he is liable to capture such partial provisions as political socialism, or social service, or woman suffrage, or peace, or charity, instead of being the priest and prophet of humanity. He is likely to be the university professor, the doctrinaire, instead of the Salvation Army captain. But the Salvation Army captain may be a priest of humanity, and the university professor may be a priest of bugs. It is true each calling may be equally honorable; but, for the sake of sane thinking, let us distinguish the difference.

The men who are religionists today need to beware of the great preponderance of the university conception, as it is permeating the religious concepts. Religion has a distinct field. It is a hilarious, aggressive, loving, uncalculating sunshine of divine laughter, filling the hearts of its votaries. It welcomes back the prodigal son, it forgives the repentant sinner, it takes men as they are, not as they have been. It is agnostic concerning the infinite possibilities of the human soul. It bears all manner of fruits which are for the healing of the nations. It is positive, while morality is negative. Each has its place. But the true church is the great dispenser of religion: morality is a by-product.—*Rev. Carlyle Summerbell, D. D., in Christian Register.*

HIS EYES OPENED.

"And Elisha prayed, and said, Jehovah, I pray thee open his eyes that he may see. And Jehovah opened the eyes of the young man."—2 Kings 6:17.

Help was at hand and God's power was manifest, but the young man, Elisha's servant, did not see either. Elisha did not pray that help might come, or that power should be shown, but that the young man might just see conditions as they really were.

The darker vision usually precedes the brighter, and it is well enough to bear in mind both visions, the dark and the bright.

Look at the dark side of our missionary situation. In 1810 the average given to missions by the members of all churches was two cents per member. In 1850 the average was 19 cents per member. In 1880 it was 26 cents; in 1900, 31 cents; in 1910, 50 cents. The members of the Christian Church gave last year 15 cents per member, the average for members of all churches in 1840; making our people more than seventy years behind the average in giving for missions. But members of the Virginia Valley Central Conference gave only 3½ cents per member, the average for members of all churchese in 1820, making this Conference 90 years behind in giving for Christian missions.

What the church needs is more active preachers. There are now in the Christian church 235 vacant pulpits. In 1873 we had 1,236 preachers. In 1913 we have 1,318—an increase of 82 in 40 years, or about an increase of two ministers per year.

Another great need is more interested laymen. Thousands of our laymen are not interested to go to Conference, take their church paper, or assist in building up their church enterprises.

We are not investing enough money in soul-saving. We only give a pittance for missions and our mission debt increases all the while. We are not sending out any missionaries, and many that we have had out are returning.

Yet our responsibility is great. There are 166,000,000 Christians in the world. The world's total population is 1,500,000,000, about one in every nine persons in the world being Christian. The Christian Church is responsible for 1,000,000 souls. This Conference is responsible for 16,865 souls. Yet we only had 110 converts last year at home and only gave $64.56 for foreign missions. It will take us over a hundred years to do our part of foreign mission work, even if there were no increase in the souls of heathendom during that time.

Our possibilities are unlimited. As measured by the depths from which we have come there are marks of real progress and there is a brighter vision. We formerly had an uneducated ministry; and we have only been in the foreign missionary field a few years. Our conference work is progressing. In 1905 we only gave 86 cents per member. In 1913 we gave $2.38 per member, an increase of 177 per cent. for the eight years. In 1905 we had 1474 members; in 1912 our Conference reports show 1885, a gain of 28 per cent. for the eight years.

There is an awakening of interest among the young people, and much is being done to ally them to the church.

We have certainly got as good principles as any church can have, and if we do not advance upon them the fault is our own. Our five cardinal principles are of divine origin, and cannot be improved upon. But we need also to see the invisible. The hosts of heaven were nearby Elisha's servant, but he simply did not see them. The hosts of heaven are near us; but they are invisible. We need to keep the Captain of our salvation ever before our eyes. He has conquered. He is enthroned. And if we follow Him we too shall conquer and finally be like Him, for we shall see Him as He is.—*Outline of annual sermon by Rev. A. W. Andes before Virginia Valley Central Conference, Winchester, Va., Aug 14, 1913.*

THE NEXT AND FINAL STEP.

The Headquarters Committee by the approval of the Board of Trustees of the Anti-Saloon League of America, have authorized the following declaration as the future policy of the organization:

The policy of the Anti-Saloon League since its inception has been to go just as fast and just as far as public sentiment would justify. It confines its efforts to law enforcement and sentiment building where that is the only policy public sentiment will sustain. It is for local Prohibition where that policy meets the requirements of the most advanced public demand. It always has favored the adoption of state and national Prohibition just as quickly as an enlightened public conscience warrants. We believe the time is fully ripe for the launching of a campaign for national Prohibition—not by any party, or parties, but by the people. This does not mean that we are to relax our efforts one iota for law enforcement, local Prohibition and Prohibition by states, but it is a recognition of the fact that the task begun more than a hundred years ago should speedily be completed.

The Character of the Traffic.

Every defense the liquor traffic has erected has been battered down except the defenseless appeal to greed and appetite. It no longer has advocates; it must depend for its existence upon partizans. It

is united with the white slave traffic. The offspring of this unholy union are robbery, bribery, cruelty, debauchery and murder. The martyred Senator Carmack but uttered an accepted truth when he said, "The liquor traffic would rather die than obey law." It is an enemy to everything that is good in private and public life. It is the friend of everything that is bad. In the name of decent civil government and for the sake of humankind the manufacture and sale of this despoiler of the race should be abolished.

The Peril We Face.

The vices of the cities have been the undoing of past empires and civilizations. It has been at the point where the urban population outnumbers the rural people that wrecked republics have gone down. There the vices have centered and eaten out the heart of the patriotism of the people, making them the easy victims of every enemy. The peril of this republic likewise is now clearly seen to be in her cities. There is no greater menace to democratic institutions than the great segregation of an element which gathers its ideas of patriotism and citizenship from the low grog shop and which has proved its enmity to organized civil government. Already some of our cities are well-nigh submerged with this unpatriotic element, which is manipulated by the still baser element engaged in the un-American drink traffic and by the kind of politician the saloon creates. The saloon stands for the worst in political life. All who stand for the best must be aggressively against it. If our republic is to be saved the liquor traffic must be destroyed.

What Has Been Accomplished?

More than half the counties of the republic, multitudes of incorporated villages and cities and nine entire statese containing upwards of forty-six millions of people—fifty per cent. of the population—embracing above two-thirds of the entire territorial area of the country have outlawed the saloon. The traffic has been driven from the army and navy, from immigrant stations and from the national capitol; but the greatest triumph of the temperance forces of the nation was the passage of the Webb-Kenyon bill over President Taft's veto, not only for the service it will render the cause of law enforcement, but for the demonstrated fact that Congress is responsive to the organized, expressed will of the people on this as on other important moral issues.

National Prohibition—How Secured.

National Prohibition can be secured through the adoption of constitutional amendment by Congress and ratification of the same by the necessary three-fourths—thirty-six—states. A state once having ratified the amendment cannot rescind its action, but a state failing in its effort to ratify may do so at any future time.

The Opportune Time.

The time for a nation-wide movement to outlaw the drink traffic is ausspicious. Organization is now established and in operation in all parts of the country. The forces that definitely oppose the traffic are in accord as at no time in the past. The moral, scientific and commercial aspects of the problem are being more intelligently put before the public than heretofore. The narrow, acrimonious and emotional appeal is giving way to a rational, determined conviction that the traffic being the source of so much evil and economic waste and the enemy of so much good has no rightful place in our modern civilization.

Abraham reluctantly consented to the levying of an internal revenue tax as a war measure only when assured by members of his cabinet and leaders in Congress that it would be repealed at the close of the war. When the war ended and the broken fortunes of the republic were manifest, the liquor traffic, with that serpent-like wisdom for which it is noted, was the first to urge the continuation of this tax knowing the force of a bribe upon the public conscience. From that time to the present the chief cry against national Prohibition has been that the government must have the revenue. The adoption of the Income Tax amendment to the federal constitution furnishes an answer to the revenue problem.

We appeal to every church, to all organized philanthropies and to every individual, of every race and color, who loves his country and his kind, to join in this crusade for a saloonless nation. We depend for success upon the same Leader who commanded Moses to "speak to the Children of Israel that they go forward."

THE ANTI-SALOON LEAGUE OF AMERICA.
By Purley A. Baker, General Superintendent.

WAKEFIELD NOTES.

To be silent does not always mean stagnation or death, either with man or nation. So I wish to say to SUN readers that my long silence does not indicate there is stagnation or death in my field of labor. I have five churches and three school house appointments, and all of them are progressing very well. The hot Summer weather for my long Sunday drives to the several appointments has oftentimes made me feel that death would have been a comfortable change, but "Life is real, life is earnest, and the grave is not its goal"—

But for the kind friends and the cheering words that one must have, this life would be a dreary existence. The many kind words and deeds shown me in this field have cheered and comforted me more than words can express. Brother Eddie Cotten, now at Elon College, while at home during his vacation gave my buggy a beautiful suit of paint as a token of his friendship and esteem of my work among his people. Brother Cotten is a promising young ministerial student and a most excellent gentleman, and we feel that his character, as a brush, with the paint of the love of God, will cheer and comfort all those with whom he meets. Brother W. L. Anderson is another friend who has stood by us more than a brother in his kindness and thoughtfulness of our needs. He and his good family shall ever be remembered and loved by all of us. There are many others we might mention who have been kind and thoughtful of us and the work, and we feel very grateful to them and shall kindly remember them. It was my pleasure to be with Brother P. T. Klapp at Mt. Bethel in Rockingham county, N. C., week after third Sunday in August. The week's work there was hard, but very pleasant. The brother has some very loyal and faithful members, and I feel that our work there together was helpful. We had a very good meeting and I came home feeling that I did my duty. Bro. Klapp is a hard worker and one whom I believe to be a most excellent man, and the most spirit-filled brother I have ever worked with. Any church or churches who would like to have a good man as their pastor would do well to have our dear brother Klapp.

C. C. JONES.

GOD'S WILL AND MAN'S WILLFULNESS.

Selfishness is moral disease. There is no sin but is based in part or in whole upon selfishness. Undue attention to self, with a purpose to benefit self at the expense of others, contains the germ of every spiritual and moral sickness.

Strange how God turns decay into sustenance of life, and disease into a support, and the workshop of decay into a hospital of life! Passing strange!

Street dirt and filth contain the germs of practically every physical disease which is reducible to the germ, including lockjaw and tuberculosis. These germs are calculated to destroy, not to build up. They spell death, not life. Somehow they are compelled to contribute to life by the very laws of nature.

Plant the lily in a pot of such filth. The lily grows and thrives and blooms with surpassing beauty, but the beauty is no more remarkable than the purity. Defile the lily by planting it in the compost heap? Not if the lily knows itself. It overcomes the forces which make for the physical death of man and turns them into nourishment for itself. There is a certain law of life and growth in its being, and the very life must be destroyed to make it prove untrue to its nature.

As long as men work in harmony with God there is no thwarting of the divine will, no defaulting in its purpose. But suppose that man disposes when God proposes. Suppose that man says "No" when God commands—the free moral agency of the creation asserting itself in the presence of the Creator. How, then, will the purpose of heaven be carried out, inasmuch as that implies the co-operation of the human?

Our Sunday school lessons have been yielding truth of this character. Moses had the sentence of death pronounced upon him before he was born. That very condemnation was the means of getting the child into the royal household, where he learned the things from the Egyptian side absolutely essential to leadership of the children of Israel out of bondage. Many hold that deception is never right; but deception brought the mother of the child into the natural position of nurse and teacher, resulting in knowledge of the history of Israel—past history and future history through the promises—resulting also in sympathy for the kindred with which he later determined to associate at the cost of near-royal prerogatives. Moses killed the Egyptian whom he found abusing a fellow Hebrew. He was righteously indignant at the cruelty, but went far and away beyond the law of punishment which God promulgated through him a few years later, embodied in the condensed statement: "An eye for an eye, and a tooth for a tooth." Then Pharoah had an intense natural anger against Moses, and attempted to kill him, which impulse was wrong and which will was wrong entirely.

But the good purposes of God run deeper than the ill purposes of man. God is profound; man is shallow. Man can block God's path, but he cannot prevent God's going around some other way. God is sovereign if man is free. Man's will may hinder his personal salvation against all the powers of heaven, but his will is not omnipotent when it affects the happiness and welfare of a million other men. God finds some way around.

Moses needed training in the Egyptian court circles, yet must have sympathetic knowledge of his own flesh and blood. Moses needed experience in the wilderness, yet must not get out of line with the country he had left behind and the country toward which he was anxious to turn his face. God saw that all these necessaries were supplied, although they did not grow naturally out of the conditions and circumstances. God accomplishes his purpose in spite of circumstances rather than with their help.

How can all this be? Let the reader tell. No, we will give him an easier task, perhaps. Let the reader tell how the lily can build up life out of the decay of the street, and the writer will explain how God builds up life out of the decay of moral purposes and moral character on the part of men. As the lily roots down into filth and death and nourishes its own life thereby, so the purposes of God seem to root down into spiritual filth and death and thrive therefrom.—*Religious Telescope.*

BETTER THAN BASEBALL.

A surrender to Christ may call for giving up not merely evil or doubtful things, but things perfectly good in themselves. An athletic young fellow of eighteen, with an enthusiasm and talent for baseball, recently gave his life completely over to Christ's ownership. Soon after he had taken this step, a friend met him and asked him about his baseball team. "Oh, I had to give the game up. I found I was liking it so much it prevented me from giving the right attention to other things, so I cut it out." And it was not hard to give up baseball because this healthy young giant, bubbling over with life, had found something more thrilling than baseball—the joy of representing his new Friend and Master, Jesus Christ. Giving a thing up for Christ always means cutting away an obstruction so that his riches may have wider space and freer channel to flow into our lives, and out into others' lives.—*S. S. Times.*

Send in your subscription now.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

My ink has been too thin during August to write the "Suffolk Letter"; but my thoughts have been thinner than my ink. My thoughts are like sorghum, growing thin and sour in the heated term; but it thickens and sugars up in cold weather. You see atmospheric conditions and environment effect my whole being and especially after a full year of mental and heart strain.

Besides this, the "Suffolk church" kindly gave me the month of August for rest, and they prefer that I use that month in mental rest and recuperation. Well, I spent most of the time in manual work. I did not even go fishing. It is true I preached six times for Rev. W. G. Clements in his good meeting at Oak Level; but he praises you so much you can't help doing what he wants you to do. By this I learn that praise is better than blame.

By previous engagement I was with Rev. R. H. Peel and his good people at Ivor, Va., on the third Sunday in August, when their new $2,500 church was dedicated. They had paid $1250 and we raised easily that day the balance of $1250, which made the members and friends who subscribed feel good. They had a great dinner, a half a hundred big water melons, ice-water, a big congregation, fine music under the leadership of Mrs. Varner, and a day of rejoicing. The town is growing, the church is growing, and the outlook is brighter than it has been for many years. The good pastor feels repaid for personal labors in what seemed at one time a declining church.

The intermediate time I spent in mending fences, sowing clover seed, making hay, and building a much needed barn. We tore down the old log barn that had stood for forty-six years, laid concrete foundation for the new one, and then reared the frame of a new one. Brother Burwell Riddick, Jr., a young architect of Suffolk, drew the plan for the barn, and his plan works out well. My wife's sister said she had only one objection to the new barn, and that was I would have a better house for the mules than I had for the family; but I have written so much about the mistreatment of mules that I was forced to prepare a good place for them. Last year I repaired the cow-barn; this year I am building the mules a new one, and it will be finished before the winter.

I did hoe turnips, gather grapes, shell peas and butter-beans, draw water, and run the pigs and calves out of the barn and help the women folks a little; but I have such smart women in my home that one feels like he is intruding to offer to help. Of course they will show you where the walk needs fixing, and the gates need repairs, and the weeds ought to be cut, and the cows brought up, and some wood put in shape for the stove; but in the main women will let you rest.

All the family was at home for two weeks: Bessie, her husband, and William Staley; Willie and her husband; Annie without her husband; wife, and mother-in-law. I think one of the problems in a home is family prayers. Of course it sounds important, easy, and splendid when you hear the preachers discourse on "Family Prayer"; but I am talking about the everyday practice. If you wait till after supper, some one will get sleepy; if you use the dining room at the close of supper, some one will be called out just when you open the Bible. To bring a whole family to quiet and come to your prayers is easier said than done; but it can be done and it pays to do it. You can there confess to God what you knew you ought to confess to one another. You can close the day with the Lord's prayer together, and go to your rest in peace. Like every other good thing, the family prayers should be kept up in the family, even if you miss some nights when a storm calls some one out to get in the clothese and some other to shut up the chickens.

On the first Sunday in September I was with Rev. Stanley C. Harrell and his good congregation for the re-dedication of their remodeled church at Isle of Wight Court House. I preached in Suffolk in the morning and brother A. T. Holland's car, driven by brother Jesse D. McClenny, carried these, J. C. Felton, H. Woodward and myself to the Court House for the service at 3 P. M. The cost of the improvement has been $1,500 and no appeal was made for money; that part of it had been provided for before the day. Rev. Daniel A. Keys of South Norfolk who had come to assist pastor Harrell in a meeting took part in the Dedicatory Services. The music was good throughout and was enriched by a fine solo by George Whitley, a promising young lawyer of Smithfield, and whose father is a leading member of the Court House church and where he holds his own membership.

During this week I have been with Dr. J. W. Johnson in a fine meeting at Liberty Spring. The congregations were fine, the music was excellent, the hospitality was liberal; twenty-four professed faith in Christ and eighteen united with the church at the close of the meeting. More will join. This is a large congregation, made up of small farmers who till their lands well, use paint and whitewash, love their church and their pastor and want him for two Sundays in the month next year.

W. W. STALEY.

FIRST CHURCH, NORFOLK.

We have etered upon our work in this excellent field. Our church here has splendid location and is well kept. It is free from debt. To a stranger the outlook is hopeful. The people are kind and very generous towards the new pastor and his family. The members of the church speak in highest terms of the faithful pastors who have served the church during its history. I frequently hear the names of Scholz, Cox, Bryant and Roberts, all of whom are held in high esteem. I also hear many kind words of the preachers who have served as supply during the past two years. The people here think well of preachers. I have not heard one word of adverse criticism on their lives or their work. I know a great deal is expected of me as pastor. I shall endeavor to live up to the expectation. I shall try to do my best at any rate. I have no doubt that I will make many mistakes; will no doubt fail in some respects to meet the highest expectation of some. I think, however, that my people have religion and common sense enough to forgive many errors and to look over any weakness I may display before them. I have the utmost confidence in the membership. I believe in their ability to do things. They can be trusted to stand by the church they love.

The Sunday school, with Bro. J. O. Wiggs superintendent, is doing a grand work. The attendance is good. The teachers are efficient and willing. The prayer meeting is interesting, with good attendance, about fifty being present at our first meeting. The Ladies' Aid Society and Young People's Auxiliary will begin work in earnest about the first of October. We hope to be able to give SUN readers much important news of our success and progress in the coming months.

L. F. JOHNSON.

Berkley, Va.

ELON COLLEGE NOTES.

Rev. J. O. Cox, Durham, N. C., was a visitor Tuesday on business.

The enrollment to date (Tuesday noon) is 299, and several others are expected soon.

President Harper has been confined to his room three or four days with La Grippe, but is convalescing, we are glad to say.

Prof. J. S. Lincoln, of the Charlotte C. H. (Va.) High School, was here Sunday and Monday. He enters Johns Hopkins Medical School in October.

Prof. J. T. Cobb, Class of '99, and who has been elected Superintendent of the Enfield Schools for this year, was a visitor in the village Tuesday.

Miss Blanche Teague, of the Pleasant Hill section, was called home Saturday afternoon on account of the death of her grandmother, Mrs. William Teague.

Mr. A. L. Lincoln, Class of '10, who spent the Summer here at his old post of duty as stenographer for the President, returned last week to Johns Hopkins' University to continue his medical course.

Miss Annie Williams, Greensboro, N. C., has accepted a position with the College as Stewardess in the Dining Hall. Miss Williams is a most estimable Christian woman and there is much pleasure at her coming to the College.

Mr. R. D. Thompson, Jr., a member of Pleasant Grove (Va.) Christian church, was here Saturday and Sunday, considering a proposition to become manager of the Orphanage farm. Mr. Thompson was much taken with Elon's rapid development. Whether he will accept a position at the Orphanage is not yet determined.

NOT HOMES, NOT WAGES, BUT WHISKEY.

We are heart and soul in for all reasonable adjustments whereby the masses who toil may have the least number of hours and the highest possible wages. But the slogan, "More money and less work," is not enough to redeem the world of toil. We must first ask how is it that men spend the wages they are earning as it is. And we ought then to ask where is it that these men spend the leisure that they have already. Really it is not reassuring to have statistics tell us that laborers spend more than one-fourth of their wages in the saloon. The money spent in the saloon is greater than the amount spent for education, woolen goods, boots and shoes and bread.—*Central Christian Advocate.*

A HAPPY RECONCILIATION.

Two young women, members of the same church and Sunday school, became estranged over some trifling affair, and for months did not speak when they met. Of course this was very embarrassing to friends and acquaintances of both. One Sunday morning it so happened that thes etwo young women, although coming from different parts of the church, met and knelt side by side at the communion altar. The pastor noticed this, and took advantage of the situation. As they arose to leave the altar, he took each by the right hand, placing their two hands together, and softly said, "God bless you both." They at once threw their arms around each other in a warm embrace of love and forgiveness, to the joy and satisfaction of all who witnessed the scene.—*Charles MacCulloch.*

CHURCH NEWS.

CHAPEL HILL.

The Chrstian church here has been marking time two or three months for want of money. But the forward command has been given. As soon as laborers can be found, the work will commence again. All bills have been paid, flooring and ceiling in the house, ready to be put up. Let those who have made pledges, and have not paid, send in the cash as soon as possible. We will need it in a few days. The ladies are organizing their forces to help push the work forward. The town is on a boom, and we want to strike while the iron is hot.

W. G. CLEMENTS.

SAREM.

On Monday following the fourth Sunday in August we began a revival meeting at Sarem. Rev. H. H. Butler came on Wednesday morning and did the preaching until the close of the meeting. Bro. Butler, always a consecrated man and an able revivalist, was at his best this week. The attendance was good and interest keen throughout the meeting. There were about twenty conversions, and sixteen were received into the church.

This church is weak in numbers, but there are some as faithful workers as can be found. If an able, working pastor can be found for it next year it can do a great work.

C. J. FELTON.

WADLEY, ALABAMA, LETTER.

We are just about through with our meetings, and are getting ready for Conference, which is just a little more than a month off.

I have held some of the best meetings in my field that I have ever had the privilege of attending. I have one more to hold, at Lagrange, embracing the third Sunday in this month. Rev. J. D. Dollar has promised to assist me at this place.

I have already conducted four revival meetings with but very little ministerial assistance. My work has been heavy this year, but by the help of the Lord I shall be able, I think, to pull through. Have had six regular appointments, serving five churches, and have done quite a lot of other work. I can feel the strain more now than in former years; and I feel that in justice to myself and those I love, that I shall be compelled to leave off some of my work for another year. I feel a deep interest in my Church, and also in the ministry of my church, and trust that it will be the Father's will to call other young men into this great work. The laborers indeed are few, the work is great and increasing in greatness, and may we appreciate this fact and do our duty.

I feel that every member of the Christian church ought to love the church better than ever before. Our church is growing in influence and power in this country as never before. And though seemingly we are facing a crisis, on account of the scarcity of laborers, yet I feel that we are also facing an era of unprecedented progress.

I am sure that, with our work properly distributed among our preachers, within a few years we can add several churches to our Conference roll. There are many places which need strengthening and new points which can be developed, by a united and systematic effort put forth by our ministry.

Brethren, we do not understand each other as thoroughly as we should. We need in our Conference a Ministers' Institute, or something of that nature, to meet, say, three times during the year for counsel and the discussion of such topics as will be of interest to our church. I suggest that the Committee on Education recommend such a move to our annual Conference and especially to our ministry.

Brethren, think about this, and come to Conference prepared to stay until all work is finished in decency and in order. We are going to have the best Conference in our history, and the interest demands our careful and prayerful thought. God bless you all.

I am, Your servant,

G. D. HUNT.

RICHLAND, GEORGIA, LETTER.

I am just through with seven weeks of revivals, in seven different fields; four in Georgia and three in North Carolina. The first three weeks were in my own field of labor. We began at Enigma and had a great meeting. Rev.J. V. Knight, of Elon College, did the preaching, and did it well. Seventeen additions to the church.

We next went to Kite, Ga., for a week. Here we had a splendid meeting, with eight additions. Bro. Knight did most of the preaching here, and endeared himself to the people.

Our next field was at Oak Grove. Brother Knight was with me here for five days, and did good preaching, which resulted in a great revival with seventeen additions.

From here I went to Apple's Chapel, N. C., to assist Rev. L. I. Cox. Bro. Cox assisted me in the Spring at two of my churches. It was a great feast to me to be with him in his work. We had a great meeting there with twenty-two additions. The congregations there were large, and a great revival was the result. I shall ever remember this meeting as one of the richest of my life.

Next, I joined Bro. Knight for ten days at Berea. This was in some respects the greatest meeting of the series. We had here 67 professions and 42 additions. This meeting means much to Berea church. They have some fine wrokers here, and the working force was greatly increased. This church has a great future to it, if wisely handled.

Next I went to Shallow Ford church, where I assisted Rev. A. S. Iseley 25 years ago. In the Summer of 1888 I spent a week there in a great meeting. It was a source of great joy to be there again in a good revival. A great many who were there twenty-five years ago have joined the forces on the other side, and I missed their presence. Many were there who were there 25 years ago, and it was a delight to meet them again. This was a great meeting. Thirteen made profession, and eight joined the church. It was a source of inspiration to have Bros. Cox and Knight with me in the work that is dear to my heart. It was equally enjoyable to be with them in their work. They are consecrated men of God. To have their association for weeks means much for one's Christian experience.

From Shallow Ford I came back to dear old Georgia and held a week's meeting at Randall's Crossing, with four additions. We had some other confessions during the meeting, and we hope mean much for the church and the Sunday school.

I am just back from my regular appointment at Enigma; received two valuable members there. One hundred and twenty members received and about 200 professions.

H. W. ELDER.

The *New York Evening Post* says that at the entrance of a certain large church the following line is posted so that all can see and read: "On account of the respect due to the house of God ladies worshipping in this church must be decently clothed." That does not need any comment.

God employs no hired men; His work is done by His sons.—*Old Proverb.*

THE CHALLENGE OF THE BABY.

Letter No. 1.

DEAR CRADLE ROLL SUPERINTENDENTS:—

You wlil see by last week's SUN how generous our Editor has been to us. I asked him for a column once (or twice) in a while, and he has kindly offered us a column once a week, if we will use it. Now, you surely don't expect me to fill it all alone, so you will have to help me with suggestions, information, and hints as to why and how and where your Cradle Roll is going, or if not, why not. Then we can have a Round Table of our own, and a very helpful one, I am sure. I already have a couple of letters with some very interesting suggestions which I am planning to use in the near future, but first, we want to start our Cradle Roll Department just as we would start a real Cradle Roll in our Sunday school. I am sure there are many who do not understand how easily and delightfully this work may be accomplished, or we would have a Cradle Roll in every Sunday school, so for their benefit we are going to discuss each step on the road to a successful Home Department.

What is the first thing necessary to a successful Cradle Roll? Now, I know some of you will say at once "the Baby," and others will say equally loudly "the Superintendent." But if we had a world full of splendid superintendents and no babies we could not have a Cradle Roll, could we? So, then the very first step is the baby. Wait a minute, I want to write that over again. The first thing is the BABY.

There, that looks better, doesn't it? And besides, that is the way we speak of them and think of them, when first they come into our lives. How very unspeakably dear and precious they are, and how our hearts reach out for them in a yearning too deep for words. Don't you remember how your throat filled up, and your heart pounded against your ribs, and you could not express one-half the thoughts which came to you, when you put out your finger to the little sweetsmelling bundle and that little hand came out and caught hold of your finger, and hung on, so tight, oh, so tight. Too frail to break a spider's web, and yet the mightiest bridge between earth and Heaven that God has ever sent to draw us close to Him. Why, even the Father, I think, feels the drawing power of those tiny hands, for you know, we are told, "Their angels do always behold the face of the Father."

So, when the little stranger comes here, we give him a welcome in the home, in our hearts, and most certainly we ought to give him a welcome in the Sunday school, not that he needs to be taught just yet, but because he can teach us, and because we never want to lose sight of him. It is far easier to have and to hold, than to lose and to find. Let us go, then, to Baby's home, welcome the new arrival, get his name, with mother's consent, and have a new member of God's family on earth as well as of the human family to which he has come.

The next thing we need is that someone to go and get that name, to bring it in to the Sunday school, and to see that it is properly enrolled. But we will talk of that person in our next article. We cannot afford to have our Editor refuse us another week because we don't know when to stop. But before next week's paper comese, if you have no Cradle Roll in your Sunday school,you who read this letter, won't you take your pencil and paper, and jot down the names of the babies in your community, and then ask yourself the question, "Can we, and can our Sunday school, afford to be without these little ones another day? If they can't, what am I going to do about it?"

Cordially, your Cradle Roll Supt.,

MRS. F. BULLOCK.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

FOR THE S. S. SUPERINTENDENT.

Some Thoughts on the International Lesson for Next Sunday.

Subject.—"The Golden Calf."—Ex. 32:15-20, and 30-35.

Time.—A few weeks after the giving of the Law.

Place.—Mt. Sinai.

Persons.—Moses, Aaron, Israelites.

Golden Text.—My little children, guard yourselves from idols.—1 John 5:21.

Leading Thought.—Whatever comes between us and God is an idol.

The Israelites were on a plain at the foot of a mountain in the Sinai range. Moses was absent, being with God on the top of the mountain, receiving revelations of the laws that were to govern the people. Joshua was with him, though probably not admitted to equally close communion with the Most High. They were in the mount forty days, and during their absence the people persuaded Aaron to make a golden idol in the form of a calf, an animal worshipped in Egypt. This idol was to represent Jehovah, though God had forbidden any idolatrous representation of Himself. The image was made of gold jewelry melted up and cast in the form of plates, which were fastened to a wooden form. This god the Israelites worshipped, with dances, music, and feasting, after the heathen fashion.

The pulverizing of the golden image, so that people drank its dust in their drinking-water, would have been impossible with pure gold, but it was probably made of gold alloyed with tin, which rendered it brittle.

The significant dash in verse 32 may be filled in as we think most likely. It shows that Moses was filled with strong emotion, that checked his utterance. The thought of the people's sin, and the possibility that God would not be able to forgive them, was too much for him.

Illustration.

A Gold Ring.—How did this gold happen to be in the shape of a ring? It did not happen. It was shaped like a ring by a goldsmith who purposed to make a ring when he began. Today's lesson tells of Aaron and the people of Israel making a golden image to worship because they yielded to a foolish and wrong fear. The image did not happen to be a calf. It took that form because the foolish faith in such an idol was in the hearts of the people. The wrong outward acts we commit do not happen. They result from something wrong hidden in our hearts.

Question Review.

Probably you have heard it as a conundrum or puzzle, "Who broke all the Ten Commandments at once?"

1. What answer did you give to this?
2. When Moses broke the slabs of stone on which they were inscribed, did he really break the Commandments?
3. Who had, in heart and deed, broken them?
4. Which of the Ten Commandments had Israel broken?
5. What, instead of God, were they worshiping?
6. What does a New Testament writer urge us to beware of? (G. T.)
7. What is to our people much like idolatry was to the ancients? (Intemperance.)
8. What is the only sure way of keeping ourselves from this form of idolatry? (Golden Text of last Sunday.)—Leonard.

Lesson Announcement.

Next Sunday will be review day—one of the most interesting lessons of the quarter. Each Sunday we emphasize some one story. Next Sunday we will look back over the story of Moses' life from his birth to the time when he received the law from God on Mt. Sinai. We have had the story of God's people, beginning with one man who chose God as his friend, Abraham, then a family, the children of Israel, and then a family growing into a nation. See this week if you can think of reasons why people so full of faults as these people were should be chosen by God to be his special help. It will help you to understand all the story of the children of Israel better if you will.

COUNTRY ORGANIZED CLASSES.

The idea still lingers with some that the modern organized Bible class is more adapted to the city and town than to the country. Never was a bigger mistake made. Exactly the opposite is true. There are so many organizations in the cities that they do not have the attraction for people that they do in the country. The organized class is more effective in the city than the unorganized class, but in the country this effectiveness is even more appreciable.

The rural field for the organized class is as yet almost untouched, but great results are soon to come from the work in rural churches. Many country churches are lamentably weak in adult classes and membership, but this only strengthens the argument that organization is needed.

The country Bible class may be an extensive social center. In most villages and communities there is no organization for social service. When one is sick, nobody visits him as a representative of the church or Sunday school, nobody sends flowers, no one ascertains if the family is in need.

There should be more gatherings in the country under the auspices of the church. It does not hurt the church and Sunday school to have meetings under its auspices if they are properly conducted and it helps the individuals. No one can study the Bible without coming to the conclusion that Christ's work was to carry religion into every day life.

Finally, adult classes will help the Sunday school and church. They do it everywhere they have been organized. The biggest asset a church can have is organited classes for men and women, boys and girls.

CHRISTIAN ENDEAVOR LESSON: SEPT. 28.

Topic: "Missionary Essentials at Home and Abroad. III. Giving."—2 Cor. 9:6-15.

This will be a meeting for the promotion of the Tenth Legion in the society. Time should be given some one to explain the Tenth Legion and make an effort to enroll new members. If there are any members of the Tenth Legion in the church or society, let them take the lead. The leader will explain the Tenth Legion and others will amplify the subject.

The Tenth Legion is an organization under the auspices of the United Society which enrolls all who make a practice of giving one-tenth or more of their income to the Lord's work, whether members of the society or not. Each is to be a judge of what is religious work and for what purposes he will give. The name is derived from Cæsar's invincible Tenth Legion. The income is to be tithed, whether it comes in regularly or irregularly. Tithing is directed by the Bible. No Christian can excuse himself from this service to the satisfaction of God, however he may satisfy himself.

Someone has said: "Money is consolidated life; when we give money we give life." We work for money, we put our lives into making it, it represents that part of our life that it took to earn it. When we give what we have earned for three days in every month we have given three days of the month to the cause for which the money is given.

Says another: "When we give to Missions we always receive in return much more; wider outlook, deeper interest, nobler inspiration, more abundant satisfaction."

Read this and think over it: "Many think they are giving liberally that would be speedily convicted of stinginess if they would keep an account of their giving on one page and of their income on the opposite page, and compare the two totals every month."

The mission field at home is still in great want. The field is ripe unto the harvest indeed. What shall we do about more laborers? They are needed in rural communities, in the great Catholic West, the slums of the cities, among the negro population of our Southern towns, and, in fact, in almost every place we turn.

Beaconsfield put his finger on our weak spot when he said to us: "They cannot govern their cities." Democracy is not yet the grand and glorious success that Fourth of July orators tells us it is. We must solve many questions of morals and civic life before we can call it a success.

We spend more for chewing gum than we do for foregin missions. England spends more for gold balls than it does for the cause of missions abroad. Are we liberal? The amount the United States and England spend for liquors and tobacco as compared with what they give for missions of all kinds is enough to make the heart sick.

The immigrant people are always a source of trouble for our churches and for those who are interested in social welfare. Shall we turn these over to a few illy-paid men and deaconesses?

ENDEAVOR PRISON WORK.

About twelve years ago a Christian Endeavor society was organized in the North Carolina state prison at Raleigh by Miss Bays, as a result of enthusiasm she had gained from the Detroit convention. This organization has been continued largely on account of efforts of the society in the Raleigh Christian church until this time. The amount of good it has done is incalculable. Prisoners are usually penitent and ready to receive the gospel.

At first the meetings were held in an old workshop, as the prison had no chapel. At the last state convention held in Raleigh many delegates attended a service in the little chapel. There are two societies there now.

This is but a sample of the prison work all over the country. From the first it has been a success. This should encourage others in like work. Christian Endeavorers will do well to hold services in the county prisons, houses of correction, as well as county homes for the aged and infirm.

For Daily Reading.

Monday—Bible rule .....Deut. 16:17
Tuesday—Give secretly .....Matt. 6:1-4
Wednesday—Give systematically .....1 Cor. 16:1, 2
Thursday—Give liberally .....2 Cor. 9:1-12
Fri.—According to ability.Acts 11:29; 2 Cor. 8:12-15
Saturday—Money and time .....Exod. 35:4-10
Sunday, Sept. 28.—Topic.

It is never foolish to do a thing because we want to do it. The folly lies in doing a thing because other people think we ought to want to do it, and we do not.—*Ellen Thorneycroft Fowler.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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HOME MISSIONS IN THE EASTERN NORTH CAROLINA CHRISTIAN CONVENTION.

The Eastern N. C. Christian Conference should bow in gratitude to God for the success it has had, in its short existence, along the line of Home Missions. Churches have been organized and houses of worship built at Sanford, Henderson and Chapel Hill, and many weak ones much strengthened by means of mission funds given by the Conference.

For two years no church that had a pastor has failed to send up the full amount asked for by the Conference; and only one has been without a pastor. We should be working and praying that every church will send up the full amount this year.

Many places are calling for Christian churches in the bounds of the Eastern N. C. Conference. But they cannot be occupied on account of a want of means.

HOME MISSIONS IN THE SOUTHERN CONVENTION.

The full amount of Home Missions asked for in the Southern Convention has never been sent up, but enough to do great good. Some how or other, some of our people have reached the conclusion that this fund is not necessary because it is not required to make a banner church. This is quite a mistake. It is as needful as the conference Home Missions. Had it not been for this fund, we would have had no Portsmouth church, no Winchester, no Chapel Hill church and several others whose names I do not recollect. Let every church in the Eastern N. C. Christian Conference see that every cent asked for on Convention missions is sent up. All the church enterprises are important and should be aided with the amounts for which they have been asked. But, if the home churches fail, the foreign churches grow weaker.

W. G. CLEMENTS,
Chmn. E. N. C. C. C.

AN APPEAL FOR PRAYER FOR THE UNITED MISSIONARY CAMPAIGN.

The Home and Foreign Missionary leaders of the United States and Canada have decided to engage this Winter in the most extensive and important piece of co-operative work which they have ever undertaken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. Of the more than twenty millions of Protestant church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day Missionary Conferences held throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these Conferences.

This extensive campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the Conferences. Probably hundreds of thousands of men will assist in the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increasesd Christian activity and liberality.

In view of the vast issues involved, the Executive Committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family altars, in the stated church services, and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad. Nothing less than a general and profound spiritual quickening among the churches will meet the present emergency. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God to this end. "In any land a revival will come when enough people desire it enough—that is, above everything."

"Ye have not because ye ask not."
"The harvest is great, . . . therefore pray ye."
"Concerning the work of my hands, command ye me."

Executive Committee of the United Missionary Campaign:
S. EARL TAYLOR, *Chairman,*
GEORGE INNES,
WILLIAM B. MILLAR,
General Secretaries.

SOME MISSIONARY MOTTOES.

"Unless Jesus Christ is Lord of all, He is not Lord at all."

"It is the mission of the Church to give the whole Gospel to the whole world."

"We cannot serve God and mammon, but we can serve God with mammon."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"The Gospel of Jesus Christ is not only a Gospel for all men, but it is a Gospel for the whole man."

"The man who does not believe in foreign missions had better burn up his New Testament, for it is a record of foreign missions."

"Missionary history is a mystery until it is read as His story."

"We have given the Orient warships and telephones, steam cars and sewing-machines, and silk hats, but its inhabitants are none the better for these, and except the old man be changd within, all these adventitious trappings will make him a more potent force for evil."

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"Love never asks, how much must I do? but how much can I do?"

"You might as well try to cure small-pox by scenery, as to try to save the world by improvement of environment."

"The question is not, How much of my money will I give to God? but, How much of God's money will I keep for myself?"

"Doing nothing for others is the undoing of one's self."

"With God go over th esea; without Him not over the threshold."

"What I spent I had—what I kept I lost—what I gave I have."—*Missionary Review.*

ZURICH'S MISSIONARY VISION.

Each World's Sunday School Convention, with its continuing theme "the Sunday school and the Great Commission," lays fresh emphasis upon the vital truth that the missionary enterprise is not a department of church work, but is the real business of the church. On the closing day of the World's Seventh Sunday School Convention at Zurich, this conviction found expression in a resolution to send an official communication to the Mission Boards of Protestant churches throughout the world. This "Address to Mission Boards," unanimously approved by the delegates, set forth the thrilling appeal of present conditions in mission lands and the significant opportunity of today for co-operation with Sunday school forces. The native Christian of the mission church with his need of Bible teaching, the child of mission lands born into the blighting atmosphere of heathenism, the growing secular education under godless auspices, the ever-widening need of evangelistic extension of the native churches' sphere of influence,—all these make a clear call to the Sunday school as the effective and prepared agency for the church to use. These factors were earnestly presented in the address to the Mission Boards, which also conveyed the greetings of the Convention and appreciation of the great work the Boards were doing in the common service of taking Christ to the world. This action of the Convention emphasizes the significant word of Dr. Bailey in his President's Message: "The twofold aim of the World's Sunday School Association is to promote a missionary spirit in the Sunday school in the home field, and a Sunday school spirit in mission fields." The unmistakable call to each Sunday school worker is to put missions—the preachings of Christ—first in his own life and in his Sunday school activities, and then will the Sunday school become a great and growing factor in Foreign Missions.—*S. S. Times.*

ANNUAL MEETING OF THE MISSION BOARD OF THE CHRISTIAN CHURCH.

The Mission Board of the Christian Church will meet in annual session Thursday, October 9, 1913, at 10 o'clock A. M., in the chapel of the Christian Publishing Association Building, corner Fifth and Ludlow streets, Dayton, Ohio. All persons having business with the Board will please govern themselves accordingly.

WARREN H. DENISON,
Secretary of the Board.
712 Cooke Ave., Norfolk, Va., Sept. 13, 1913.

WHAT ONE CAMPAIGN DID.

The Endeavorers of Eastern Tennessee under the leadership of John M. Gore and an efficient committee conducted an increase campaign during the first five months of this year. The results are in new societies organized: Young People's, 26; Intermediate, 6; Junior, 12; Total, 44. Increases in membership, 1,523. Receipts from campaign were $205.20, expenditures $42.29, leaving balance of $162.91.

What was done in Eastern Tennessee can be duplicated anywhere else in the South if an efficient committee will get on the job. Why not in some of our conferences?

Subscribe for The Christian Sun.

MENDELSSOHN.

Who knows who Mendelssohn was? He was a great German musician who composed many oratorios and other pieces of music. He lived a great deal in England, and here some of his work was first produced. One of his oratorios was on the subject of Elijah. Do you remember about Elijah, and Ahab, and the widow's son, and the ravens and the chariot? If not, get mother to read aloud to you about him out of the Bible. It will take quite a time to read all, but you will be much interested. Mendelssohn's oratorio of "Elijah" was first produced at Birmingham; and when he was there superintending the rehearsal he one day came across a boy chorister who was striving to play the music of his own part on a piano.

When people who were trying to render Mendelssohn's music were idle or careless, he often spoke to them harshly; and once he told some musicians who were not doing their best that they were making a noise like cats. But Mendelssohn noticed that though the boy chorister was not doing especially well, yet he was doing the very best he could. So he went up and spoke to him. The boy was quite frightened to have the great composer by his side. But his fright gave way to pleasure when Mendelssohn said, "Let me sit on the stool, my boy, and show you how the music should be rendered." The chorister at once gave up his place, and Mendelssohn sat down and played over the music and quickly taught the delighted boy how to make the best of his part.

You may be sure that there was a proud choir boy in Birmingham that day. Do you really understand why Mendelssohn helped him? It was because he saw that he was really doing his best. Do you have music lessons? If so, you have to do a great deal of practicing. Do you practice carefully or carelessly? If you want ever to be a really good musician, you must not only practice regularly, you must think what you are doing, and do your best all the time you are at the piano. I cannot promise you that even when you are playing over a piece of Mendelssohn the composer himself will come to you, but I can tell you of something that is much better. Whether it is music or lessons or work for mother, if boys and girls really do their best, even though they are not particularly successful, Jesus Christ draws near, and because they are doing their best he helps them to do better still. Try hard and do your very best, and see whether this is not so.—*Christian World.*

POTATOES AND PIANOS.

You wouldn't think that there is anything in common between potatoes and pianos, would you? But there is.

For example, the Mayor of Indianapolis, Ind., found that the produce dealers were forcing the people of his city to pay about three times as much for potatoes as they cost on the farm. They were simply fleecing the public. As the poor people of his city almost live on potatoes he decided to stop it. He went to the farmers and bought potatoes in carload lots, shipped them to the city and sold them from wagons on the streets. He saved the citizens thousands of dollars and yet the farmers got just as much for their potatoes as before. The Mayor became very popular with the people, but not with the produce dealers.

It is the same way with pianos, for the Christian Sun Piano Club works on identically the same principle. Instead of going to the farm for carload lots of potatoes we go to the factory for eight carload lots (100) of pianos. If you see the point write for your copy of the Club catalogue, which explains how you can join with ninety-nine other subscribers and benefit by the big wholesale transaction. The Club will save you over one hundred dollars on your piano or self-player piano and give you better quality, stronger guarantees and easier terms. Address the Managers, Ludden & Bates, Christian Sun Club Dept., Atlanta, Ga. Adv.

Mrs. Russell Sage a few days ago celebrated her 86th birthday and incidental to the occasion made out two checks and tore them from her book. One was in favor of the Syracuse Young Men's Christian Association and one was for the Young Women's Christian Association of the same place, and each was for $5,000. It is entirely in order to hope for Mrs. Sage many happy returns of the day.—*Charlotte Observer.*

THE HORSE'S TEN COMMANDMENTS.

Thou shalt give me plenty of pure water to drink.

Thou shalt supply me with plenty of wholesome food.

Thou shalt keep me clean and well-groomed, for though a beast of burden, I am not without pride.

Thou shalt provide me with a straw bed, that I may rest well at night after my arduous labor of the day.

Thou shalt not over-load or over-drive me, for there is a limit to my strength and endurance.

Thou shalt not covet above thy horse, thy automobile, thy motorcycle, or anything else which is around thy place, for thy horse is a jealous animal.

Thou shalt look carefully after my health and welfare, that my days may be many and useful in thy service.

Thou shalt not use me for mere pleasure on Sunday after my strenuous week's work, for verily, thy horse needs rest.

Thou shalt not inflict any punishment upon me that thou wouldst not be willing to bear thyself, for God made me as well as you sensitive to the feeling of punishment.

Thou shalt not mix bitter medicine with my feed when I am run down in health, destroying my already weakened appetite, but O merciful master place BLACKMAN'S MEDICATED SALT BRICK, in my feed-box where I may lick it as nature directs and my system requires, that I may be made well and enabled to serve thee with every particle of my strength.

6 lb Pair of Pillows Free!

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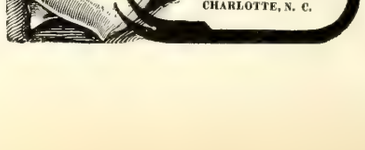

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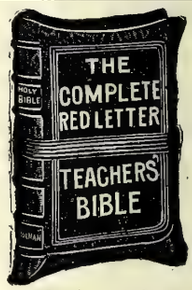

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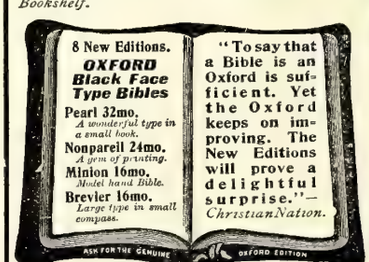

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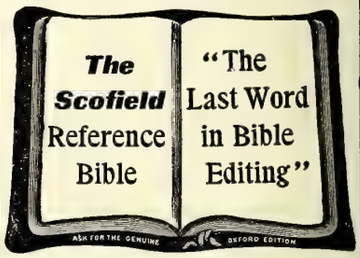

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Christian men and women engaged in this work have learned from the Bible that the care of the orphans and the dependent ones is "pure and undefiled religion," and that it is the duty of the church to look after and care for this very class. As to how this is best done, to the satisfaction of those who have planned and demonstrated the work in every conceivable form, is believed that much of it can be more satisfactorily done by organized effort than any other way.

The first task in the making of an Orphanage is to make a home for the homeless and to fill as nearly as possible the office of parenthood to the fatherless. Surely it is the Father's will for His church to more thoroughly understand His will, and then it shall be ready to do His will and every orphan child in its tender years shall have protection from an evil world. And surely it is the Father's will that the orphan child, destitute of estate, shall be educated and trained for citizenship and for the high purposes of Heaven.

"First the blade, then the ear, after that the full corn in the ear" bespeaks the growth and development of the child in physical, intellectual, moral and spiritual culture. If you would promote the growth of corn you must destroy all weeds and grass that would crowd it, shade it, and absorb the strength of the soil. Then you must protect it, too, from the careless tread of the animal and of the insect that would tramp it down and feed upon it. This is the purpose of each worker in trying to fill the offices of our institution. And, in all their work they are seeking the guidance of Heaven and the illuminating and strengthening presence of the Holy Spirit, for the children's religious life, their personal salvation, and the lofty ideals of honor and truth.

The Orphanage farm is an important feature of our institutional life. It helps to cheapen the cost of living, and gives the boys training in the essentials of farm life and is a choice place for the making of a man. To this we attribute the fact of our expense, in the support per child, being less than any institution of its kind in the Tri-State Convention. It is not being run on extensive scale but as nearly as we can, with the equipment we have, it is conducted in the latest and best methods.

As we all know, it is altogether a charitable institution. All the children have, comes by Free-will Offerings, which we receive from three sources: Thanksgiving, Monthly Sunday School Offering, and Personal Donations. To either of these I call your special attention. Do what you can in your school to supply the needs of these dependent ones.

Now, the fact of my having mailed a folder with these same words to all the Sunday schools is the reason for my copying it here. We are very anxious that our people become informed relative to the work and for them to be ready for the Thanksgiving Offering. What do you think of this? I want to reach the "two-thousand dollar" mark for the Thanksgiving this time. We received last year $1,151.23. I think we can get two thousand very easily.

All hands are busy this week, putting up the silo-corn. You know it must be a very busy time, when they have the superintendent hitched in, but he likes it all right.

Mr. G. Lawrence Cameron, of Lee County, is managing the farm for a while. He is taking on to the work nicely, and I think will fill the place very satisfactorily.

Rev. C. A. Boone was a very pleasant caller at our place this week, and presented to us one dozen cans of fruit. Thank you very much.

I wish you would look and see how the collections are falling off for the past three or four weeks. And look here; is your school among those who contribute monthly to aid in this work? If not, why not? I feel that it is a deserving cause and we can ill afford not to give our support.

E. M. CARTER, Supt.

McRae, Ga., Aug. 30, 1913.

Dear Uncle Emory: It is nearly time for school to begin. Two of us are going this year, and Joseph Rabb wants to go. He says he 'll help mama work. Watermelons are almost gone. We have had some nice onese this year. We certainly enjoy "the good old summer time."

Here are our dimes, with much love for the dear boys and girls and you all at the Orphanage.

Fondly,
JOHN NEWMAN DENTON,
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I am glad you have had such a pleasant vacation, and wish for you a very prosperous year in school.

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HOW TO OFFER A HELPFUL PUBLIC PRAYER.

Vivid to my memory is my first attempt at public prayer. It was in a little country school-house, where the good people of the hamlet had come together for a mid-week service. What I said, I could never afterwards recall. I only knew that I stammered out a few sentences, then grew speechless, and soon sat down in disgrace. My chagrin was the greater because I was the new school-teacher.

Did I resolve to give up then and there? Not for a moment. Nothing like that could so quickly silence me. My determination grew apace through the remainder of the meeting. Had the meeting lasted five minutes more, I would have been on my feet for a second attempt. Failing of that opportunity, I tried it again the next week, this time with little better success. And the week following, and the week after that, until at last I could get through without my mind's taking leave of me or my tongue's refusing to do duty.

I.

My first recommendation to others grows out of that painful experience. It is this: Begin public prayer, whatever the odds, and persist in the effort till that greatest barrier to all public speaking has been completely surmounted—self-consciousness. It is all a battle with self; and, when self has been mastered, the task is comparatively an easy one. Determination and practice are the best weapons for beginners to use in this warfare, and help one to win surprising victories. Unless you are willing to follow the age-long injunction, and "try, try again," there is nothing but defeat ahead of you.

II.

But there is one essential that has precedence over both these two conditions. The man who would pray to others' edification must first cultivate the divine acquaintance, have frequent and intimate conversation with "Him who sitteth upon the throne."

Many break down because it is a strange and disconcerting thing to find themselves talking to God. Once learn the secret of His presence, and you are not apt under any circumstances to lose it. It is like a road you have felled through the forest; when necessity is upon you, you will always take to that. Unless you know God, and are in the habit of talking to Him, you will make poor work of praying in public. It will be a speaking into the air, and your own words as they come back to you will be terrifying.

III.

If *forgetting self* be one of the primal requisites of public speech, *forgetting others* is a chief condition of public prayer. You must pray for God to hear rather than for man to overhear. Therefore let your inmost soul set itself to address Him. Put your heart in command, not your mind; and let your lips breathe only that which rises up within you there. Spurgeon's prayers were as wonderful as any I ever heard. They were unmistakably the outgoings of a soul in the presence of its God.

IV.

The wisdom of my next suggestion all will recognize. Aim to be both natural and simple. Don't try to form fine sentences, or to hunt within for great and glowing petitions. Pray for your ordinary needs; give thanks for the common mercies; implore the basal gifts of the Spirit,—at least when you first begin public prayer. Let your spirit soar as it will; but keep your feet or knees, as the case may be, upon the ground. Beware of prayer-tones, and, as far as possible, of glib phrases. Be yourself, your own sincere, simple, unaffected, undisguised self.

V.

Now as to the immediate aids to public prayer. Should a prayer be written out beforehand?

Not to be used as you have written it; for unless you are an exceptional person you will be sure to forget it, and thus make a worse bungle than otherwise; or you will drop into a constrained manner that will be easily detected, and will produce everything but a wholesome effect. Few can offer a committed prayer with any profit either to themselves or to others.

But by all means write out a prayer now and then for the sake of practice. It will school you in the art of addressing the Throne, and will do much to save you from the conventional and perfunctory. Were more to do this, they would never fall into the unfortunate habit so many have of repeating their name for God with every other petition, or indulge in so many repetitions and set phrases in their prayers.

VI.

Again, study the prayers of others. Buy a good book of prayers, and carry it around with you. It will enrich your spiritual life and at the same time tend to develop your power in prayer.

Of course, the best handbook on prayer is the Bible. Study its prayers. Saturate your minds with the language of the Psalms. Read Christ's high-priestly prayer recorded in St. John 17 into your very hearts. Then, when you go to utter your own soul, memory and experience will both serve you in good stead and help to prompt both the spirit and language of prayer.

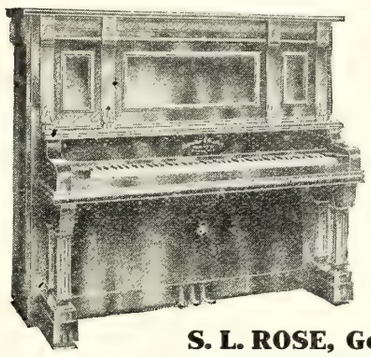
VII.

And, last of all, make the sequel of every public prayer what it should be. Have you done poorly? Don't surrender to self-mortification. Put self out of it at once. As Gladstone used to say to people who were being criticised when they were doing their best, "Count it as discipline," and lift your thought to something else.

On the other hand, have you done well? Beware of pride and self-congratulation, which will rob you of all sense of the sanctity of prayer, and make you less capable of offering public prayer than if yours had been an inglorious failure.

And in any case seek your knees at the earliest convenience, and commit the effort, failure or success, to God, confessing its shortcomings of spirit and form, asking God to accept and answer its petitions and bless its use to the spiritual good of all who overheard it, and lifting the disciples' petition so consciously appropriate to all who seek the divine favor, "Lord, teach us to pray." Mazzini was right when he bade his soldiers dread the morrow of battle more than its eve.—*Rev. John Balcom Shaw, D. D., in Christian Endeavor World.*

BUY A PIANO FOR YOUR HOME



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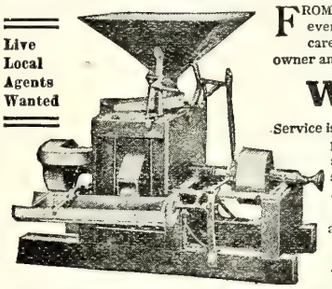

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Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

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"When a man dies, the undertaker gets from $75 to $150 to bury him, and the editor gets nothing for publishing his obituary. —*Richmond Times Dispatch.*

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The following will give you a good idea of what kind of a letter you will be able to write after you have secured your piano or self-player piano through the Christian Sun Piano Club:

Charlotte, N. C., Dec. 28, 1912.

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Blythewood, S. C., May 2, 1912.

"The lovely piano came yesterday. Am just delighted with it: so are my musical friends. The tone is so full and sweet, and the case is lovely."

MRS. MAY W. FARMER.

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"The Ludden & Bates Piano that I purchased of you continues to give entire satisfaction. Its tones are exceedingly sweet and do not give way under the changes of season and climate, but preserve the same roundness and fullness as at first."

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Gaylesville, Alabama.

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"I am perfectly delighted with my piano. I think the Club Plan a capital idea."

MRS. RUFUS B. SMITH.

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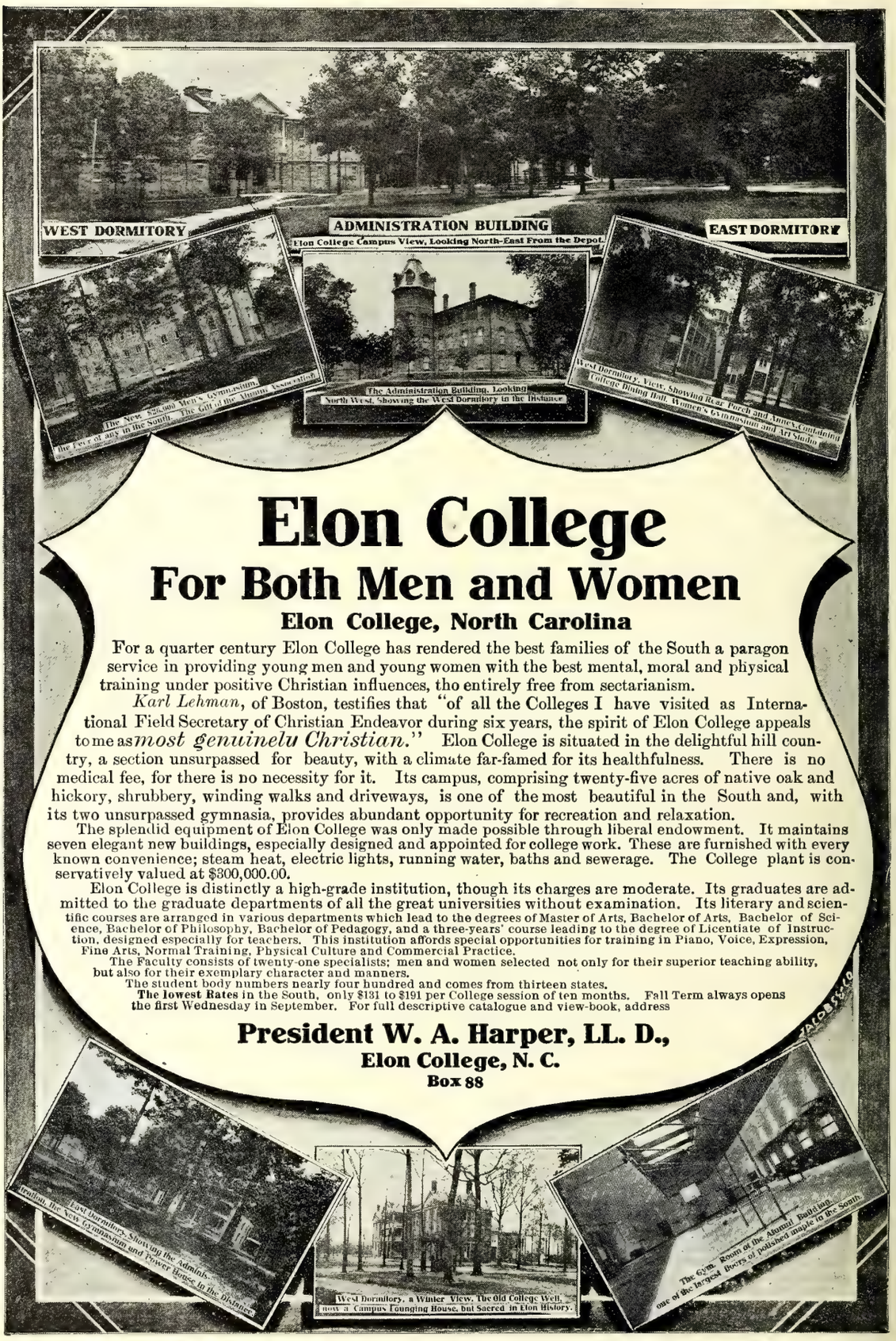

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PUBLICITY IN THE TEMPERANCE CAUSE.

A means of pushing the temperance campaign that has proved its effectiveness in France is the poster. It has already been adopted in some places in the United States, but it deserves much wider use than has yet been made.

There is temperance literature to be had by those that are interested and honest enough to seek it or to read it when it is put within their reach. But the newspapers, with their columns open to the misstatements of the liquor trade's press-agents, are generally too crowded for anything in favor of the cause of temperance which can offer no bribes in the shape of full-page advertisements. The money that floods the bar makes it easy to affront the traveller on the electric car with invitations to intoxication, and to disfigure the country with bill-boards flaunting the names of all brands of liquors. Publicity is not hard to get when it brings an income measured by the billion; it is a different matter when what is sought is not the dollars of men, but their welfare.

The success of the present campaign for temperance turns largely on pressing the facts home on the indifferent. Much may be learned from the enemy; and ingenious, striking, and attractive posters widely distributed may do great service in keeping before the people some of the most telling truths.—*Burgess, in C. E. World.*

MIGHT BE DEAD TODAY.

Garden City, Kans.—In a letter from Mrs. James Hamner, of this city, she says, "I firmly believe that I would not be alive today, if it were not far Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist. ad

One of the stories around town concerns a man who caught a heavy cold during the changeable weather and concluded to take a spell in bed. His wife came into the room and said:

"Jim, there's a visitor for you."

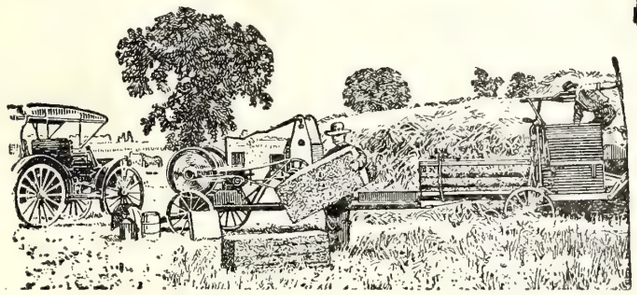
"I'm too sick to see anybody," Jim growled.

"But it's our pastor."

"Thunder! I ain't sick enough to see him."—*Newark Star.*

—We are just 70 years behind the average, we of the Christian church are, in giving to Christian missions. We wonder who is responsible for this unpardonable condition. See "His Eyes Opened" by Rev. A. W. Andes on another page in this week's *Sun.*

No End of Good Reasons



UNLESS you buy carelessly, these are a few of the features that will lead you to the I H C line when you buy a hay press. I H C presses are provided with self-feeders, eliminating dangerous foot-feeding and increasing capacity by even operation; the bale chamber is of just the right height to permit convenient tying of the bales; the bale tension and roller tucker make for uniform, compact and attractive bales, the toggle joint plunger is the most powerful and simple compressing device ever used on a hay press—though producing greatest pressure, they require least power to operate. I H C presses bale more hay with less power in a given length of time than any other press of equal size.

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Have your local dealer show you the line of I H C hay presses and explain their many features to you. Get catalogues from him, or, write the

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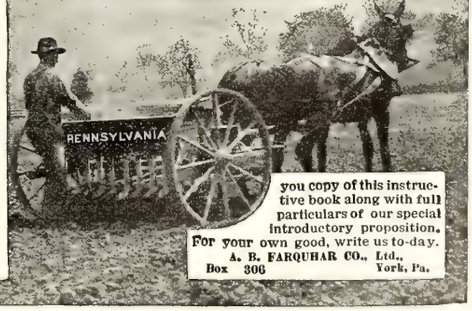

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The Christian Sun

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J. O. ATKINSON, ... EDITOR

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Lancaster.

Near Salem Chapel, Forsythe county, N. C., Sept. 11, 1913, Sarah J. Lancaster, in the seventy-fifth year of her age. She had been a worthy member of Salem Chapel Christian church about forty years. She was kind and loving to all, and will be missed by all who knew her. Funeral and burial services at Bethelehem M. E. church, conducted by Rev. J. W. Holt.

J. W. HOLT.

Haizlip.

Near Salem Chapel, Forsyth County, N. C., Sept. 11, 1913, Hardin Haizlip, aged 89 years and 7 days. He was married to Christina Dalton Dec. 22, 1857. To them were born twelve children, 50 grand children and eight great grandchildren. He was a member of Salem Chapel Christian church for 53 years. Truly a good man, at a ripe old age, has fallen on sleep. He expressed perfect willingness to go when ever the Master should call. Funeral and burial services conducted by Rev. J. W. Holt. J. W. HOLT.

McCauley.

Near Union Ridge, N. C., Sept. 10, 1913, Levi H. McCauley, in the sixty-eighth year of his age. He was married to Eliza A. Fonville Feb. 5, 1874. His wife, three sons, two daughters, four brothers, two sisters and four grandchildren are left to mourn his death. He was a member of Union Christian church about 49 years. He served in the Civil War, Co. C, 40th regiment N. C. troops. He was an honest, industrious and worthy citizen, and will be greatly missed in his community. Funeral and interment at Union church conducted by Revs. T. W. Strowd and Rev. J. W. Holt.

J. W. HOLT.

Dewell.

Timothy R. Dewell was born Oct. 11, 1849, and died Aug. 31, 1913, aged 63 years, ten months and 20 days. He was born and lived in Surry County until his death. He married Miss Mary Bain Nov. 5, 1877, and to this union two children were born; one died when quite young, the other, an afflicted son, lives with his mother. The deceased suffered from consumption for a short time and soon yielded to its destructive power.

He was buried at Union Christian church, Surry Co., Va., Sept. 1, 1913, by the writer. The community extend sympathy to the bereaved widow and afflicted son. JAS. L. FOSTER.

McCauley.

A good man has gone, another veteran has fallen.

L. H. McCauley, of Union Ridge, N. C., was born May 8, 1846, and died Sept. 10, 113, aged 67 years, 4 months and 2 days. Bro. McCauley joined Union church in 1863 and remained a member to his death. He was for some time secretary and treasurer of the church and filled the office well.

There was never a truer man to his convictions than Bro. McCauley. He always spoke his honest convictions. He was a true soldier.

He leaves a wife, two daughters, three sons, two sisters, four brothers, many relatives and friends to mourn their loss. Funeral services by Rev. J. W. Holt and the writer in the presence of a large congregaiton. The body was laid to rest in Union cemetery Sept. 11, 1913. May God bless and comfort the sorrowing ones and help them to meet him in heaven.

THOS. W. STROWD.

Tatum.

Mr. Allen Tatum was born May 13, 1845, and died Aug. 27, 1913, aged 68 years, 3 months and 14 days. He had lived for a long time near Disputanta, Va., and was buried at the family burying ground on the Tatum farm Aug. 2, 1913, in the presence of a large number of friends and relatives. He had been a member of Newville Baptist church for about 15 years and was a deacon in same. He was one of a family of seven children, three of whom are dead and three survive him. His wife died nine years ago. He leaves the following children to mourn their loss: W. A. Tatum, E. N. Tatum, Mrs. Mollie Wood, Mrs. George W. Bain, Mrs. J. F. Davis, Mrs. D. S. Hinnaman, Mrs. W. L. Hall, David A. Tatum, Harvey Tatum and Thomas Tatum.

His was a quiet life. The messenger of death came suddenly, as he lived only about 20 minutes after the first stroke of paralysis. The friends of the large family extend sympathy. Burial services by the writer.

JAS. L. FOSTER.

Drewry.

Martha Elizabeth Drewry was born August 28, 1873, and died August 28, 1913, being forty years old. She leaves to mourn their loss her father, Augusuts G. Drewry, (her mother, Martha L. Drewry, died Jun., 1913), brothers and sisters, Emmette T. Drewry, Mrs. Annie Sue Cooper, Miss Fannie May Drewry, Jas. A. Drewry, William H. Drewry; also many relatives and friends join in sorrow in the loss of this good woman. She professed religion and joined Spring Hill church when quite young and remained a faithful, loyal member till death.

She was a member of the Fellowship Class in Spring Hill Sunday school and Treasurer of the Ladies' Aid Society. Her life was one of humble service to others. She was loved by all who knew her and her influence was uplifting wherever felt. In the departure of this splendid Christian woman, the family, the church and community have a heavy loss. The handsome flowers at the grave spoke words of the highest esteem and love of relatives and friends. She was buried in Spring Hill cemetery in the presence of a large number of people who had come to pay their last tribute of respect, Aug. 30, 1913. May the Lord sustain those who hearts are heavy.

JAS. L. FOSTER.

Gunter.

Mrs. M. A. Gunter, wife of J. M. Gunter, died July 20, 1912, at the home of her son, I. M. Gunter, near Broadway, N. C., aged about 73 years. She joined the M. E. Church when quite young, and later joined the Christian church at Shallow Well, with her husband, of which she lived a consistent member until death. She was married to J. M. Gunter about forty years ago. She leaves five children to mourn their loss, as follows: Mrs. B. J. McFarland, of Jonseboro; Mrs. A. T. McFarland, of Aberdeen; Miss Myrtie Gunter, Messrs. J. W. and I. M. Gunter, of Broadway, N. C. She was a kind and loving mother and never tired in doing for the comfort and pleasure of her children. She was a kind neighbor, always ready to lend a helping hand to anyone in time of need. She loved her church paper, The Christian Sun, and had been a subscriber ever since the first copy was published.

In the absence of her pastor, Rev. J. B. Willis conducted the funeral service at Shallow Well church, after which she was tenderly carried to the cemetery by a body of Odd Fellows, which order she especially loved. She will be missed in her community, but not as in the home. We shall indeed miss our dear mother, and shall seek to meet her in that better land.

Her daughter, Janie McFarland.
Jonesboro, N. C.

Drewry.

On August 28th, 1913, Martha E. Drewry was called from her earthly home to an eternal home, after an extreme illness of about four weeks. And the twilight shades were deepening, and the daylight of her birthday faded away. "God's finger touched her, and she slept," to awaken and celebrate the birthday in heaven. What a glorious birthday it must have been, that first day in heaven, with Jesus and mother.

She was the eldest daughter of Mr. A. G. Drewry, of Sussex county, Va., and was the stay and comfort of a home, consisting of a father and several brothers and sisters who mourn their loss as only those who know and love can mourn. Her willing hand and gentle step are missed, her seat at the table is vacant, and the home is sad and lonely.

Mattie Drewry lived to do good and minister to others, and truly her life was a sacrifice. Having an afflicted mother, for eleven years she readily gave up her entire young life and girlhood, and tenderly and lovingly nursed her until her death, something over one year ago. The devoted and loyal child never ceased to grieve and pine for the dear mother, and the great sorrow she bore weighed her down, and her decline has been rapid. She has gone from our midst to be with mother.

Mattie Drewry had been a member of Spring Hill Christian church since her childhood and was a faithful and useful Christian. She was one of the truest and most faithful friends, a patient, modest Christian. The large congregation of sorrowing friends at her burial gave evidence of the high esteem in which she was held, and as I gazed upon the beautiful flowers placed by loving hands upon her sleeping form, I thought how typical of the pure and beautiful life she had lived.

One Who Loved Her.

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CANCER FREE TREATISE The Leach Sanatorium, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., SEPTEMBER 24, 1913 NO. 39

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

With All the Heart.

When a man professes to love God with all his heart and keeps his pocket-book closed to the calls of God's work, put that man down as a deceiver, or as one deluded. The love of God that can't penetrate the purse is certainly not strong enough to say, "I love God with *all* my heart."

Saving the Waste.

Thomas A. Edison, electrician and inventor, is reported as saying that within the next decade non-carbonized inks will be used in printing—inks that will bleach—and papers that are run through the press and printed upon can, by a bleaching process, be used several times. Only inks that can bleach will be used. After being printed upon and read, papers will be returned to the print shop, made white again by chemicals, used again and so on through a long period of time. This may be possible, for the progress of civilization is measured by the amount of saving the people of any age are capable of effecting. But if much of the paper does not receive better print than at present, this invention would prove a curse and not a blessing.

The Yoke.

The yoke, though an emblem of burden-bearing, is made to lighten the load and make it possible, not to increase and make it unbearable. The yoke then becomes an emblem of ease, not of torture. The yoke helps to arrange and place the burden so that it may be borne. If the burden that the ox draws by means of the yoke were placed on his back it would crush and kill him. Just so. And if the burdens of this life, the loads that we mortals are to carry, were placed upon our backs, they would crush and kill us. But the Master says put on the yoke, not to make matters hard, but to make them easy. "Take my yoke upon you, and learn of me; * * * for my yoke is easy, and my burden is light." The happiest, freest, cheeriest people on earth are those who are yoked with Christ. Such a yoke is not a token of bondage, but of freedom, liberty, life. We heartily indorse this teaching from *The Outlook*: "No children are so unfortunate as those who are victims of unintelligent affection: whose wills are never trained, whose purposes are never crossed, who never bear the yoke of discipline, and who are allowed to grow into men and women without self-control, or the ability to concentrate and direct their own powers. This evasion of the authority imposed on fathers and mothers is a prolific source of crime, disorder and misery."

Tears.

Tears have been the tokens of deep emotion, anguish, pain, pleasure. All through the Bible they are spoken of as expressions of these emotions. Three thousand years ago, antiquarians tell us, it was fashionable for women, on their social calls, or attending religious gatherings, to carry along their "tear bottles." The Psalmist speaks of these (Psalm 56:8): "Put thou my tears into thy bottle." David speaks of tears more often than any other biblical writer, declaring in one place (Psalm 42:3): "My tears have been my meat day and night." David lived amid an emotional people, and in a time of intense feeling. But it is becoming fashionable now not to shed tears on any occasion, as being too silly, simple, senseless. In many places it is deemed out of place and unbecoming to shed tears even at the funeral, or over the dead body, of a dear, beloved one. But emotionalism is not a sign of weakness. Tears are not the tokens of childishness. It would be difficult to find a stronger, stouter, bolder man than David, "whose tears had been his meat day and night." That will be a hard-hearted day, and an indifferent and stubborn people, when we shall no longer have the tear that flows from deep emotions expressed.

Two Governors.

"Governor Craig's Sunday school class numbered sixty-five last Sunday. The boys say they are going to make it one hundred." So read a news note in a Raleigh paper the other day. When one reads in contrast to this the blasphemous utterances of Governor Cole Blease of South Carolina, and his railery against the churches, "that he used to go to church until he found out their hypocrisy," and such, one is made to wonder why this wide difference and infinite contrast between the choice of the people of two adjoining States. Governor Craig is a man of chaste language, dignified bearing, irreproachable moral habits and blameless Christian conduct. South Carolina's governor does not seem to hesitate to use, even in public address, profane language, his bearing seems to be that of the swaggerer and the bully, and if he has any aggressive attitude toward the moral and religious questions and issues of his State he is not so reputed. The contrast brings to thought the words of the proverb: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Prov. 29:2). All North Carolinians have a right to rejoice in the splendid life, the high moral tone, the exalted character of their governor. We have never yet met a South Carolinian who was not heartily ashamed and sorely humiliated at the character and conduct of their chief executive.

High Cost of Living.

Congress has investigated, economists have written, and politicians have talked, but the high cost of living is just as high as ever, and keeps on going higher. Of course. It is to go higher yet. The secret has been found all right, but the disease has not been remedied. The high cost of living is the cost of high living. The comforts of yesterday are the actual necessities of today, and the luxuriese of yesterday are the comforts of the present. "A chimney to a man's house, and a shirt on a man's back," historians tell us, were regarded as luxuries in the Middle Ages. We have advanced some since then. The question of the high cost of living is neither political, social, or civil: it is individual. It is a question of how far and how fast we mortals will go in the hunger-craze. "The gold hunger, the land hunger, and the love of adventure have had their devotees." Have them yet. Men's minds as well as their bodies hunger. When we Americans become willing to advance moderately, live in a modest way, deny ourselves of luxuries we cannot afford to pay for, lay by some small savings for the time of pinch and the rainy day that will come, make simple piety a part of all our pleasure and pursuits, we shall settle the question of the cost of living high. The cost of living high without being able to live high is that from which we suffer most. There never was as good a time for a man to live and make and save as now.

More Spiritual.

The Protestant Episcopal Church is much stirred over a proposed change of name. Factions have sprung up in the church and there are being said some wise, and then some very unwise words about the change. The claim is that the "High Church" element is anxious to adopt a name that will lead the church nearer to the Catholics so that there shall be union between Protestants and Catholics. That charming Virginia writer, Thomas Nelson Page, speaks to the point, himself a representative of the Episcopal Church, in this wise: "We should apply our hearts to the wisdom of making the Church, by whatever name it may be known, more alive, more spiritual—broader, deeper, higher, nearer to man and nearer to God. While the flock is perishing the shepherds are tinkering at the tag over the gate. * * * All this tinkering with the name of the Church is an assault upon Protestantism. I simply want to say that I am a Protestant, and I propose, please God, to remain Protestant. The people of this Church are Protestants, and we say to the clergy solemnly that though they may vote a change of names, they can not take the people with them. They will simply split the Church." "Rome has no sister. She only thinks of herself as a mother." What the church needs today is to become more spiritual, more aggressive in matters that pertain to deepening and broadening the spiritual life. In this Dr. Page is preeminently correct. And if the church is to be this, as all history, ancient and modern, as all reason of men and angels would declare, the church must be Protestant and not Roman Catholic.

Let us continue to preach Christ and him crucified. Let those preachers who have an inclination to discuss side issues leave these alone for a while and let all bend every energy toward spiritual development. It is of no great moment or benefit what one's views may be on the millennium or the mysteries of revelation. The salvation of souls is of moment and benefit.

EDITORIAL

GYPSY SMITH.

It was our pleasure to hear Gypsy Smith preach three times last week. The trip was made to Danville, a distance of sixty-five miles by rail, for that purpose only. We found that others had journeyed as far, many very much farther, on the same account.

It was worth being there. The trip was not in vain. Gypsy Smith is all that is claimed for him, and more.

First of all here is a man of deep and thorough and abiding devotion, consecration, spirituality. He lives close to God, and gets his inspiration direct and first hand. His heart is in his work, and he depends on God. His faith is as strong, and as simple, as a child's. Religion is a matter of serious concern to him and he regards God as a real Father, dealing lovingly and mercifully, but firmly and justly, with His children. Gypsy Smith takes his religion straight and believes with all his heart in Father, Son and Holy Ghost. If you are looking for a man of the Bible, and conservatively orthodox, you will find him here.

But there is much besides all this to make the Gypsy interesting. All the elements of nature are combined in him to make an orator. First of all he has the musical voice. You would rather hear him talk than hear other people sing; there is more melody in it. Every word he utters is musical. He can talk but a little above a whisper and be heard easily by three thousand people. There is a certain plaintive melody of his voice that is irresistible.

He has the orator's eye. It looks everywhere. It sees everything. It penetrates while it persuades and catches while it charms. It has the twinkle of wit one moment and flashes unquenchable fire the next.

He has the orator's face, well formed, shapely, powerful and purposeful in every lineament. And he has the orator's hand. An artist never painted a more perfect hand, small, spare, tapering gracefully to the finger tips, and intelligent in every outline.

Here then is an orator, a modern Demosthenes delivering philippics against sin and evil and shame; a Cicero pointing out the weak spots in human society and the rebels in social life. He knows his mother tongue. His enunciation is perfect, his language is classic. His methods appeal to the sane, the sober, the refined, the cultured, the thinking.

Here then is a man for whom nature has done much. God sought him and found him out. And from that day the Gypsy has been doing his best to improve his gifts and do his best for Christ and the Kingdom. He has consecrated all his powers of body, mind, heart, soul to the service of God, and God has made of him a mighty power for righteousness in the world. Thousands of people, limited only by the capacity of his audience room, hang upon his words as he tells the simple story of the gospel; a story that has been told for these two thousand years, but the story that is the most interesting in the telling and in the hearing that man's voice ever uttered or man's ear ever heard. People are not tired of the gospel story. They want more of it, and told from consecrated lips.

THE NEW ORPHANAGE SUPERINTENDENT.

At a meeting of the Board of Trustees called for the purpose last Friday, September 19th, Rev. J. O. Cox, of Durham, was unanimously elected to succeed Rev. E. M. Carter as Superintendent. Bro. Carter had previously tendered his resignation to the Board and at his earnest solicitation the same had been accepted. His year is out December 1st, but he will continue in charge as he himself and the incoming Superintendent may be able to arrange. Bro. Carter has made an honest, conscientious, faithful official and retires from the position with the esteem of the Board and management, and upon his own preferment. His desire is to return to the active pastorate from which work he came to the Orphanage.

Rev. J. O. Cox is well known among the brohterhood, and besides being a man of great personal piety is held in high repute as a safe and sound financier. He not only handles funds with economy but is an adept in securing funds to handle for a good cause. The Board was led to believe that Bro. Cox could and would handle the institution with great safety, security and success, and would carry forward this work of worthy charity for the church. He has had the institution at heart from the beginning, and no man has been more interseted in its welfare than he.

The manager of the farm closed his work with the institution some two weeks ago, and Superintendent Cox will nominate and the Board elect his successor. Mr. Woodward made an efficient and very capable farmer, greatly developing and improving farm and team and dairy and it will be no easy matter to find a man as energetic and efficient as he.

There are more inmates of the Home now than ever before, and the work there goes well. We need more room, and at an early date must have it. Three applications had to be declined at the last Board meeting on the ground that we had not now the place to keep and care for them.

This is a charity in which the whole church is interested, and as the years go it must grow into an institution of inestimable blessing and benefit to those who care for it, and those whose orphaned condition require its help.

PREPARING FOR THE BENCH.

Governor Locke Craig has very wisely and becomingly appointed our good friend and college class mate, W. A. Devin, Oxford, N. C., to be Judge in the Superior Court of this State. Nothing but high commendation has been made, through the press or elsewhere seen or heard, of this good choice on the part of our Governor. Those who know Judge Devin will understand why this universal approval. He is a fit, a meritorious, a worthy man, well qualified by disposition, character and training for this high office.

What interests us here and now is not the appointment, however, but the chief reason, assigned by the able and esteemed *Charlotte Evening Chronicle* for this appointment. We quote: "He is a graduate of the University of North Carolina. He made honors there playing both baseball and football and was a member of the latter team that defeated Virginia 26 to 0, which is certainly one asset decidedly in his favor." Fact is Devin was far more brilliant in the class room with Latin and Greek roots than on the diamond with bat or pig-skin. But let that pass.

Since when did it become fact, and true, that playing ball was better preparation for a lad in training for a judgeship than proper application to text-books and class work? Since when did it become a higher asset for usefulness in a student's career to learn how to use his feet and hands better than to use well his head and heart? Devin is praised greatly as an athlete, but the matter of his mind and morals is passed over with a line.

The base ball and the foot ball are all right as agencies in forming a sound body for a sound mind, but that they are the chief asset in preparing a man for the Bench, or for any other high position of great usefulness, we deny.

It will be an evil day for our colleges indeed when we make athletics the leading feature of an academic career.

AN EXPLANATION THAT EXPLAINS.

We wrote an editorial recently setting forth that the number of saloons had greatly decreased, and the area in which liquor was either manufactured or sold had greatly decreased also. Yet, according to statistics, more liquor was being consumed than formerly. We have a very satisfactory explanation of this paradoxical situation in the following, to which we invite special attention:

> Regarding your Editorial recently entitled "A Happy Decrease," let me just call to your attention the fact that the amount of liquor shown as "consumed" by the Government report is not necessarily drunken at all. Liquor can only be carried in bond for eight years, and all not then sold must be withdrawn and stored in private warehouses. We learn from the official liquor journal that there has been a large overproduction for the last few years, and they are urging a reduction in the amount made until "the large supply on hand is materially decreased." Is it too much to believe that a large part of this officially "consumed" liquor is still in warehouses owned by the brewers? Let me quote you a few words from the last "Union Signal," the official W. C. T. U. organ, on this subject: "If it could be proved that whiskey and beer drinking has been really increased, the question would be who drinks it? From the Year Book of the U. S. Brewers' Association we get the information that the average amount consumed per capita in license States is 25.23 gallons, in prohibition States 1.35 gallons. Nine States are dry . . . 36 of remaining 39 are under some form of local option. In the last five years the no-license population has increased over 10,000,000. Since 1868 the population of the country has doubled, while the inhabitants of 'dry' territory have increased thirteen fold. We think that, in view of these facts, there are more total abstainers and more prohibitionists than ever before, and —granting for the sake of argument the increasing consumption—that drinkers are drinking more than ever."

PARAGRAPHS.

If the pastors will kindly send us the names of those in their fields who do not take the paper, but should do so, we will do our best to secure such as permanent subscribers.

The Greeks seized an American mission school at Kiritza, in Albania, Sept. 22nd. The school was under control of the Congregational church and had received harsh treatment at the hands of the Turks, but had not heretofore been molested by the Greeks.

The North Carolina Legislature meets in specail session today to consider freight rate adjustment and a proposed new constitution. Everybody is hoping the body will attend to these two subjects only and then adjourn and go home. The State is not looking for any more laws, rules and regulations than it now has.

There is a business men's club in Oregon which is seeking to abolish the State Senate and House of Representatives and have a commission manage the affairs of the State. There is one reason why the plan will not carry: It abolishes too many offices, public positions. Politicians will never allow a thing of that sort.

"As good and remarkable a man as Mayor Gaynor was it may be observed he died at an excellent time for his fame," quoth the *Charlotte Observer*. Ever notice how often the same thing *happens* with good and great men? We have often heard the same remarked of Senator Zeb Vance, the belovd Ex-Governor Aycock and others.

The notorious Harry K. Thaw is now in New Hampshire with eleven hired attorneys to do their utmost to keep him there. If they suc-

ceed and keep Thaw out of the public print, and out of the minds of sentimental idiots, they will earn their pay and the gratitude of a long-suffering public. The papers have printed, and the people have talked, enough about Thaw.

In all directions over this State we hear reports of good crops, and good prices for them. Everything the farmer has to sell goes quickly and at a humming price, when put on the market. If the farmers are not satisfied with this year's yield so far, we don't see how they can ever be. Surely have they a right to thank God, take courage, be happy and press forward. This is the farmer's year in North Carolina.

All the good and honest folks are not yet dead. One of the true blue and pure blood sort has been found down in honest Alabama. The *Roanoke Leader* tells editorially of him: "A subscriber came in last week and paid up his back dues on his paper and ten cents interest on the deferred payment." If all SUN readers now in arrears will do that we guarantee our creditors that they shall be satisfied before another Saturday night.

Pass one over, fellow citizens, to Elon's kindly and considerate merchants, than whom no town ever had a more gracious and generous set. Of their own election they close their stores, except on Saturdays, at 7:30 p. m., to give the students of Elon College the opportunity to stay in their rooms and study, and to withdraw from them the temptation to hang around and loaf and loiter at night. If any College town can show a more generous spirit than that, tell us of it.

NOTES AND PERSONALS.

—Two new subscribers from Rev. S. B. Klapp, Greensboro. Brother Klapp is among the number who care, and who realize that the church paper helps his people, and that his people help the paper.

—Rev. W. H. Denison, D. D., Norfolk, has been assisting Rev. D. A. Keys, pastor, in a series of meetings at Rosemont Christian church the past ten days. Congregations have been large and results gratifying.

—The North Carolina Anti-Saloon League has made arrangements to have an exhibit at the State Fair at Raleigh, also at the Greensboro Fair, that will show at a glance the effect of alcohol on mind and body. The exhibit is prepared by the Temperence Federation of Boston and is thoroughly authentic and reliable.

—Rev. R. F. Brown, student in Elon College from Roanoke, Ala., who was recently called home by a telegram stating, "Mother is dying," writes, under recent date, saying that his mother has rallied and is improving. "My daily prayer is that she may soon be well again and that I may be able, the Lord willing, to return to Elon."

—Rev. J. S. Carden, pastor, Pleasant Ridge church, Guilford, baptized twenty converts last Sunday, the great majority by immersion. Bro. Carden baptized four converts at Christian Chapel last Sunday. Bro. Carden reports good meetings at all his churches, and many accessions. He is a man of consecration and devotion to his work, and the work goes well in his hands.

—Rev. J. Lee Johnson has sent us in about 25 new paid up subscribers since we enlarged THE SUN. We can easily name 25 pastors with as fruitful and large field as Bro. Johnson's who have not sent in over one new name during the whole time. There is a reason. Bro. Johnson cares and has made an honest effort. Many have made no effort whatsoever. Brethren, give your church paper and your church enterprises a square deal. It pays in every way.

—Some one sent along that other student and then threw in four or five more for good measure, so the 300 mark has been passed in the enrollment at Elon already and now they are looking toward 400. There never were as many students, by several, at this time of year at Elon College as at present, and the number grows. That is all right. Let them come on. There is plenty of room this time, and accomodations that cannot be surpassed.

..Raleigh *Christian Advocate*: "Mr. C. B. Riddle, now a student at Elon College, is furnishing a series of articles to the Raleigh *Times* on "Why and How I am Working my Way Through College." These articles are stories true to life, written by young men who are really doing the thing, and are therefore of the highest practical value. Rev. C. B. Riddle is gathering them, and will later publish them in a book and offer them for sale. It will be a valuable book for young men."

—We send along hearty congratulations to Editor O. H. Stevenson of the Roanoke, Alabame, *Leader*. His delightful paper celebrated its 25th anniversary last Wednesday. If all our secular weeklies were as clean morally and as honest editorially as the *Leader* there would be more virtue and less vice and crime throughout the land. We cherish the wish with Editor Stevenson that the *Leader* may live to celebrate its 100th anniversary, if it remains as courageous and manly as at present.

That Which Is Not Bread.

In the light of modern events we need to read, and consider, the prophet's query and injunction (Isaiah 55:2): "Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." If we would act in the light of that teaching the people of the United States would not next year, as they did the past year, consume 143,220,000 gallons of whiskey, 65,246,000 barrels of beer, 14,276,771,000 cigarettes, 7,699,038,000 cigars, 404,363,000 pounds of chewing and smoking tobacco, 32,209,000 pounds of snuff, 32,764,155 packs of playing cards. None of these things are necessary to the health or soundness of mind or body, and satisfy no want of man, save a want artificially or abnormally created, neither can be classed as a necessity to sustain body, mind or soul.

CARNEGIE AND CHURCH SCHOOLS.

Mr. Carnegie has expressed the opinion that the Church ought not to have anything to do with education. Mr. Carnegie is an expert neither in the domain of education nor in that of religion.

If he were not backing his views with five hundred millions of dollars, they might be dismissed as the vagaries of an ill-informed doctrinaire. But whilst Mr. Carnegie himself is harmless, Mr. Carnegie plus five hundred millions of dollars is a great menace to free institutions in America. With an enthusiasm worthy of a better cause this authority on steel and armor-plate is doing his utmost to thoroughly and completely secularize our schools.

That his course advertises his ignorance of the history of institutions in the United States does not in the least abash him. Education is a child of the church, born into the arms of the church, protected and fostered by the church, and if religion should withdraw its divine support, it is very much to be doubted whether education would persist. Harvard University, William and Mary Colleges, Yale University, and all the pioneer institutions of our land, were established by the church, and were intended to foster and propagate the religion of Christ. The church school preceded both the State institution and the private foundation.

The reason alleged for Mr. Carnegie's opposition to church schools is, that in a spirit of narrowness they will fetter free investigation. This assumption is not borne out by the history of our institutions. In fact, they have been much broader and more catholic in spirit than Mr. Carnegie himself. Theology is a branch of human knowledge, and is of the supremest importance. So narrow is Mr. Carnegie that he will not place on his Foundation an institution that has a school of theology. His reason for not giving aid to one of our needy Southern institutions was, that there were too many young men who were studying for the ministry. In proscription this iron monger has shown more narrowness than the narrowest sect in the world.

As a matter of fact, there is more liberty of thought today in our church schools than anywhere else. State schools, and institutions privately endowed, frequently dismiss professors because of their teachings, but this seldom happens in an institution owned by the church. Prof. E. A. Ross was dismissed from his professorship because of his views on Oriental immigration, but it was from "Leland Standford" that he got his walking papers. Dr. E. Benjamin Andrews taught Mr. Bryan's views on money at Brown University, and he lost his position because the trustees deemed him economically unsound. Prof. Bemis was dismissed from Chicago University because he taught government ownership of natural monopolies, especially the ownership of gas and electric light plants. State Universities are notoriously hampered and restrained.

If the State schools dared to teach the history of St. Bartholomew's massacre, or of the Spanish Inquisition, the Roman Catholic patrons woul seriously object. Our State institutions are constantly in commotion because of new administrations that insist upon teachers being in accord with prevailing economic views. The schools upon the private foundations have no more freedom. The teacher of economics in Chicago University, when he begins to discuss Mr. Rockefeller, and his part in our industrial development, is apt to put his foot on the soft pedal. Public sentiment in the institution, were there no other compelling force, would not allow him to criticise the methods of the man, whilst profiting by those methods.

Jesus Christ taught men to reverence the Truth. He said, "Ye shall know the truth, nad the truth shall set you free." In the best colleges of the church you will find greater reverence for the truth and a more eager desire to know it, and more freedom in its utterance when found, than in all other institutions, whether supported by the State or private benefactions. The masses do not fear the freedom of education under Christian auspices, but they fear the domoralizing and seductive influences of Mammon on educational ideals.

Mr. Carnegie is the greatest menace to educational freedom that we have today.—*New Orleans Christian Advocate.*

How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy, without thinking that every day may be the last one!—*Max Muller.*

"Don't water the seeds of sorrow. They thrive on your tears. Root them out of the garden of memory and give hope a chance to grow in their place."

FROM OUR CONTRIBUTORS

PREPARING FOR CONFERENCE.

The Eastern N. C. Christian Conference will convene with Mt. Auburn church, Warren Co., N. C., Thursday before the second Sunday in November. Notice will appear in THE SUN later, giving directions to delegates and visitors about getting there.

We hope to make this the best session in the history of the Conference. Be sure that each church elects delegates and have them attend. Send up a full report and a special offering for foreign missions. Every church that has not organized a Woman's Home and Foreign Missionary Society please do so and report to Mrs. A. F. Smith, Cardenas, N. C., with at least a collection of one month's dues. And all societies that have neglected sending to Mrs. Smith their membership fees and other offerings quarterly will do so before Conference.

Let every church take at least one membership in the Laymen's Missionary Association and send the annual fee of $5.00 to the treasurer, W. B. Mann, Raleigh, N. C., or to the annual conference. The chairman of each committee should carefully prepare his report and be prepared to make an address on the same, if necessary. We expect to have a number of visitors from other conferences and representatives of our general enterprises present to deliver addresses and help enliven the Conference. C. E. NEWMAN, Pres.

THE UNITED MISSIONARY CAMPAIGN.

There is being begun this month in the United States and Canada an undertaking which has for its objective the enlistment of the entire church membership of these nations in systematic and adequate giving to all the benevolent work of the Church.

This enterprise is called the "United Missionary Campaign." It was set on foot by the two great bodies, the Conference of Foreign Mission Boards of North America and the Home Missions Council of the United States.

It is international and interdenominational, and has for its aim the enlargement of all the advance work of the Church at home and abroad.

Its appeal is to every man who loves the Kingdom. Its field is for the present all cities having 5,000 or more population. Its method is to hold a conference of two evenings and the intervening day in these cities, endeavoring to bring the churches to better methods of missionary finance and more systematic missionary education, and to lead as many churches as will undertake it to the making of an every-member canvass for benevolences in the month of March, 1914.

There will be very little expense attached to each one of these conferences. Each city is asked to pay the expense of travel and entertainment of the speakers on the program, and whatever slight local expense there may be in properly preparing for the Conference.

Rev. D. Clay Lilly, D. D., has been called from the Grace Street Prsebyterian Church, of Richmond, Va., to act as one of the Field Secretaries. He is now actively at work in the preparatory work of the campaign, with headquarters at 1026 17th Ave., S., Nashville, Tenn.

Dr. R. E. Gaines has been called from the Chair of Mathematics of Richmond College, Richmond, Va., as another Field Secretary, and is well under way with the preparatory work for the campagin. His office is at 211 Vine treet, Richmond, Va. These two field secretaries will have charge of the work for the Southern States.

Conferences have been arranged already in many cities of Virginia, North Carolina, Kentucky, Tennessee, North Alabama, and North Mississippi. The campaign will move southward and cover the South Atlantic and Gulf tates later in the season.

This is perhaps the largest piece of co-operative work ever attempted by the churches of America. It is being heartily endorsed by Mission Boards and all organized agencies of Church work. It should powerfully affect the life of the church in these two great nations.

D. CLAY LILLY.

A DIRECTING SPIRIT.

I suspect that very many Christian people do not really appreciate the truth that the Holy Spirit is a wonderfully directing Spirit. Although believing that there is such a Spirit, they do not let Him have a controlling influence in their lives. It was not so in the lives of the apostles and many of the early disciples. In reading the New Testament history of them, we see that they depended constantly upon the Spirit to direct them in their work and movements. When it was not God's will that they should go to a certain section of country, the Spirit indicated to them that fact. It is said of Paul and Timothy that "they went through the region of Phyrgia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia." It is further said, "When they were come over against Nysia, they assayed to go into Bithynia ,and the Spirit of Jesus suffered them not." We thus see that the Holy Spirit expressly and particularly directed both Paul and Timothy in their preaching tour. The Spirit held them back from going where they had purposed to go. Their ways would have been quite different if they had depended upon their own judgment. Suppose that Paul had said: "God has endowed us with good sense; let us use it in doing our work; our own judgment is sufficient to govern us in this matter." This is the way that many Christian people talk in these days. But Paul did not have such a conceit of himself. He never set up his judgment against the wisdom of God, the Holy Spirit. But you may ask, "How did Paul and Timothy know that it was the Holy Spirit who signified to them that they should not go where they intended to go?" I believe that the Spirit made such an impression upon their minds as to convince them that He was speaking to them. There was a constraint which they could not misunderstand; and they followed such a leading. We may be similarly directed. It is a great privilege.

C. H. WETHERBE.

RELIGION IN COLLEGE LIFE.

A Remarkable Book by Dr. Martyn Summerbell.

"I am thinking," declared Dr. Martyn Summerbell, in his baccalaureate sermon before the graduating class, Maine Central Institute, June 5, 1892, which sermon is given fourth place in the author's recent book entitled, Religion in College Life, "I am thinking of the student in College who has made profession of the faith. He too has his opportunity. If he makes his faith vital, he may not only go with Christ for himself, but he may be the Master's agent for leading many sons to glory."

Dr. Summerbell kept "the student in college" in his mind in every discourse of the eleven matchless deliverances which make up this most refreshing volume, refreshing mentally and refreshing spiritually. Himself a college and an university man—Dr. Summerbell knows the inner student life sympathetically and his long and eventful career as an educator has yielded him an experience and an insight into the heart of the young man's educational problems enjoyed by few men. And, therefore, like Solomon of old, he is able to address the college student as "My son," for which affectionate salutation he offers the following justification on page 127 of his book: "But we observe that Solomon wrote 'My son.' This carries with it the right spirit of the life that is, toward that which is to be; of the generation which holds the field of activity toward the generation which, educationally speaking, is learning the tactics and buckling on the armor in school and college. All authority which is exercised over young men is most efficient when it is tempered with affection." It is this spirit which renders Dr. Summerbell so acceptable a lecturer to college students and gives him such a hold on their affections. Would that all of us educators had that spirit in full measure!

The publishers of the volume, Fleming H. Revell Co., give a very complimentary notice of it and among other things use these fine words: "A volume of sermons and addresses —on various college occasions—models of their kind. Dr. Summerbell makes a very direct appeal to the mind and heart of the young student through argument, phraseology, illustration, and methods drawn from logic, philosophy, science, and history." A reading of the books leaves you impressed that every word of this fine compliment is deserved, and more. It is packed full of learning, but the learning is never paraded for learning's sake; it always fits in with perfect deftness and could not be omitted without marring a work of exquisite art. There is argument, but always on a high judicial plane, in which the false position is stated with perfect fairness and then demolished with convincing gentleness.

The illustrations are many of them based on the author's own observation and so are fresh and invigorating. They never fail to clinch their point. Let one quotation suffice: "Life is power. Down at the beaches I have seen walks laid of tar concrete on the sands. In such places there are tough and wiry grasses, firm of fibre and luxuriant in strength. And here and there I have seen spears of those grasses pushing their way up and through that solid concrete; life reaching upward toward the light, in spite of obstructions that seemed impenetrable. Yes, life is energy." I have never seen those grassese, but I hope to, because of the valuable lessons they teach.

Dr. Summrbell is ever the master of a liquid style, clear, forceful, thrilling. His phrases, like those of Horace, stick. And his analyses of difficult situations in thought become wonderfully convincing and penetrating because of his stylistic gifts coupled with his piercing mental insight. We all have read that unequalled encomium of love in the thirteenth chapter of First Corinthians and delight to quote its concluding verse: "Now abideth faith, hope, love." I have heard many sermons on that text. This book contains one, delivered at Defiance College, June 8, 1913, in which an elucidation of these three graces is given that surpasses anything on them known to me. "And so, illustrating these graces in their progressive series," as we read on page 94: "We may say of faith, that it is *apprehensive,* for it reaches out and lays hold on God and the sure promises of His word; of hope, that it is *possessive,* for it appropriates the promises and makes them its very own; but of love, that it is *comprehensive,* for it gathers in all that faith and hope severally bring within its range, and adds to the rest

the lovingness of God in Christ, and so it grows to be Godlike in love.

"Or, speaking in another manner, we may say of faith, that it *assimilates* the beauty of Christian character in all its forms; of hope that it *cultivates* them into large beauty; but of love, that it *dominates* them all, so that they combine harmoniously into character moulded in the sweet image of our Saviour." For real insight into these progressive forces of the Christian life, as Dr. Summerbell regards them, I know no passage excelling this piece of elegant diction as well as of trenchant thought.

But Dr. Summerbell is first and always a faithful servant of his Master. He is learned in history, in logic, in philosophy, in language, in the college, but is sure that it must be Christ the gift of God in Christ Jesus he sets before and above every other knowledge. He believes in the clolege, but is sure that it must be Christian to do its best service. He believes in scholarship, but its star should be the Star of Bethlehem, which always leads to the Savior. He believes in science and the scientific method, but he knows their limitations. From the first address of this volume delivered June 5, 1892, to the latest delivered June 8, 1913, this is evident, but nowhere more strikingly stated than on pages 65f., where this very question is under discussion, and where the following will be found: "It is well known that physical and chemical science in the last generation have been advancing with giant strides. In consideration of this fact you might request some scientific friend of yours, who is eminent in his special branch, to slip into his laboratory and make you a rose. It is but a trifle that you are asking of him, only a rose; just that, a tender little plant, with a bud that will soon blush into beauty. But the task is too great.

"Then try him with a microbe. A microbe is a small affair . . . But he shrinks from the effort . . .

"Let him make you some protoplasm. This is simpler than what you have asked before. You do not require form, for protoplasm is formless. He has samples onough, for it exists in all animals and plants, in everything that has life, for it is the basis of life. And he knows its composition; just water, ammonia, and carbon dioxide,—plus life. But it is the life part that plagues him, and he makes you no protoplasm . . .

"It ls right at this point, where human learning and skill must confess their impotence, that revelation enters with its response to all these queries. It declares, as science so frequently reiterates, that life must come from life, and that the life of all living creatures on the earth was the gift of God."

This thought-provoking book is worthy to be written on at much greater length, but the best thing for each reader to do is to write for a copy of it, enclosing a dollar for its 215 pages full of excellent things, and read it for himself. I must close this imperfect sketch by citing a beautiful passage from one of his masterful addresses at Elon—five of the eleven addresses were delivered here—in which he describes the remedy for spiritual poverty as realizing God, in the words: "The remedy for all current looseness and extravagance of conduct is in realizing God; in comprehending something of His majesty and His intimate connection with all things that exist; in knowing that all our acts and even our most secret thoughts come under His scrutiny, and perceiving with all this that only as our thoughts and acts are shaped into conformity with His holy laws, can our individual peace, or the prosperity of the community be assured." And this is the spirit that pervades the entire volume.

No College teacher, no College student, no sincere Christian, no unconverted person even can read this delightful collection of addresses, all centering around the religious life of the young, without being greatly benefited and uplifted spiritually.

W. A. HARPER.

WHEN A CHURCH REALLY STUDIES THE BIBLE.

There is nothing else that contributes more to the life, strength, and growth of the individual believer, and of the church as organized body of believers, than real, intelligent, systematic Bible study. There is nothing else that contributes as much except real, intelligent, Bible-guided, Spirit-filled prayer. If we could get the entire congregation in any church (every man, woman, and child who attends the church), not only the saved people but the unsaved as well, to really studying the Bible, the results would be amazing; and we can do it, and we ought to do it.

The churches that come the nearest to the full attainment of this ideal of any church I know on either side of the water is the Moody Church in Chicago,—the church of which it was my privilege to be pastor for twelve years, and which I have just visited again.

There are few people attending this church with any degree of regularity who are not studying the Bible, and studying it not merely in a haphazard way, but according to a well-defined and skilfully directed plan. They are not all studying it according to the same plan, for there are varying needs to be met; but they are studying it according to some plan, and under skilled direction. There are classes for all types of men and minds, and for all conditions and ages. The teachers and officers of the classes (for there are officers as well as teachers, and many a man makes a fine officer who would be absolutely worthless as a teacher, are ever on the alert for new faces in the congregation that they may secure new members for their classes, and the man or woman or child who succeeds for any great length of time in keeping out of a class for Bible study must be well skilled in the art of refusing.

Classes for All Kinds of People.

Furthermore, the search for men, women and children to enrol for systematic Bible study is not by any means confined to the congregation. It is pursued at the place of business, on the cars, on the street, in the parks, everywhere. The Moody Church believes in Bible study, and not a few seem to believe that the chief end of man is to get people into classes for the systematic study of the Word of God.

It may be interesting and suggestive to some to speak more specifically of some of the classes. Of course, there are the usual graded classes in the Sunday-school from the Cradle-Roll up. The teachers of these have their own very thorough organization, and cultivate a spirit of fellowship and mutual helpfulness in many ways that cannot be here described. In addition to this, on one evening a week the International lesson is taught in the church to a great throng of people by some master in the art of Bible teaching, always the same man throughout the entire season. But beside all this there are special classes.

There is a Young Man's Class, very large, very enthusiastic,—and not as enthusiastic about athletics, or about its brass band, or about anything else, as it is about Bible study and soul-winning by open-air work and other aggressive methods. This class is taught by a man who makes the teaching of the class a very important part of his work for Christ. A number of the faithful and efficient officers of the church have come from this class, and a number have gone into Christian work at home or abroad.

There is the Young Women's Class, taught by a very talented and devoted young woman, who gives a very large share of her time and of her life to the class, following the young women into their week-day life, and gathering many of them into a home over which she presides. But the home grew out of the class, and not the class out of the home. Almost everything at the Moody Church has grown out of a Bible class,—in fact, the church itself is the outgrowth of Bible classes.

The Friendly Bible Class is a mixed class of men, women, and young people of pretty much all ages, conditions, nationalities, and ranks of life. Oftentimes there will be a millionaire and a pauper, a saintly woman and an outcast, a lawyer and a criminal, sitting side by side in this class. But they study the Bible, carefully, thoroughly, systematically, taking the International lessons or some book in the Bible, and from the beginning of the lesson to the end it is one rapid-fire of question and answer. There have been many infidels and agnostics in this class, and they are permitted to ask and answer questions with the rest; and some of them have been converted. Of course the lesson is given an evangelistic turn before they get through, and there have been, I suppose, thousands of conversions in this class.

The Young Married People's Class arose in this way: We found that, when our young men and women married and the babies began to come, the father or the mother, or both, began to drop out of the Sunday-school, and thus we were losing to systematic Bible study some of the brightest and most promising young people we had in our congregation. One of the officers of the church, a middle-aged married man, whom God had given no children of his own but who was very happy in his own married life, conceived the idea of fathering these young married people. A building adjoining the church was purchased, and the second floor on Sunday afternoons was devoted to this class. Husband and wife both come, bringing the babies (who are cared for in one of the rooms), the lesson is studied, a social time is enjoyed after the lesson, they eat supper together, stay to the Yoke-Fellows' meeting and the open-air meeting following that, and the evangelistic night meeting in the church, and then go home feeling that they have spent the Lord's Day in a way worth while.

Crowning all the other classes, there is a series of classes Saturday afternoon and night, from 4 P. M. to 9 P. M. From 7 to 8 the International lesson of the following day is taught; in the 8 to 9 period the class is taken right through the Bible from Genesis to Revelation, about ten chapters being taken in a lesson, and the whole class having read the ten chapters repeatedly during the week. There are about two thousand in attendance from 7 to 8, and from 8 to 9.

Winning Converts Every Week.

What are the results of a whole church thus really studying the Bible? There is *a body of trained workers* competent to cope with any situation or any opportunity that may come up in the church. While the church has had many seasons of special evangelistic effort, it is always carrying on definite evangelistic work. Every Sunday evening there is a definite and expectant and never disappointed effort to bring men and women to a definite acceptance of the Lord Jesus. Scattered all over the church, in seats definitely assigned to them, and under the eye of skilled superintendents, are hundreds of men and women who have been trained in classes organized for that

(Continued on Page 10.)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

At the Sunday School Convention of the Eastern Virginia Christian Convention, held in Suffolk, July 23-25, a Committee, composed of S. M. Smith, W. H. Denison, R. B. Odum, I. A. Luke, W. J. Lee, and W. W. Staley, was appointed to arrange for a Seaside Chautauqua at Virginia Beach, in July, 1914; and the Sunday School Convention decided to meet at the same time and place, provided that the Chautauqua was established.

It was understood that a large General Executive Committee should be appointed from our entire constituency, both north and south, and that such publicity should be given to the Chautauqua as to induce the attendance of many of our ministers, church and Sunday school workers, young people, and those of our people who want a vacation under most favorable conditions by the sea.

The Baptists have erected a large Auditorium at Virginia Beach, and offer to let us use their equipment on reasonable terms. Hotels, cottages, and tents will furnish ample accommodations at rates to suit all purses and all tastes.

There will be courses of lectures on many phases of church and Sunday school work, Missions and Christian Endeavor, and popular lectures by eminent speakers. It will probably last six days. Visitors to the Chautauqua and delegates to the Convention will pay their own expenses; but every effort will be made to help the people in the way of economy while at the Beach.

The General Executive Committee will probably consist of forty members representing all parts of our Zion, while the Central Executive Committee is composed of the six members chosen by the Sunday School Convention and named above in this letter. This Committee held its first meeting in the Central Y. M. C. A., Norfolk, Va., Sept. 18th, with all the members present. Rev. W. H. Denison, D. D., was chosen President; Prof. S. M. Smith, General Secretary; and Dr. J. W. Manning, Treasurer. Other officers will be announced later. This Committee will hold another meeting at an early day, when the General Executive Committee will be completed, plans adopted, and the work put in shape to present to the public.

The Central Executive Committee will take it as a great kindness, if conference officials this Fall will call attention to this movement each day in their conference sessions. The conferences composing the Southern Christian Convention can do very much to increase the attendance, and the people who attend will be greatly benefitted. Daily conferences and lectures on many phases of church activity will put new spirit, new methods, and new efficiency into our churches. The popular lectures will amuse, instruct, and inspire the people who hear them; while the ocean will send a thrill of new physical life into all visitors.

The Central Executive Committee has undertaken the herculanean task of making this Chautauqua a success; and we want the people to rally to this undertaking with an enthusiasm never known before among the people of the Christian church.

When the organization is completed and the names of the General Committee published, you will see a group of names that will make all proud of our men and our cause.

Keep your eyes and ears open, and you will find all the plans and purposes of this great Chautauqua next summer by the sea.

W. W. STALEY.

WINCHESTER LETTER.

It was the privilege of Mrs. Walters and myself to attend the Rays Hill and Southern Pennsylvania Conference, which met at Fairview church, Fulton county, Pennsylvania, August 27-31. The attendance was large, more people being there the most of the time than the beautiful and commodious church would accommodate. The Conference was presided over by Rev. J. W. Hoffman, who is a good presiding officer and keeps things moving. The sessions were pleasant and harmonious. The most important work of the conference was the raising of the debt on the Everett church. There was $300.41. It was raised by Rev. J. W. McManiman, of New Jersey.

One of the most important reports adopted by the Conference was the revision of the constitution. A movement was started to raise an endowment fund for the benefit of aged ministers. There are a number of ministers in the Conference who have built up the work of the Conference and held it together at a sacrifice. It rejoiced the writer to see that the laymen wre interested in providing for them in their old age. A. C. Peck was elected president for the coming year. There are a number of intelligent and useful laymen in the conference, who add much to the work and interest of the sessions.

Among the sermons preached at the conference, two were especially interesting to the writer. One was preached by Rev. J. S. Kegg, a young minister who was representing Defiance College, the other was the Sunday morning sermon by Rev. J. W. McManiman, of New Jersey. This was a strong sermon. Owing to sickness, the writer failed to reach the Conference in time to hear the annual sermon, preached by that old veteran of the Cross, Rev. J. H. Barney. The sermon was highly spoken of by every one.

sylvania brethren. They extend a cordial wel-

It is always a pleasure to be with our Penncome and make you feel at home.

W. T. WALTERS.

POPULARIZING THE AUTOMOBILE.

There was a time when the horseless carriage was the luxury of the very rich. Today the automobile rivals the one-time popularity of the bicycle. The automobile industry, though but two decades old, is equalled in volume and importance only by the industries producing raw materials, such as coal and steel.

There are, according to an investigation, 990,738 cars in use today in the United States. In California, one person in twenty-eight owns an automobile. In Maine the proportion is one to thirty. New York is fairly representative of the country at large, one out of ninety inhabitants being credited with a horseless carriage. Kentucky stands at the tail end of the list, with one in six hundred and two. No distinction is drawn, in compiling the figures, between commercial vehicles and pleasure-cars.

Prices, too, have undergone considerable modification. In 1907 the average price per automobile was a little over two thousand dollars. Today the average price is only a little over one thousand dollars. The threatened revision of the tariff may open the market to still cheaper cars from abroad. Five or six hundred dollars will already buy a respectable car. "What is home without an automobile?" may soon be the leit-motif of the average American household.—*Current Opinion.*

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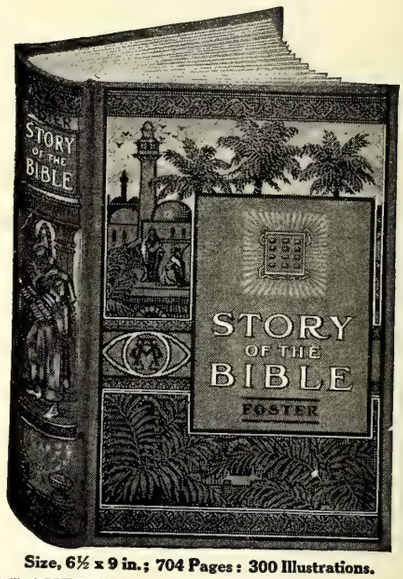

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CHURCH NEWS.

HOLLAND.

The protracted meeting at the Christian church, Holland, Va., was held the week following 5th Sunday in September. Dr. I. W. Johnson, of Suffolk, Va., conducted the meeting. Bro. Johnson is one of our best preachers—clear, pointed, and spiritual, and is happy in revival work. The crowds were large, interest good, and there were about fifteen professions and ten accessions to the church. Ten were baptized in Holland's pond on the 8th inst. Another was received and baptized later.

HOLY NECK.

The meeting at Holy Neck was held the week following first Sunday in September. Dr. J. W. Harrell, of Portsmouth, Va., conducted the meeting, and preached and labored with great earnestness and spiritual power, emphasizing the love of God as we have rarely heard it. Large congregations attended and the meeting was much enjoyed by the Christian people. There were about twenty professions and fourteen accessions to the church. Twelve were baptized in Norfleet's pond second Sunday afternoon. Two had been baptized previously. Our people enjoyed Brother Harrell's ministry. He is a strong preacher and hard worker.

N. G. NEWMAN.

EUFAULA, ALABAMA.

We have had a very interesting meeting here. SUN readers would no doubt like to hear something of it.

About the first of August we secured permission from the "Holy Baptist" people to use their church for the purpose of a revival to be conducted by Rev. B. F. Young, of Columbus, Ga. Brother Young appointed August 25th as the date on which to begin the meeting and was on hand promptly. He preached in the power of the Holy Ghost, and exposed sin without fear or favor. A great many found God in the pardon of sins, among the number a minister of the gospel who left the ministry several years ago, but has re-entered the ministry and says he expects to devote the remaindr of his life to the salvation of the lost.

One of the most interesting incidents of the meeting, perhaps, was the rescue of a poor, fallen girl from a life of sin, after the ministers of two of the churches of the town had refused to go and pray in the home. Brother Young, in company with the writer and a few others, went to the home and prayed for the girl. She later came out to the meetings and got saved. It was indeed touching to hear her try to tell, with the light of heaven on her face and a heart too full for utterance, what the Lord had done for her.

Brother Young preached his farewell sermon on the night of the first Sunday to one of the largest congregations of the meeting, many not being able to gain admittance to the church. At the conclusion of the sermon there was hardly a dry eye in the vast audience as they pressed forwrad to grasp the preacher by the hand to bid them good-bye.

We have secured a building to hold services in, and expect to organize a Sunday school soon. We hope before another year passes away to have a Christian church here in Eufaula. Brother Young has promised to preach for us again the first Sunday in October.

We ask every member of the SUN family to pray for the work here in Eufaula. We believe there is a great future for the cause of Christ and the Christian church in this part of the State of Alabama.

H. G. ABRAMS.

PLEASANT GROVE (RANDOLPH), N. C.

We began our revival in the new house of worship at Pleasant Grove fifth Sunday in August. This was a great revival. There were twenty-one professions, a number of reclamations, and fourteen accessions to the church. Rev. H. A. Albright was with me most of the time and did good preaching. Bro. Albright has served this church longer than any living minister, and is held in high esteem by these good people. Rev. W. H. Strickland, Baptist, of Greensboro, preached one good sermon. The pastor did most of the preaching, delivering the first sermon in the new house at 11:00 A. M. fifth Sunday in August to the largest congregation, old people say, that ever assembled at this place, estimated at from 1500 to 2000 people. The house seated 500. It is a good house. It is six feet longer than the old one, with good proportions in every way, vaulted ceiling, and steeple on the front. This new house stands a few feet south from where the old one was. It has not been painted yet, nor have the new seats been put in. When finished it will be one of the best country churches in Randolph county.

Bro. J. F. Craven was the foreman on the building, working from 65 hands down, and not one piece of timber was miscut or misplaced in all the building. Everything went on like clock-work; so that in sixteen and one-fourth days the house was erected to the service and honor of God, from pillar to steeple, and everything paid for with money in the treasury and more in sight for painting and pews.

Somehow, the good Lord gave me the way into the confidence of these good people, and after looking into their real needs and seeing their ability to do this work, and going at it in a most persuasive way, the church came together as a unit, and I have never seen any people more interested as a church than these were. I am told by Bro. Lee Brady and others that there never was a better day in the history of this church, as to the spirit of unity, spirituality, finance and size of congregation. To God be all the praise for putting it into the hearts of these people to do this work. I heard some of that church say that they would be glad for the next session of Conference to come there and see some of their work, with a good new house of worship, a good church organ, a good choir, and the open door of welcome. This is a good church with great possibilities. God bless them abundantly.

S. B. KLAPP, Pastor.

GOING ON WITH THE SERMON.

When the preacher gives the gospel message, the old, old story is likely to be more effective with young and old than the embellishments that are often supposed to brighten its interest. A little boy thus confided his experience to his mother after a church service: "Why, mother, when the minister was telling about Calvary, I could just see Jesus going up there, and the cross, and the people; and just when I was most interested, the minister stopped,—and went on with the sermon." May it not be true that some of us as preachers or teachers rest too lightly upon the unadorned Gospel narrative, in our eagerness to fine devices that will create interest in the story? It may be that some to whom we are seeking to carry the gospel lose interest when we "go on with the sermon."—*S. S. Times.*

Governor Sulzer of New York is being tried before a court of impeachment for high crimes and misdemeanors in office. It is a bitter fight by Tammany Hall to remove the Governor from office and deprive him of citizenship.

THE POSSIBILITIES OF THE CRADLE.

The Cradle Roll is the true Infant Class of the S. S. Its purpose is to place the little ones under the care of the church and the watchfulness of the S. S. even before they are old enough to attend the service. To plant little seeds of love for Christ and service for His church into their little minds and hearts so that when they are old enough to realize even their own existence, the S. S. and church will be a part of them. Something must develop in their minds, even from their birth, then why not the one thing that can mean most to them as long as they live and even through eternity itself. Their little minds are like the soil. If you do not nurture it and care for it, sono it will be full of weeds and thorns, a place disgusting in itself, but with a little care and the right seeds to work with, it can be a thing of beauty. Thus at the earliest possible moment the child receives the benefit of the school, and the school secures the co-operation of the home. The babies and children too young to attend the S. S. are its members, and should continue as members until old enough to be brought to S S. regularly. When a child can attend with regularity he should be transferred from the Cradle Roll to the Beginners' Class of the S. S.

The first step necessary in getting it started is to discover the homes where these babies live and then secure the consent of the mother to place the name of the little one on the roll. Secure the co-operation of the Home Department visitors in extending the movement. Some one person must be placed in charge of this department. This may be the teacher of the Primary Class or any one appointed by the S. S. A visit should be paid to the home as soon as the child is enrolled and frequent visitation should be the rule, as the object is to link the home and child early to the interests of the S. S. If the names are added to the roll merely to add to the membership, nothing will come of it; but if the church, through its pastor and S. S. workers, regard this Cradle Roll as an unusual opportunity for personal contact with home life, then its possibilities are limitless, especially if the homes represented are without any church connection, which is often the case.

There are many good results from the keeping up of an interesting cradle roll. Children are brought into the S. S. much earlier by being members. They will have more interest in the school because from their earliest recollection they have been a part of it. They belong to the school and it belongs to them. Then we will find a deepened interest in the homes and in the church for the spiritual life.

A Closer Union of Home and Church.—Then another result is frequently the mother is influenced to join the Home Department, when it is impossible for her to attend the regular services, and Mothers' Classes are more easily maintained.

The first Cradle Roll of which we have record was organized in Elizabeth, N. J., in 1877. The second was that of a Reformed church in Philadelphia in 1893. In 1896 Mr. W. C. Hall of Indianapolis formed a Cradle Roll, and issued certificates. From these beginnings the work has grown until it has become a permanent feature of S. S. work in this and all other countries where organized S. S. work is known. It is now considered an essential in the work, and is a part of the standard of excellence for the individual school. As the Cradle Roll work does not depend upon the equipment of a school it is applicable to a city or country. Every school can have one.

"Let us never forget that our God loves to pardon, and never refuses those who are sincere, whatever their records may be."

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

NOTES ON SUNDAY SCHOOL REVIEW: SEPT. 28.

This is rally day and review Sunday. Efforts should have previously been made to have a record-breaking attendance for this day. A program should be arranged that will be altogether appropriate. It would be well that the program include at least the following things: 1. A review of the quarter's lessons by some one who is prepared. 2. A talk about the Sunday school and modern methods, and encouraging the local school. 3. A comparison of attendance on this Sunday and the same Sunday for several years back, as well as others. Let it be shown what is the largest attendance the school has ever had and how far above or below the mark you are this day.

Subject of the Year's Study.—Old Testament History.

The Quarter's Topic.—A Patient Heavenly Father.

Reading Lesson.—Neh. 9:9-21 (see Acts 7:30-44).

Golden Text.—Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in lovingkindness.—Nehemiah 9:17.

Teaching.—God is merciful and just.

Book.—Exodus.

Object-Lesson.

Yeast.—Yeast in a great pan of dough does not change the whole mass at once. How does it work? Just by changing the particles next to it, and these changing the next, and so on. This is the way God's kingdom works in the world. The story of this quarter's lessons began with one man who had a vision of God. Through all the ups and downs he kept his vision of the true God and helped pass it on to a whole nation of people. God was trying to change a nation so that through them as leaven he could change the world.

Question Review.

1. In what Bible book have we studied this Quarter?
2. What is the meaning of its name—Exodus?
3. Whose exodus does it record?
4. From what land did Israel go forth?
5. Who was Israel's human leader?
6. From what was Moses saved when a baby?
7. Where and by whom was he taught about God and of the hopes of his people?
8. What education did his foster mother give Moses?
9. Where, and for how long, did God specially train him?
10. What did God call Moses to do?
11. How were Israelites weaned from Egypt?
12. How was Pharaoh prevailed upon to let Israel go?
13. With what ordinance was Israel's rescue from Egypt commemorated?
14. How did Israelites cross the end of the Red Sea?
15. How did God feed Israel in the wilderness?
16. For what purpose was Israel taken to the region of Mt. Sinai?
17. What do we call the law God gave there?
18. For whom, besides Israelites, did God give his law?
19. Why did God give mankind his law? (Golden Text).—Leonard.

EFFECT ON THE CHURCH.

There is one significant fact which must strike anyone who has investigated the matter of adult Bible classes, and that is that the classes in the Sunday school are comparatively dead. On the other hand, when you come to a community which is up and doing, enthusiastic, energetic, joyous, you may safely conclude that within it the people are coming together for the study of God's word.

This is no speculation or theory: it is a fact. And such a state of things gives rise to two questions: first, can any church be really alive where people are neglecting the study of the Bible? and second, can anything hold back the church which puts the Bible first?

There is not the least use in trying to push a flagging community. It may go along for a while, but directly the pressure is taken away it wlil stand still again. The motive power must come from within and it will never be generated if the people only hear God's word read. They must know it, and there never was yet knowledge without study. John Bunyan said, "Pray and read, read and pray, for a little from God is better than a great deal from men."

THE ELEMENTARY SUPERINTENDENT.

This officer is one of the latest in the modern school. We have had the individual department superintendents, Cradle Roll, Beginners, Primary and Junior. This new office includes the oversight of all these departments. It correlates their work and makes for the utmost efficiency of each.

The ideal elementary superintendent visits each department for a few minutes at almost every session. She talks over the work and the problems with each teacher. She calls occasional meetings of superintendents and teachers that together they may plan for the religious education of the child from its birth to adolescence or until promotion to another department. She helps plan the activities of each department so they will not overlap.

In this way the teaching force may be readjusted without any hurt feelings. Having the methods of all in mind, the superintendent can transfer teachers from one class to another. A junior teacher who cannot control her class of boys might succeed admirably with a class of girls. The schools who have tried it say the elementary superintendent doubles the efficiency of the several classes.

The Sunday School and Christian Endeavor Convention has undertaken the work of organizing the schools with this superintendent in charge. Mrs. J. J. Lincoln, of Wakefield, Va., is superintendent for the convention and she promises to make an active, vigorous campaign for the establishment of this work in our schools. Officers will do well to communicate with her.

CHRISTIAN ENDEAVOR LESSON: OCTOBER 5.

Topic: "The Ideal Christian. X. His Co-operation With Others."—Col. 4:1-18. (Consecration Meeting).

This is to be a committee conference meeting. It is an educational meeting in Christian Endeavor methods and practices. Committee work is the Endeavorer's opportunity for training in co-operation. This is the time of the year when committees should be ready for active, aggressive work.

As soon as the opening exercises have been held, the leader, who should be the president, will explain the plan of the meeting and announce the time allotted to each committee. He will then generally discuss the topic. Let each chairman conduct his own conference, each conference being held in separate places, and after about 20 minutes let all reassemble.

This meeting and plan presupposes that all members have been assigned places on some committee. If this has not already been done, let it be done a week in advance of this meeting. There should be suggestions for new work from almost every member.

Leader's Talk.

The leader should speak of the society's broad plan of work, its comprehensive program. The society is: 1. A Christian organization for the purpose of uniting people of nearly the same ages in a working company. There are three branches of the society: Young People's, Intermediate and Junior. 2. The society has a weekly prayer and devotional service, this under the lead of the prayer meeting committee. 3. It constantly strives to bring others into the service of the Master, this the work of the Look-out committee. 4. Wholesome entertainment for its members is desired, this to be provided by the social committee. 5. To help in the spread of the gospel and in acquainting home folks with what missionaries are doing abroad, this for the mission committee. 5. To assist in the great work of social service, this by the information, flower, good literature, temperance and good citizenship committees. 6. Other committees and their work.

Suggested Program.

Song, scripture reading, prayer and another song.

Announcements and Leader's talk.

Committees go to class room or separate parts of the building for their meetings.

Society reassembles, one verse of song.

Reports of committee chairmen of work planned for the winter.

A chain of prayers for the society and committees.

Roll Call (only those who did not take any part in committee meetings need take part now).

Song. Mizpah benediction.

For Daily Reading.

Monday.—Co-operation in prayer ... Exod. 17:8-16
Tuesday.—Organized to fight ..... Neh. 4:7-14
Wednesday.—Committee of help ..... Mark 2:1-5
Thursday.—Fellowship in evangelism .. Mark 6:7-13
Friday.—One spirit ..... Phil. 1:27-30
Sat.—Working with all good men ... Mark 9:38-42
Sunday, October 5.—Topic.

OLD MAIDS.

In refuting the charge that old maids do nothing for the world, the St. Louis *Globe-Democrat* offers this list of twelve famous maids of history:

Queen Elizabeth, in whose reign England reached her golden age.

Florence Nightingale, angel of mercy in the Crimean War and establisher of organized nursing in war times.

Dorothea Dix, pioneer of reform in prison and reformatory methods.

Frances E. Willard, founder of the temperance movement.

Rosa Bonheur, who opened new artistic fields in the representation of animal life.

Clara Barton, founder of the Red Cross Society and savior of thousands from death and suffering.

Joan of Arc, one of the important factors in French history.

Susan B. Anthony, pioneer in efforts to procure more equal rights for women.

Charlotte Bronte, whose novels are among the best in English literature (She married at the age of thirty-eight.)

Jane Austen, whose pen pictures of English village life promise to be immortal.

Jane Addams, first citizen of Chicago and head of the Hull House.

Julia Lathrop, chosen from among the women of America to lead in preserving child life and happiness throughout the country.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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OCTOBER PROGRAM.

Christian Giving.

Song: All Hail the Power of Jesus' Name.

Prayer.

2 Cor. 9:6-15, read by leader.

Let the leader make a talk on the necessity of systematic giving.

Song: All to Christ I Owe.

Round Table, conducted by leader:

1. What is generous giving?
2. For what are Christian gifts needed?
3. Why is generous giving a Christian duty?
4. What are some false excuses for not giving to missionary causes?
5. How may we increase our society gifts to missions?

Song: I Surrender All.

Business meeting.

Adjournment.

A LETTER FROM MRS. FRY.

(Written in response to a request for something concerning her work.—Mrs. C. H. R.)

Utsunomiya, Japan, Aug. 19, 1913.

Dear Sister in Christ:—One evening when Dr. Morrill was visiting in our home, we were talking about our brethren of the "Sunny South." I remarked: "They must be about the same kind of crank that I am." "Just the same kind, all off of the same piece," the Doctor replied. Two or three days later, when your kind letter came asking me to write, the F. F. V. blood in my veins pulsated with a "birds of a feather flock together," shall-be-delighted-to-do-so, response.

However, my home; Japanese baby; the girls' high school, with its thirty Christian students; the kindergarten, with its thirty-four pupils; five Sunday schools, with their total enrollment of over seven hundred boys and girls; the W. C. T. U., with its greatly needed work; and a number of smaller duties, delay most of my writing until the summer vacation.

Since we came to the sea shore, July twenty-third, Miss Nakai and Miss Shoji, two graduates of our school, and I have been conducting Sunday schools in Hanabuchi village, on Sunday, and in Hobuta village, on Thursday. The Hanabuchi people asked for meetings on Sunday night, so one night Mr. Fry got Dr. Noss to go over with us and preach. Mrs. Noss also went and helped with the singing. The next Sunday, the two girls and I went and held a song service, at which I spoke for a short time. Last Saturday night Bro. McCord went with husband and me and held a magic lantern meeting. On Sunday, Dr. Cary preached. Large and attentive audiences each time filled the house and yard.

This is the thirteenth summer I have had a Sunday school in the fishing village of Hanabuchi. The first year, the Bible woman and I held it every day it did not rain. Five years ago there were about a dozen boys of from eighteen to twenty and as many of from twelve to fourteen who professed faith in Christ, read their Bibles and prayed to the living God daily, though not one was allowed to receive baptism because of opposition of the elders.

Because I was not allowed to reap what I had sown, three years ago I told the people that I would not have the Sunday school there, but would go to Hobuta and open one. For two years I did this, with good success at Shobuta. In the meantime the father of the leader of the band of younger boys died, leaving him the head of his house, a most important post in Japan. Last fall this brave young man showed his independence by being baptized, so when I came this year and planned to have Sunday schools in each village, I met a most hearty welcome.

Knowing that the Hanabuchi young men had for years been saving money to build a building for their meetings, I came with the idea of giving them a contribution towards it and having it answer for a church and free of rent Sunday school rooms. They heartily agreed to all of my propositions, sent all their officers to thank me and to attend the Japanese church services held on our hill for the missionary servants and other Japanese here. Yesterday one hundred young men took a day off from farming and fishing in order to plant trees and beautify the grounds for the new building, which is to be raised tomorrow.

These are humble village people, yet with the love of Christ in their hearts, a night school, in their new building, Bibles to read and hymn books to sing praises from, they will make greater progress than the very noticeable strides they have made since I opened the Sunday school there, sixteen years ago. Pray that they may have the guidance of the Holy Spirit.

SUSIE V. FRY.

DISCERNING THE SIGNS.

The Remarkable Advance in Missionary Education.

Missionary Education is the slogan for the whole church in these days. It is marvelous what a multiplication of missionary magazines, biography, study texts, descriptive books, encyclopedias, and other literature, all bearing on the great theme of the world's evangelization, there has been in the past few years. It is no less marvelous how the methods of imparting information in societies, Sunday-schools, and study classes are being developed, and what pedagogical helps, devices appealing to the eye as well as the ear, are coming into the field. The upshot of the whole matter is that we are awakening to the fact that education and educational methods must be applied in the church, if she is to accomplish her mission in the world, and fit her membership for an immediate effort toward the accomplishment of that mission.

Somebody has made a distinction between imparting missionary information and effecting missionary education. The latter is the desideratum. We need training and power to act, Christian training for Christian action. And this missionary enterprise is largely a matter of education, in this day of the world. The administrators of mission board work are expert men chosen for their positions. The missionaries are as finely trained and educated a body of men and women as the Christian world can boast. The leaders in the departments of missionary activity in the home churches and home land are eminent for fitness and executive ability. And the specialization is being carried to such an extent that even leaders for the little groups meeting here and there all over the land for mission study must have good qualifications. Now the ultimate aim in this educational work is to produce whole churches trained to act and do for the world's evangelization. We want everybody interested, informed, and doing something for the cause. It is not merely the absorption of knowledge about missions that we need, but the disgorging of money that is hoarded away from the Lord, and the disengaging of effort that belongs to the Lord also. This will be a matter of Christian missionary education.

DON'T LEAVE OUT THE PASTOR.

Minister, preacher, pastor, evangelist, whatever name you wear, you must have missionary education. It was remarked of a certain minister some months ago: "He *thinks* that he is quite a missionary man." That is, he has some information, he preaches missionary sermons (once in a while), and urges missionary offerings; but really he is not grounded in missionary work, his heart is not in the cause, he does not yet realize that the chief business of his people is to extend the gospel sway. A few days ago there came to the Mission Rooms an interesting letter with these passages: "But it has pained me very much that we can raise so little money for missions in this locality. I am wondering what the preachers have been doing in the past." "I think that the voice that the prophet heard on Mt. Horeb ought to be ringing in the ears of all the pastors: 'What doest thou here, Elijah?' * * * May the Lord ask that question of the church until it gets awake to the responsibility of its mission in the world." Surely the pastor is the starting point in this missionary education. Missions is a subject now taught in theological seminaries and colleges, and we who did not get the benefit of such training (for it was quite recently introduced) will have to gain it otherwise.

THEN THE MEN.

Yes, within two years a special work has been begun for the men of our churches. A special literature, such as might appeal to men, is being published. Thousands of men are getting awake, but we are under the impression that they have not fairly begun to *study* missions. Let us enlist them, too.

MORE WOMEN.

For several years special courses have been prepared and studied by the women of the denominations. Some of our own women are enrolled in study classes; but there is chance for enlisting thousands more. We are rather backward in this respect. Sisters, gather the women for mission study, and let them work side by side with the women of other denominations. The United Study courses and books are of genuine worth, and very informing.

AND THE YOUNG PEOPLE.

One of the most important of recent developments in the missionary world is the splendid way the young people are responding to the challenge for world-evangelization. The special movement known as the Young People's Missionary Movement, with headquarters at New York, is very successful in discovering leaders for the young people, in gathering them for conferences and special preparation, and in publishing text-books for study purposes. Tens of thousands of young people, and others, are yearly pursuing courses in missions with the aid of the excellent books published by the Movement. Probably not a tenth of our young people are yet pursuing systematic study of missions. Here is a great field for telling work, and we trust that readers of this magazine may have it laid onto their hearts by the Lord to gather, here and there, all over the

land, our young people to imbibe the inspiration of as noble men and women as ever lived, missinoaries to all the world; to get the further inspiration of the present-day conquests in missionary lands; to learn Christian history in the making; and finally to receive quickened impulse to push along the missionary work.

THE BOYS AND GIRLS.

A few years ago who had thought to write a missionary book especially for boys? Who had attempted the publication of a line of books to use in teaching the boys and girls about the disappearing darkness in heathen lands, and what they can do to help bring in the bright light of the gospel? Who had then invented missionary object lessons, by which the boys and girls of other lands could be made as real to our boys and girls as are the young folks of the neighborhood? There is a plenty of literature, and whole libraries, now available for use in juvenile societies and mission bands.

IN THE SUNDAY SCHOOL.

The different denominations are laying special stress on missionary education for the Sunday school. Missionary days and concert exercises, missionary comments in the Sunday school quarterlies, missionary object lessons in the class, missionary books in the libraries—these are common methods. Churches are assuming support of the Sunday school, and leaving the members of the school free to contribute every Sunday for benevolent purposes. Here is the crux of the situation, and essential part of the education—training people to give, to love to give, to render the Lord what belongs to Him, and use the remainder as His stewards.

IN THE YOUNG PEOPLE'S SOCIETY.

The devotional meeting has proved a good place for planting missionary seed and for sowing missionary information; but there is still room for more definite and systematic study. The peculiar bond that unites the members of the Society is just the bond likely to hold the young people together in the mission study class. In the Society is a good place to find young men and women for the class. Let this field be brought under cultivation also.

The whole church educated to help evangelize the whole world. It is a possibility, and a glorious one. Are you going to do anything by way of missionary education the coming fall and winter to develop an efficient church for an effective missionary campaign?—*The Christian Missionary.*

START.

There's *art* in a *start.*

Every good thing has waited for years, perhaps for ages, and only for a starter.

The good things in our life have waited in the same way, perhaps are still waiting.

The art of a start is this: Just *begin!*

Don't wait to feel like it, for you won't.

Don't wait for circumstances to compel you, for they won't.

Don't wait till it is easier, for it never will be.

If the thing ought to be done, *start it,* and start it now.

Begin today that long-deferred task; enter upon that spiritual undertaking; assume that responsibility from which you have shrunk; launch out upon that far journey from which you have held back.

That is half of the art of life: *start.*—*C. E. World.*

"The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough."

WHEN A CHURCH REALLY STUDIES THE BIBLE.

(Continued from Page 5.)

purpose to use their Bibles in leading men to Christ. It doesn't make so much difference in the Moody church who preaches, or how well or how poorly he preaches; for, whether the preacher does his duty or not, the personal workers will do theirs, and souls will be saved.

The church *constantly prospers and grows.* I was pastor of the church for twelve years. During the last four years of those twelve I was absent the entire time except one month, yet the church went on prospering and growing just as when I was at home. Indeed, when I was in this country I was absent from my pulpit five months each year. For the last two or three years the church has had no pastor, and has depended on supplies for preaching; yet I found on my recent visit that the congregations were filling the great auditorium morning and evening, and that, too, in sweltering weather, and that the membership had increased from the 2,000 with which I left it to 2,700.

A third result is the *large and live prayer-meetings.* The prayer-meeting of the Moody is an almost unique meeting, and this very largely because it is a Bible-studying church. It is not necessary for the leader to urge the people to take part: it keeps him busy to hold them in check, and that in spite of the fact that there are no long speeches.

There are *constant and numerous and thoroughgoing conversions.* During the eight years that I was actively pastor of the church there was not one Sunday on which there were not conversions. A great many of the conversions are of transients passing through the city, or of visitors from other congregations in the city, who very properly after their conversion go back and unite with their own churches; and yet the smallest number that I received into that church in any one year was about 250, and in those eight years I gave the right hand of fellowship to more than 2,000 new members.

There is *large giving to the church and to foreign missions.* It could easily be proved that Bible study has been the direct cause of much of the remarkable giving of this church. I have had a housemaid step up to me and hand me fifty dollars for foreign missions. I have known a janitor to withdraw his entire bank account and hand it to me for foreign missions. A few weeks ago the church felt that it ought to open a rescue mission a few blocks from the church. They appointed a Sunday to take up a collection for that purpose. They asked for $5,000. They got $7,000.

How it Paid One Man.

Many ministers of the gospel and many foreign missionaries have gone out from the church since they got to studying the Bible in this way. There are numerous representatives in China and Africa, and others in India and Japan and other lands. I noticed in the Christian Endeavor room the other day a long roll of those who had gone out from that one organization. Mr. William Borden was one of the latest gifts of the church to foreign missions; and he being dead yet speaketh, not only by his munificent gifts to foreign missions, but far more by his personal consecration, holy life, and self-sacrifice. It was beyond a question the systematic Bible study that drew Mrs. Borden to the Moody church, and her son with her.

There have been *marked results in individual lives.* I have space for but one illustration. There was in the church when I first went to it a young man, an officer in my Bible class, utterly discouraged and doubting his own salvation. I had the privilege of leading him into assurance of his acceptance before God, but he was not even then an important factor in the life of the church or the community. He worked for a commission house down on South Water Street for $12.50 a week. On that meager salary he married and had children. One Sunday morning I preached a sermon on the importance of regular and systematic Bible study. It went straight home to this man's heart. He had to get up at two or three o'clock in the morning to go down to South Water Street to buy for the house for which he worked. He made up his mind that Sunday morning that he would arise an hour earlier every morning, that he might have an hour each morning for solid, systematic Bible study. Everything about him seemed to expand under the stimulus of Bible study. Within a year he went into business for himself. The first year he sprang from $12.50 a week to $5,000 for the year. The next he doubled that. What his income is now I do not venture to say, but I know that in one year he has given $6,000 to our own church, besides generous gifts to foreign missions and other causes. But his development in character and Christian service has been the chief thing. I was holding a series of meetings at the church during the pastorate of Dr. Dixon, and a prominent man from South Water Street came up to Dr. Dixon, and said, "I want the kind of religion ——'s got" (mentioning this man). He was a leader in the Gypsy Smith movement, in the Chapman-Alexander campaign, and in everything aggressive and truly evangelical that has come to Chicago in recent years.

Can what has been done in the Moody church be done in other churches, especially small churches? It can, all that is essential and vital in it.

1. Let the pastor (or some energetic layman) be thoroughly convinced that the most important thing (except prayer) in individual Christian lives, and in the life of the church as a whole, is systematic Bible study.

2. Preach, and preach often, and preach intelligently, on the importance of systematic Bible study. Keep everlastingly hammering away on that theme. On two of the four Sunday mornings that I recently spent with the Moody church I spoke on the "Importance and Results of Bible study" (Text: Psa. 1:1-3), and "How to Study the Bible" (Text: Acts 17:11). I had often spoken on those subjects before, but I did it again, lest they forget.

3. Organize classes for Bible study that will meet the peculiar needs of every member of your congregation and every member of the community. Do not try to organize them all in one day. Make a thorough success of one, then organize another to succeed along with it. But do not be content with merely organizing them. See that they *go* after they are organized. I know men that can beat the world at organizing things, but as soon as they are organized they leave them to perish.

4. Careful and prayerful selection of teachers is a big factor. If you haven't the right kind of men and women, develop them. It takes time, patience, and hard work, but it pays.

5. Advertise the work. Anything that is worth while is worth advertising. There isn't time to tell how we advertised.

6. Do it all with prayer. I have put that last of all, because it is the most important of all. The Bible study work of the Moody church is steeped in prayer. For years the writer of this article, with others who had the Bible study work most at heart, spent the late hours of every Saturday night and the early hours of every Sunday morning on his knees or on his face before God in prayer, and therein on the human side lay the secret of the success of those Bible classes.—*Rev. R. A. Torrey, D. D., in The Sunday School Times.*

"What do the Suffragettes want, anyhow?"

"We want to sweep the country, Dad."

"Well, do not despise small beginnings. Suppose you make a start with the dining room, my dear."—*Louisville Courier-Journal.*

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait? Adv

SOUTHERN RAILWAY.

Schedule of the trains leaving Elon College:

N. B.—The following schedule figures are published only as information and are not guaranteed.

No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

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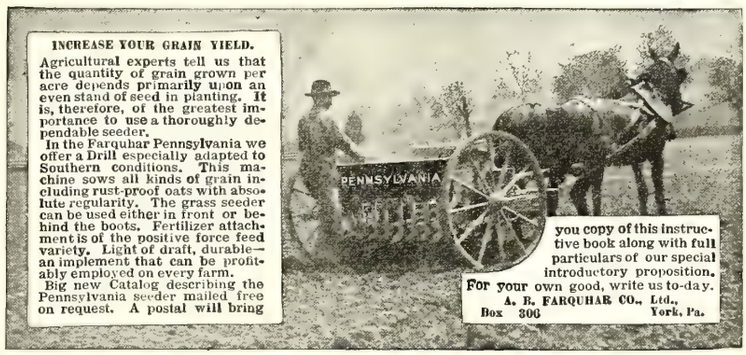

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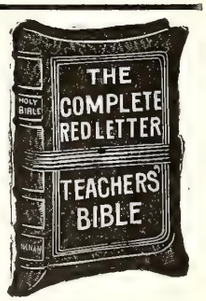

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The time of the year has come for us to have fall clothing for the children. Think of it! a suit for all our children. We would appreciate sweaters for the boys; and girls too. Now, I think it would be a fine work for your school or society to provide something of this kind for us. And, if you will just look what an offering we have this week you will see how much we are able to buy; and keep other things we need.

At another place, under the heading, "If not the pastors, then who?" you will find some real good thoughts; read it and think it over. These same conditions we are having to meet in our institution, only we care for our children with less expense than does Bro. Reynolds: our expense is 16c. per day, or $4.80 per month.

We succeeded in getting about 55 tons of silage into the silo. This is an extra feed for the cows, and will feed them about six months.

We received a very valuable package from Mrs. M. F. Cook, Cor. Sec. of L. A. S., Pleasant Grove, Va. These good people have the work at heart and are standing by it with their means. The package contained all new goods, and valuable to us. Thank you, one and all, who made it possible.

Miss Sudie McCauley, our teacher and matron, is spending a few days at her home near Chapel Hill this week.

Our school will begin the 29th. We are working hard to get ready to send all the children the first day.

E. M. CARTER,
Superintendent.

IF NOT THE PASTORS, THEN WHO?

All during the summer we have made appeals under the Calendar Plan to the churches that were designated to contribute to the Orphanage for the various months. Some few of these brethren have placed the matter before their churches and the churches have responded. We sincerely thank these brethren. But we know in many instances we have never been able to get the pastors to so much as speak of it to their churches. Some of them complain of too many appeals, and so the church never hears of our need. Brethren, stop a moment and think—if we can't get the ear of the churches through you, how can it be done? You are the leader, and if you don't think enough of the Orphanage to present its needs to your church, who will do it? We can't send these letters direct to your people—that's not possible, neither is it desirable. Well, what does all of this mean? Simply this: During the month of August the churches, Sunday schools and individuals sent us the sum of just $310.00 or at the rate of $10.00 per day, and mind you we are expected to care for 140 children with this sum of money, amounting to about 7 cents per day for each child. The State of Alabama allows the sum of 30 cents per day for feeding prisoners. Just feeding them, mind you, while we must do everything for the child. We often hear it said "the Orphanage is in good shape," and it is, but pastors, brethren, can we make brick without straw? Surely, surely, you are not willing for this great institution to suffer just from neglect. Our Orphanage is now by far the largest in the State. Brother pastors, it needs your support, your sympathy and your prayers. In round figures it takes about $10.00 per month to care for a child; this means about $1,500.00 per month, so you see we were short about $1,200.00 of the sum necessary to pay our bills for August. No wonder we are getting in debt, but who is to blame? We need a contribution from every one of our churches as soon as possible. Don't you think so?—*M. C. Reynolds, G. M. of "Our Children."*

FOR CONSCIENCE SAKE.

Mr. Stephen Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come next day and unload a vessel which had just arrived.

One young man stepped up to the desk and said, as he turned pale: "Mr. Girard, I cannot work tomorrow."

"Well, sir, if you cannot do as I wish, we can separate."

"I know that, sir," said the hero, "and I also know that I have a widowed mother to care for, but I cannot work on Sunday."

"Very well, sir," said the proprietor, "go to the cashier's desk and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia looking for work.

One day a bank president asked Mr. Girard to name a suitable person for cashier of a new bank about to be started. After reflection, Mr. Girard named this young man.

"But I thought you discharged him."

"I did," was the answer, "because he would not work on Sunday; and the man who will lose his situation from principle is the man to whom you can intrust your money."—*Exchange.*

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—And They'll Even Make A Blind Man See—

Of course, I don't mean one blind from birth or disease—but near-blind and weak-eyed on account of old age.

Now it makes no difference if you're as near-blind and weak-eyed as the old gentleman shown in the above picture, I'm going to send you a handsome pair of 10-karat SOLID GOLD FILLED "Perfect Vision" spectacles without a cent of money, and if you like to go out hunting occasionally, you'll find that you can shoulder your gun and drop the smallest squirrel off the tallest tree top at the very first shot sure, with the help of these wonderful "Perfect Vision" spectacles of mine. And in the evening, when the shadows are gathering in the dusk, they'll easily enable you to distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach.

Write me today for a pair of these wonderful "Perfect Vision" spectacles of mine, and as soon as you get them I want you to put them on your eyes, no matter how weak they may be; sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on, even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long if you like without any headaches or eye-pains and with as much ease and comfort as you ever did in your life.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and everyway. Then after a thorough try-out, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep the lenses forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. If you want to do me this favor just write your name, address and age on the below $3.50 certificate at once, and this will entitle you to a pair of my famous "Perfect Vision" lenses absolutely free of charge as an advertisement.

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Please send me on 7-days' free trial a handsome pair of 10-karat SOLID GOLD FILLED spectacles, set complete with your famous "Perfect Vision" lenses, all ready for use, also a fine leatherette plush-lined German-silver-tipped gold-lettered pocketbook spectacle-case, and if I find that the 10-karat SOLID GOLD FILLED frame is really overlaid and stiffened with genuine 10-karat pure gold, and will positively stand the 10-karat solid gold acid test without the slightest discoloration (so that I will be proud to wear them in company and to church on Sundays) then and then only will I pay you your special reduced advertising price of $1.50, if in my opinion they are really worth $5, the price you have them stamped in the nosepiece, as shown in the above picture. If, however, I don't want to keep the spectacle-frames for any reason whatever, I am positively going to remove the lenses and put them into my own frames without paying you one single solitary cent for them, as you have agreed in the above announcement to accept this certificate in full and complete payment of a pair of your famous "Perfect Vision" lenses as an advertisement, and I am certainly going to make you stick to that contract.

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RAILWAYS AND SHIPPERS.

Healthy business conditions throughout the Southeast during the Fall and Winter are indicated by the action of the railways of this section in calling upon shippers to aid them in maintaining an adequate car supply during the crop moving season. Anticipating a heavy demand for cars, the railways are themselves doing everything possible to increase their car supply. Shops are being run at full capacity to put every available car in repair and car builders are being urged to turn out new equipment as rapidly as possible. Steps are also being taken to provide for the most expeditious handling of cars at terminals and transfer points.

While the railways are making these preparations for the rush of heavy business, it is recognized that shippers can render assistance of the greatest importance by loading and unloading cars as promptly as possible, thus avoiding unnecessary detention of cars, and by loading cars to their full capacity. As an adequate car supply is as important to shippers and the general public as it is to the railways, an appeal is being made to shippers individually and through trade and commercial bodies to aid the railways in their effort to secure the maximum efficiency in the use of cars.

SCHOOL DAYS.

Watch out for little Willie and Katie as you send them to school these days. Send them only in first class shape. Nine chances out of ten they need more than watching. It is a four-to-five shot that they need to have their teeth attended to, if you intend them to have a lifelong blessing of good teeth. There is only one time to attend to teeth, and that is right now. Six months or a year may mean the permanent loss of one or more permanent teeth, and you doom your children to a lifelong handicap of bad teeth, such as you yourself have had. If there is any lesson parents should learn from hard experience, it is that neglecting teeth does not pay. If children are taught early the habit of using tooth brushes daily or twice a day, and if defects are attended to at once, 95 per cent of our tooth troubles would disappear.

Willie's and Katie's eyes should be watched these days, too. If they have to hold a book closer than nine inches or farther than twenty-four inches from the eyes, or if they complain of headaches, or find that their vision is blurred in one or both eyes, take them to your family physician, or better still, to a specialist on eye, ear, nose and throat diseases. Never take them to a street peddler who sells "spectacles" or "eyeglasses." Remember that your child has but two eyes for life, and you can't take many chancese with only two. Properly fitted glasses will prevent or cure nine-tenths of the eye troubles of children, but improperly fitted glasses make bad matters worse.

Make sure that little Willie and Katie hear well out of both ears, that they are not mouth breathers, and that they keep in good physical trim while they are in school, and you will be proud of the progress and record of your boy and girl at the end of the school year. —*N. C. State Board of Health.*

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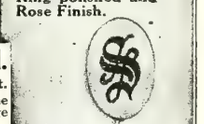

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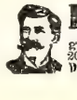

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JUST FOR FUN.

It has to be confessed that the minister was rather long-winded. During the "fifthly" a young wife in the congregation remembered that she had left the Sunday dinner in the gas-range without regulating the flame. She hastily wrote a note and slipped it to her husband, who was an usher.

He, thinking it was intended for the minister, calmly walked up and laid it on the pulpit.

The minister paused, took the note with a smile, which changed into a terrific frown as he read:

"Please hurry home and shut off the gas."—*Presbyterian Witness.*

Patron (to very slow waiter)—"Bring me some salad, please. And you might send me a post card every now and then while you're away."—*Judge.*

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"I suppose your family will go away for the summer?"

"Yes," replied the man in the alpaca coat.

"And you?"

"Oh, I'll have a nice time, too. I'm the one who will sit quietly at home and look at the pretty pictures on the postcards."—*Ex.*

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F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

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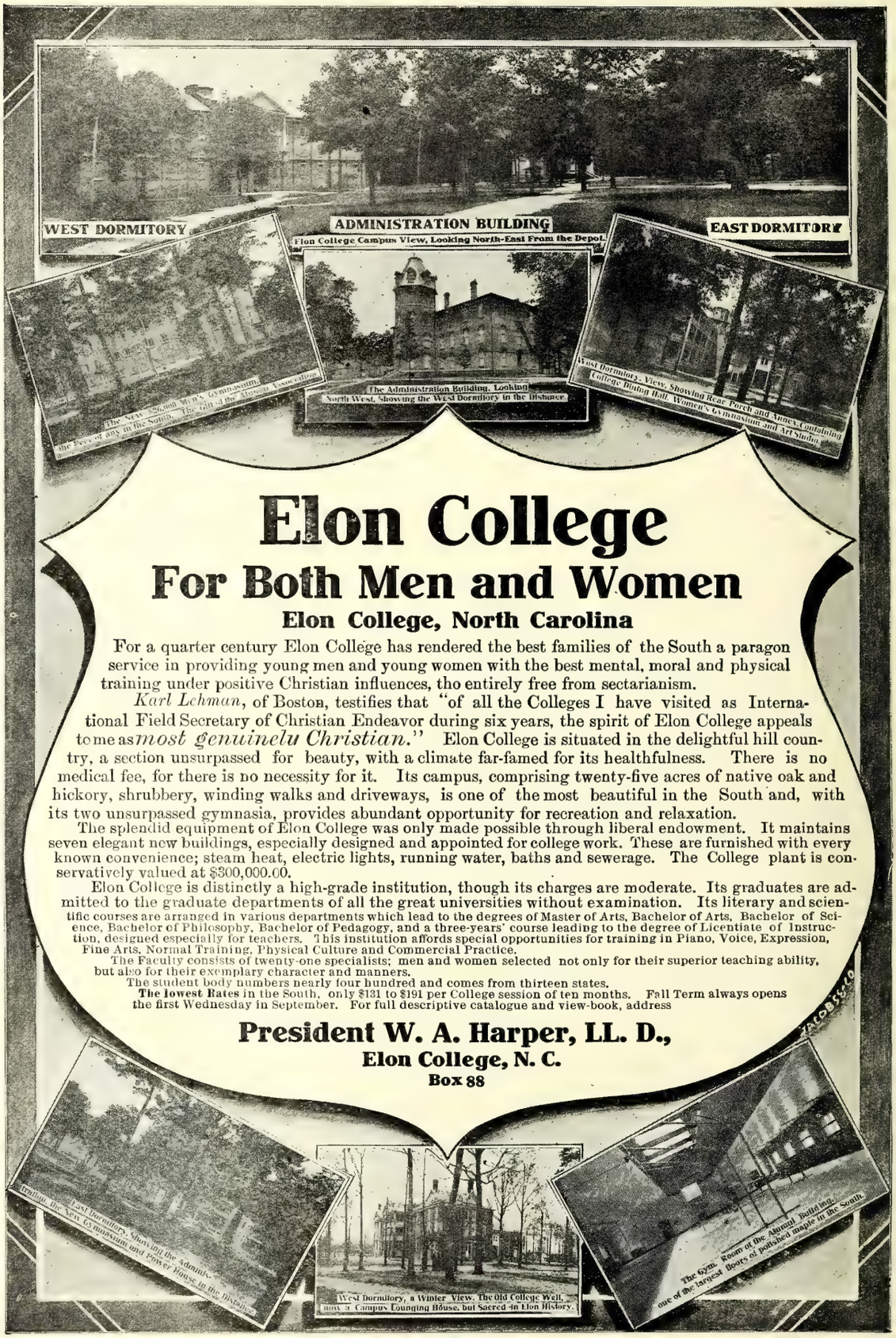

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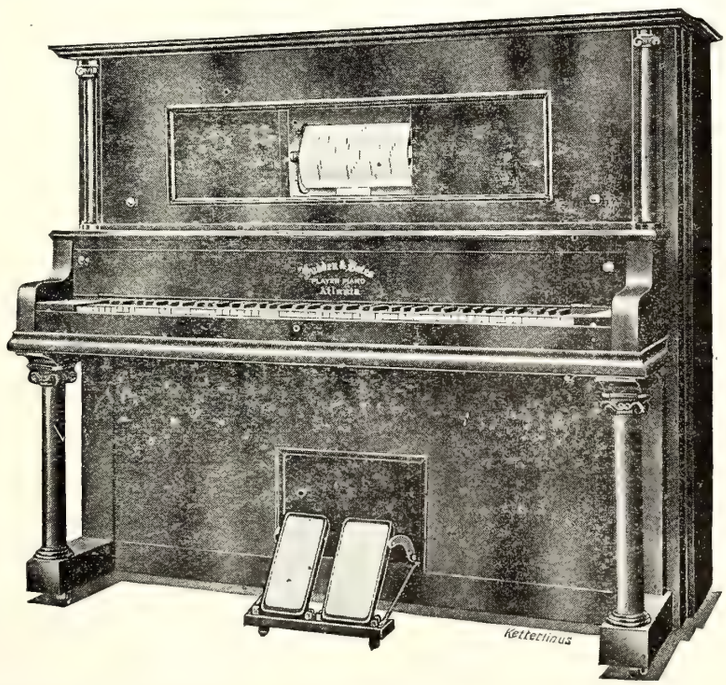
13. Every statement and representation made by the Club is guaranteed both by the Advertising Manager of THE CHRISTIAN SUN and by Ludden & Bates, one of the oldest, largest and most responsible piano firms in America.



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J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Rowland.

Walter Perry Rowland, the infant son of Bro. and Sister C. H. Rowland, of Henderson, N. C., was born Feb. 23, 1913, died Sept. 14, 1913, aged 6 months and 19 days. Little Walter was sick all his life. Loving hands and skilled physicians did all possible for his recovery. The funeral was conducted from the home on Monday, Sept. 15th, by the writer and Rev. A. F. Banks, and the burial was at Liberty Christian Church. Loved ones are sad, but they take comfort in the promises of the Savior and the hope of seeing the little one again.

C. E. NEWMAN.

Willis.

Beulah Willis was born Feb. 22, 1895, and died Sept. 2, 1913, aged 18 years, six months and ten days. She was a member of the Burlington Christian church and deeply interested in its welfare.

Her Sunday school class attended the funeral services, which were conducted from the home, and they placed a beautiful floral tribute, among others, upon her grave, with the word "Peace."

A young woman of noble ambition and high ideals has been called from earth to the home beyond. She thought to enter College this Fall, but she fell asleep. Her many friends and loved ones deeply mourn her death. May the God of consolation comfort them and give them peace. Not now, but in the coming years we will understand.

A FRIEND.

"You never hear of a wealthy bachelor being run over by an auto."

"That's so. I wonder why it is?"

"To a man who is used to dodging mothers with marriageable daughters dodging automobiles is merely child's play."—*Houston Post.*

If you will go with us you must go against wind and tide; you must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.—*Pilgrim's Progress.*

OUT IN KANSAS.

Word comes from Kansas that during the first six years of prohibition in that State, insanity has decreased slightly over 16 per cent., or about one in six, as a direct result of the greatly decreased use of alcohol in all forms. General increased efficiency is claimed all along the line, but it is very hard to determine exactly the amount creditable to prohibition. Good for Kansas. Our own statistical experience satisfies us that Kansas is not faking on us. Othre states will continue to "get wise" and "get on the water wagon" from time to time, and alcoholism, like yellow fever and plague, will become largely a matter of record.—*N. C. State Board of Health.*

Persevere a little longer. Hot summer weather will not endure many weeks. At least the nights will soon be more bearable. Don't forget your tub bath, or at least your cold rub down night and morning. Keep your windows open wide all fall and winter. They are made to keep out rain and snow, not the fresh air.—*N. C. State Board of Health.*

A man who had been troubled with bronchitis for a long time called on a rather noted doctor. After a few questions the doctor told him he had a very common ailment that would readily yield to treatment.

"You're sure you can cure my bronchitis," said the man, "you must have had great experience with it."

"Why, my dear sir," confided the doctor, "I've had it myself for over twenty years!"*San Francisco Argonaut.*

Mr. Rooter (as Grady takes a long slide to second)—He's safe. He's safe. He's safe.

Miss Newton (her first game)—O, I'm so glad. I was sure he must be killed.—*Puck.*

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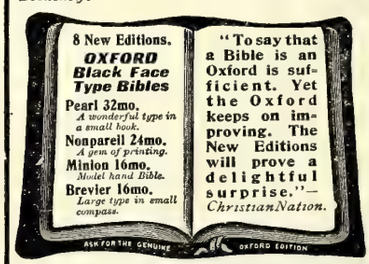

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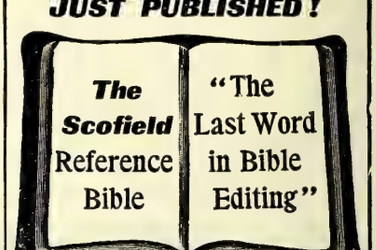

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ELON COLLEGE, N. C.

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., OCTOBER 1, 1913 NO. 40

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

The Deepening Process.

"Higher criticism," the "liberal theology," and "the broad viewpoint," all have one defect—they are each and all wide enough, but not deep enough. It was a sage who said: "To widen our life without deepening it is only to weaken it." The spiritual life of our day is already broad enough: it needs deepening.

"Man Failure."

In rendering their verdict relative to the killing of twenty-one passengers, and injuring thirty-five more, in a wreck on the New Haven railroad September 2nd, the Interstate Commerce Commission says "Man failure" was the cause. There was inefficiency, says the Commission, from officials and directors down to and including trainmen. And so the innocent and the dependent had to die for the misdeeds and short comings of the guilty. It is ever and even so. When great calamities and sad catastrophes come, write down the cause, "man failure."

Diamonds and Rubies.

Envy is a low, and a base passion. Happy is he who can enjoy seeing the beautiful and the good things others possess, and have no feeling of jealousy, envy, or dislike. "I would rather be able to appreciate things I cannot have, than to have things I am not able to appreciate," said a generous observer. The riches, the jewelry, and the noble things around us, though belonging to others, are for our enjoyment, if we may look upon them for their intrinsic beauty and not from an eye of envy. All the world belongs to him who has an eye and ear for the beautiful and the good, but envieth not.

Wherein Is Greatness?

We need not strive for the noble things to do, with the expectation that doing these will make us noble or good or great. He is the greatest and most noble who knows how, and will do, with infinite pains and capacity, the small things, the insignificant things. Our Savior never showed Himself more worthy of being Master of all than when, with a towel girded about Him, He deigned to stoop and humbly wash His disciples' feet. "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciple's feet, and to wipe them with the towel wherewith he was girded" (Jno. 13:3-5).

Figures Reversed.

According to figures compiled by the *American Contractor* in 1906 architects of this country had in their hands plans for enlarging, or building, breweries and distilleries to the sum of $14,578,000; for churches $5,632,731. In the year of grace 1912, just six years intervening, the figures stand, for breweries and distilleries $2,937,783, for churchese $14,870,506. The figures are more than reversed. No wonder liquor dealers throughout the land are raising an awful howl. The cause of temperance, sobriety, morality, sweeps on.

An Heir.

A rag-picker who has spent forty years of his life in humble and unceasing toil has amassed a comfortable fortune by his frugality. He is now to spend a large part of his fortune, he declares, in proving that he is a lineal descendant of a noble family in Italy and that royal blood courses through his veins. Suppose all who have spent years in honest toil were as desirous as this Italian to prove that they were heirs of the King and were to have a title. They might do so and still retain their fortunes, for "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

An American Industry?

A missionary in the heart of China organized a temperance society among the boys and girls. China was busy suppressing the opium habit; the missionary thought it a good time to help suppress the liquor habit. Imagine the missionary's surprise in receiving a note from the American consul saying he was instituting a boycott against "a great American industry," and that he would better let temperance alone and keep to his preaching. This order, mark you, was not from a Chinaman, but from an American. Is the liquor business more of an American industry than the church business, God's business in seeking to save youths from drunkenness and debauchery? We think not.

Thaw's Mother.

In all the dark and disgraceful conduct connected with the unspeakable Harry Thaw, there stands out one character unscathed and unquestioned. This is the profligate and wayward man's mother. From first to last and all the time she has been his guardian angel. Her interest in her son has never waned; her concern for his comfort and release has never abated. It takes the dark night to bring out the bright stars. The lowering cloud furnishes the canvas for painting the rainbow. Who can fathom the depths of the mother's love, or understand the might and main and majesty of the mother's heart? Poets have sung it, artists have painted it, sculptors have carved it, but no mortal has done it justice. If there is any love on this earth that has a semblance of God's love about it, it is mother's love, the unquenchable, inseparable love of a mother for her son, her daughter, the issue of her body and her blood. When you have said and done your best mother-love is that which cannot be described, and cannot be measured. It is the best that the human heart is capable of.

Grateful.

The plea of Miss Olivia May Wilson that the Santa Claus of the poor children be given the free use of the United States mails has one fatal objection, worthy and benevolent as her plea is; namely, we have never yet found anybody who would admit that he was rich—except some fellow who was half-drunk and was not rich. There are two things we never expect to see in this world,—men who are rich and admit that they are, and farmers who will not declare that "there is a short crop—not over half a crop or two-thirds at best." You may point back now to 1900 or 1890 as a great crop year, but I will aver that the people that year would not admit it. The Lord has lavished so abundantly upon us Americans, that we do not keep our sense of gratitude sufficiently keen. We need to cultivate that best of graces, gratitude to our Father for His rich gifts to each and all.

Men and Measures.

The Bible deals with men, not with theories and definitions and speculation. The only definition that comes to one's mind from the Bible is Paul's attempted one of "Faith." And even this one is illustrated by a whole category of faithful men. If you want to know what is the meaning of patience, of hope, of virtue, of chastity, of devotion, you will have to go to your lexicon. But if you want to see how these graces and virtues operate upon men and women you will go to your Bible. And that is what counts, virtues put into practice. Charles H. Spurgeon caught the true Bible spirit when he said: "Read the Bible, and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage; beside Isaiah, and learn his fiery indignation toward evil doers; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love."

For Good Roads.

Wednesday and Thursday, November 5th and 6th, have been appointed by a proclamation of the Governor, "Good Roads Days" in North Carolina. News papers, school teachers, county commissioners, officials, ministers of the gospel, are all called upon to observe the days themselves and to urge the people to observe them. The State is said to be paying a tribute of twelve million dollars a year to mud. That is enough. It is, indeed, far too much. For twelve million dollars we could build good roads, and this is only the cost of bad roads one year. People fear bonds and dread taxes, but no bonds are as pinching and no taxes are as exacting as those of mud. Bad roads are ten fold more expensive than good roads.

There is absolutely no line of industry not affected by bad roads, and greatly helped by good roads. This applies to farms, factories, schools and churches. If our farms are to come to their best values, our factories develop to their full capacity, our schools have their full attendance and our churches attain their highest efficiency, we must have good roads. We commend the Governor for his proclamation.

EDITORIAL

SOUND THE MISSIONARY NOTE.

One of our annual Conferences has already had its session. Others will convene shortly. Naturally the minds of many SUN readers turn to church matters, and plans for the future. If the power belonged to us we would lodge in the heart and mind of every minister, layman, and visitor who attends these Conferences a desire and a concern for Missions. We could wish that every prayer offered would include a petition for missions, every public address a plea for missions, every paper presented some idea or thought of missions. The SUN'S editor believes with all his strength that the time has come, has been long since, when if we as a Christian people really mean business in the religious world we must make the theme of missions our shibbobeth and our slogan.

Home missions and foreign missions both alike need our prayers, our efforts, our sacrifices and our abiding interest.

Missions are not a burden to any people. They are a benefit and a blessing. Our heavenly Father has graciously given us poor mortals a hand in helping to carry and to send the sweet and blessed message of the Cross, not because He needed us to help Him do His work, but because He knew we needed to help in this holy work for our own good and our own safety, that we as co-laborers with Him might be and become more like Him. Our Father has at His control legions of angels whom He could send to proclaim His love and preach His truth. But He out of care and compassion for us reserved the noble task for mortals. In this He was better to men than He was to the angels. Missions do not burden a people, in the sense of hurting or hindering them in other good ways and deeds; they are a blessing conferred by the Father upon children who sorely needed the blessing. The Christian world is richer today, richer in experience, richer in character, richer in heart and mind and purse because of the efforts put forth to spread the gospel, build churches in destitute places where churches are needed, and send the gospel to those who are perishing without it.

We ministers of the Conferences are not giving the churches a chance, and we parents are not giving our children a chance. The matter of missions is not being kept before the minds, nor in the hearts of the people, young and old, as it deserves. We are not preaching missions enough; we are not praying for missions enough, and we certainly are not giving to missions enough.

Let us, as we assemble for Conference, resolve one and all, to sound the missionary note. We shall have to do so before we get or enjoy the benefits and the blessings the Father has in store for us.

God can not prosper a non-missionary people and keep His word. The sooner we learn the source of our weakness, and our failure to measure up in advancement and progress with other churches, the better for us. And every right minded person knows well the reason why we, as a denomination, are not advancing as we might and is our privilege. We are not missionary. We are not preaching and teaching and praying missions as are the churches about us whose work is growing and whose borders are extending.

We shall never, we can never come into our own until we become missionary. So let our shibboleth and our slogan be—missions, missions, missions. For then there will come an awakening amongst us such as our eyes have never beheld.

THE NEW PLAN.

Many oppose new plans, and new methods, in church work, not because of any inherent wrong, but because they are new. Not so Rev. A. D. McClure, Pastor of the First Presbyterian church, Wilmington, N. C. Dr. McClure had a church of 724 members which was contributing $517 for all purposes. The old system of giving haphazard was in vogue. The doctor decided that the old system, which in so many churches means no system, could be improved upon. He adopted the new system, used the duplex envelope, and called upon his people to contribute systematically and regularly. The result was amazing. The first year, 1911, the contributions jumped from $517 to $22,009, an increase of $21,592 or 4176 per cent. Practically the same people did the giving, no one was strained, and all were happier and richer for the experiment. The gift of $22,009, did not hurt the church, it helped in every way.

So many pastors fear the people, or themselves or their God, when it comes to raising money for the Lord's work. Hence a lack of system, method, plan in raising church and Conference funds.

We are going to learn how to give somewhere in future. We haven't learned yet. And when we learn it will be found that the Bible was right, and that the amount there enjoined is right, namely, one-tenth of all our increase.

Maybe a new plan is yet to lead us back to the oldest plan of all, the plan of laying by in store the first fruits and the best, as an offering for our Lord's cause.

MOSES AND MEDITATION.

When Moses had finished his forty years of study, research and mental preparation at the Court of Pharoah he thought himself quite ready to begin his life's work as liberator of his enslaved people. And well he might have thought so. He had been industrious, studious, eager; he had the ablest and best teachers of his day as instructors, and he had had access to the best books and most elaborate library of his time. He was trained as a prince in the very best learning of his day. Having such advantages, and the association at court of the statesmen and diplomats of his time, no wonder Moses thought at the end of forty years that he was prepared for his life's work.

So he goes forth to begin when, lo, the very first problem that confronts him is too much for him. He loses his temper, flies into a fret, —and commits murder. Moses is not yet prepared for his life's work. He thinks he is, but his judgment is at fault.

Then there begins an enforced, but necessary preparation. Moses must needs spend as much time in meditation, in spiritual pursuits, in prayer and moral development as he had spent in mental research and investigation. So for forty years more Moses is making preparation for his life's work. This indeed was a long period of preparation. But even with all these years spent in this manner Moses accomplished more, possibly, than any mortal man since his day. He gathered together a scattered band of slaves and made them into a nation. And he gave them a system of laws that all the world since his day has not been able to improve upon.

This life teaches that moral and spiritual preparation are as necessary as mental preparation.

When Moses had finished this part of his preparation he did not then think he was ready to undertake his great life's work. This preparation had made him humble, meek, lowly, submissive. It brought him to think of himself as incapable, inefficient, unworthy.

At the end of forty years when Moses thought he was prepared he was not. At the end of eighty years when Moses thought he was not prepared he was prepared.

Much of the education of our day makes one think one is ready. This is the reason why there are so many failures in life.

COUNTY SUPERINTENDENTS OF SCHOOLS.

Charity and Children remarks that: "We were astonished the other day to hear that the school board in one of our most enlightened counties have reelected from year to year a superintendent of educaiton who is a notorious drunkard. In all other respects he is a capable man, but if this is not a good reason for turning him down there can be no reason at all."

The real fact of the matter is that in many counties of the State the Superintendent's position in former years went begging. There was poor pay and less dignity attached. As a result inefficient lawyers with a scarcity of clients, physicians whom people that knew them didn't want in sickness, school teachers who could not teach school, and others in similar circumstances greatly needing "a side line" were called into requisition and "by the powers that be" were given Superintendent's place. It is too well known what sort of superintending the schools received under such a system.

But the system was and is more to blame than the man. Take the case *Charity and Children* refers to. It is highly probable this Superintendent is a wire-pulling politician. Maybe he is chairman of the Executive Committee of his party in his county. In that case all he has to do to stay in office as Superintendent of Schools is to see that his representative in the Legislature has appointed three men, in his county, on the school board, at least two of whom will vote for him—and the work is done. As long as your County Superintendent will control, or stay in touch with, the representative in the Legislature, he is all right, it makes no difference what his defects, deficiencies and delinquencis are.

We reassert, therefore, that the system of choosing or electing county superintendents in North Carolina is far more to blame than are the men themselves who hold the office. The system of choosing the men will have to be changed, before the best results accrue.

Imagine a broken down politician, or that which is equally as bad, a one horse lawyer, maybe a drunkard at that, Superintendent of Schools for a whole county. That is a reflection on intelligence and a fling at decency.

NOTICE.

To Ministers and Other Friends:—

We are anxious to secure the names and address of all families represented in the Christian Church within the bounds of the Southern Christian Convention in particular, who should take THE CHRISTIAN SUN, but do not. To this end we addressed a letter, with ample blanks and stamped envelope for reply, to all our pastors last week, requesting that they send us names of persons in their pastorates, who should take THE SUN, but do not. Will not any and all who read this notice kindly send us such names, as we desire to interest them in their church paper. Don't fear that too many names will be sent. In reply to our request, the following pastors have already responded, with long lists, which we appreciate, and urge others to do likewise at earliest possible date: Rev. H. W. Elder, Rev. I. W. Johnson, Rev. J. D. Wicker, Rev. W. H. Denison, Rev. H. E. Rountree, Rev. J. F. Morgan.

CONFERENCE CALENDAR.

Conferences, other than the Virginia Valley Central, which met at Winchester, Va., August 14, will convene at the following times and places:

Alabama.

Noon Day Church, Tuesday, October 21. Rev. G. D. Hunt, Wadley, President; Rev. G. O. Lankford, Secretary, Wadley.

Georgia and Alabama.

Rose Hill, Columbus, Ga., Tuesday, October 28, 10 o'clock A. M. Rev. H. W. Elder, President, Richland, Ga.; Edwin E. Hill, Secretary, Box 64, Phoenix, Ala.

Eastern Virginia.

Mt. Carmel church, Walters, Va., Tuesday, October 28, Rev. C. H. Rowland, D. D., President, Franklin; Rev. I. W. Johnson, D. D., Secretary, Suffolk.

Eastern North Carolina.

Mt. Auburn church, Warren Co., Thursday, November 6, 10 o'clock A. M. Rev. C. E. Newman, President, Henderson; Rev. W. C. Wicker, D. D., Secretary, Elon College, N. C.

Western North Carolina.

Ramseur, Tuesday, November 11, one o'clock P. M. Rev. L. I. Cox, President, Elon College, N. C.; Rev. J. W. Patton, Secretary, Elon College, N. C.

North Carolina and Virginia.

Lebanon church, Semora, N. C., Tuesday, November 18, 10 o'clock A. M. Rev. J. W. Holt, President, Burlinton, N. C.; Prof. W. P. Lawrence, Secretary, Elon College, N. C.

PARAGRAPHS.

We are in receipt of No. I. Vol. 1, *Creedmoor News*, published at Creedmoor, N. C. We wish the *News* all prosperity and extend to it the right hand of fellowship into the fraternity of North Carolina quill drivers.

Funerals have become so elaborate and so costly that people are now discussing, not the high cost of living, but the high cost of dying, many shrinking from death because they fear their families will not have the wherewith to afford a funeral in keeping with other funerals of the some social set.

The Herald of Gospel Liberty carried last week a "cut" of Rev. and Mrs. D. P. Barrett and the five living children (one was lost by drowning some years ago), now home on furlough from Ponce, Porto Rico. The face of Bro. Barrett in particular looks familiar to us of Elon College, where he graduated some years ago, and here is hoping "Pallie" will come this way during his stay in the States.

The papers say that the largest income tax to be paid by any individual in Oklahoma will be that by a ten-year-old negro girl whose annual income is $112,000. She happened to own the land on which is located one of the largest oil-producing wells of the middle West, and receives as her share from the "gusher" one-eighth, this fraction amounting to the sum given above.

The Congregationalist reports: "Our Baptist friends are nothing if not ingenious. They recently drafted the tank of the Kansas state penitentiary to immerse twenty-three converts among the prisoners." We heard a leading Baptist in this State relate that he told a great congregation in a Kansas church, during a recent drought out there, that he did not think there could be many Baptists in Kansas, "for there was not enough water there to make a real good Baptist." We are glad to learn that the State is improving, even if tanks are drafted.

"Cherries and milk," reports the *Methodist Protestant Herald,* "made a combination that proved fatal to two sons of Joseph Leveille of Bellefourche, S. D." The boys ate a basket of cherries and in a few minutes drank heavily of sweet milk. Death resulted shortly after from a fatal acid formed by the combination of the two in the stomach, physicians say. Would not have to go to South Dakota to find boys killed from drinking sweet milk and eating cherries, neighbor. We were taught in early childhood that the combination was fatal, especially if taken in quantities.

The initial number of the *Elon College Weekly* for the present school year came from the press of the Southern Christian Publishing Co. here last week and, like all other print the Company sends out, was a delight to the eye and measured up to the best of the printer's art. *The Weekly* this year is under the following management: E. L. Daughtry, Editor, A. L. Hook, Business Manager, with Associate Editors, Miss Ethel Barrett, Psiphelian Society; M. S. Revell, Philologian Society; C. B. Riddle, Clio Society. SUN readers and friends of Elon will find it well worth their 50 cents a year to subscribe for the *Weekly.* It is an excellent exponent of college life at Elon.

It falls within the province of a church paper to ask a question of sanity and morals, hence the following: The *Alamance Gleaner,* of Graham, our county seat, gave out from the tax list last week that there were in the county returned for taxes 2,499 dogs, of which number white people own 1,798, colored people 701, and *The Gleaner* intimates that this is by no means the full number of dogs in the county. Now, will *The Gleaner* tell us how many sheep are returned for taxation in the county, and in the same answer tell us why one of the counties best adapted to sheep raising of any in the State has so few sheep and so many dogs? Thre is no animal more agreeable to manage, more wholesome to associate with, more profitable to raise, and more palatable for food, than the sheep. And yet people in thousands prefer the useless, mongrel, common cur instead. It is not the thoroughbred or well kept or valuable dog that is the enemy of the sheep, but the worthless, mongrel type so common throughout the county.

NOTES AND PERSONALS.

—Suffolk Letter is a classic this week, and Dr. Staley's pen is a paint brush in the hand of a master.

—Governor Craig of this good State has issued a proclamation calling upon the people of this State to observe November 5th and 6th as "Goods Roads Days." We print elsewhere a portion of the proclamation. Look it up, read and act upon it.

—We acknowledge receipt of the following: "Mr. and Mrs. J. H. Harrell arrounce the marriage of their daughter, Katherine, to Mr. Emmett H. Rawls, on Tuesday, Sept. 23rd, 1913, St. Jomes Ave., Suffolk, Va." Our best wishes are extended these delightful friends.

—Mr. and Mrs. William Holt Anderson, Haw River, N. C., announce the approaching marriage of their sister, Miss Katie Lee Banks, to Doctor Samuel Dace McPherson, of Durham, on Tuesday, Oct. 14. We congratulate Dr. McPherson and extend our best wishes to the happy pair.

—Revs. J. L. Foster, Waverly, Va., and J. Lee Johnson, Cardenas, N. C., send each, by today's mail, four new subscribers and two renewals. Singular that each letter brought same number of renewals and new subscribers by same mail. Now is the time, brother Pastor, to get THE SUN into your homes. Thanks, thanks.

—Our pople at Liberty, N. C., rejoice in their success at church building, and well they may. A new brick building has been erected the pas tyear at a cost of $2,500 all of which except $550.00 has been paid. This is a manifestation of loyalty and liberality to be commended.

—Rev. N. G. Newman, D. D., and family, arrived safely at Defiance, Ohio, Wednesday, the 18th inst., after being 29 hours on cars. A kindly and cordial reception was given by college and community. The college opened well and Bro. Newman thinks to enjoy his work.

—If engraved or printed wedding invitations are desired by SUN readers, the Southern Christian Publishing Company, Elon College, N. C., will be pleased to supply same on demand or submit prices. Remember our Company when making orders, and it will be greatly appreciated.

—Our thanks are expressed for the following, and congratulations to the happy pair are extended: "Mrs. E. A. Floyd gives in marriage her daughter, Winnie Davis, to Mr. James William Melton, on Wednesday P. M., Oct. 1, 1913, at 7:30 o'clock, at Home Abanda, Alabama. The honor of your presence is requested."

—Does your church needs the new and revised Christian Hymnary? or The Gospel Hymns in any binding? or a pulpit Bible? or does your Sunday school need singing books of any kind, or Bibles of any price, print or binding? If so, send your order to the Southern Christian Publishing Co., Elon College. Best prices and prompt service.

—Rev. Chas. Butler and wife are assisting Pastor H. E. Rountree in a meeting at Greensbor.o See Bro. Rountree's notice elsewhere.

—Pastor W. T. Walters, of Winchester, Va., is rearing a congregation from the young people of the town. He has a church membership of fifty, but a Sunday school membership of 198. He has received sixteen members during the year.

—We have an obituary post marked from Summerfield, N. C., of a person reported to have been a member of Howard's Chapel, and later of Mt. Bethel, and signed by "A Friend." As very likely the deceased had more than one friend, and not knowing which particular one wrote the article in question, we cannot publish of course. Papers cannot publish articles unless the name of the writer accompanies.

—"In a circular sent out by the lecture syndicate featuring Doctor Cook, that great man is pronounced 'second only to Secretary of State Bryan as a drawing card.' But we have no idea that these two supreme attractions will ever merge."—*Charlotte Observer.* Right you are, for the one has been proven a gigantic fraud, the other a man of unquestionable integrity and unimpeachable character. And such do not merge in this earth.

—Secretary J. O. Cox, Durham, has issued the call and completed the program for the Ministerial Council of the ministers of the N. C. and Va. Conference and those having work within the bounds of said Conference. The meeting place is the Y. M. C A. Hall, Elon College, N. C., time Tuesday, Oct. 7, beginning at 9:30 A. M. This is the last meeting of the Conference year and every member is urged to be present. The theme of the Council will be The Duty of the Church to its New Converts. Those on the program to lead discussions are, Revs. P. T. Klapp, A. B. Kendall,

(Continued on Page 10.)

FROM OUR CONTRIBUTORS

A SKEPTICAL TEACHER.

Developments during recent years have shown that there are many skeptical teachers in the theological seminaries of this country and Europe. By professing to be Christians, they are far greater enemies of the gospel of Christ than openly avowed infidels are. One such teacher is Professor George Jackson, of England. The following words are quoted from his new book: "No modern theologian would dream of fortifying his conclusions by heaping together a number of proof texts in the fashion that we find, for example, in Rom. 3:10-18. St. Paul sometimes quotes the Old Testament with entire disregard for the original context, and even puts into its words a meaning exactly opposite to that which they originally possessed. Only a preacher with a bad exegetical conscience would take St. Paul for his example." What a brazen assumption that is! Observe the immense conceit of this teacher of the Bible! Of course, he is entirely free from having "a bad exegetical conscience"! He evidently wants to substitute his own "example" as a theological teacher and guide for the example of the inspired Paul. He speaks of the apostle as being a "saint." What a deceptive and dangerous "saint"Paul must have been, if it were true that he made such a wicked use of the Old Testament as this crass critic says that he did. He would have it appear that Paul was a most reckless and incompetent teacher of the ancient Bible. He charges him with having an "entire disregard" of the true relationship of parts of those Scriptures to one another. What sort of a regard does this pretentious professor have for Paul as an inspired teacher in behalf of God? He seeks to break down the authority of the divinely ordained apostle. He does not hesitate to brand Paul as a false interpreter of the Old Testament. And this man, professing to be a Christian, teaches his scholars to despise the Word of God, as presented through Paul. His own "conscience" must be deeply seared, blinding him to the greatness of his sinning. And yet many reputed Christians are upholding him!

C. H. WETHERBE.

EYES OPENED.

BY REV. A. W. ANDES.

(The annual address delivered before the Virginia Valley Central Conference, at Winchester, Va., August 14, 1913.)

And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.—2 Kings 6:17.

The servant of Elisha, going out in the early morning, saw what was an actual fact—the Syrian army, a great host, surrounding the city. Doubtless he guessed at once the purpose of their coming—to take Elisha. In his dismay he cried out to his master, "Alas, my master! how shall we do?" Elisha's prayer following immediately, solved the problem. No cause for fear or alarm now.

As in this case, so is it often with us. We see the dark, dangerous, and discouraging side of the vision first, and are then all the better prepared for the brighter side. Some of you may remember quite vividly the deep darkness that hung over you for a while preceding your conversion. But when, in answer to prayer, your spiritual eyes were opened, how bright and glorious the vision! No darkness, no fear now. Oh, that such a vision might burst upon us as a denomination and as a conference! It can, but we must first get our eyes wide open to the facts as they really are. We must see the visible before we can expect to see the invisible.

To all who are concerned about our work, there is, I think, no doubt but that we need to have our eyes opened. It is my purpose now to help us all to see a few things at least. In getting our eyes opened there are some sights that will be right dark and discouraging. But we ought to see them, nevertheless.

In the first place, let us see our position as to mission giving in comparison with all denominations as a whole. In 1810 the average per church member (all denominations) was 2 cents. In 1850 the average was 19 cents per member. n 1880 the average was 26 cents. In 1900 it was 31 cents, and in 1910, 50 cents. In 1912 the average per member for the Christian Church was 15 cents. That would put us at about the year 1840. In other words the church we love and represent, the Christian Church, is just about seventy years behind time in its gifts to foreign missions! And yet there are doubtless some in our ranks who say we are giving entirely too much to foreign missions!

In 1912 the Virginia Valley Central Conference paid 3½ cents per member for foreign missions. That would bring us as a conference about up to the year 1820. In other words our conference is about ninety years behind in its gifts to foreign missions. Think of it. The whole Christian denomination giving 15 cents a member, and the conference giving 3½ cents a member in 1912, and the average for all denominations in 1910, 50 cents a member. The Christian Church seventy years behind time, and the conference ninety!

In the second place, I wish our eyes might be opened to our needs. We need more active preachers. We have in the church now about 235 vacant pulpits, and at the present rate of increase there is little reason to expect that these shall be filled in the near future. In 1873 we had 1,236 ministers. In 1912 we had 1,318—an increase of 82 in forty years, or about two a year. As to why more young men do not enter the ministry I shall attempt no answer now further than to say that perhaps God does lay it upon the hearts of some who listen to the calls of the world until God's call dies out in the heart. Young man, there is not such an opportunity to be found anywhere as that offered by the gospel ministry. I hope God may lay it upon some of you here today to enter the ministry, and that you will attend to the call, cherish it, and not be disobedient to the heavenly vision.

We need more active laymen. It is not possible, neither is it intended, that laymen shall do it all. Very much of the advancement of the kingdom on earth depends upon the laymen. In the Laymen's Missionary Movement, the Men and Religion Forward Movement, and kindred organizations we have some evidence of the awakening of the laymen to their duty.

We need more money invested in souls, and less in the reckless extravagances of the present day. We, as a nation, are chewing gum at the rate of $25,000,000 a year. This sounds to me like a big sum of money, but nobody complains much about their chewing gum bill. Careful estimates place the cost of winning souls on the foreign field at about $2 per soul. Hence if the chewing gum chewers of our land (and a great many of them are in the church) would stop chewing gum, and send their chewing gum money to the foreign field it would mean the conversion of 12,500,000 souls in a year. We spend $290,000,000 for confectionery, and that would mean the conversion of 145,000,000 souls. We spend on the moving picture shows $319,000,000—the price of 159,500,000 souls. And who thinks for a moment that the sights seen in the movies will ever brighten our vision of the New Jerusalem? We spend $415,000,000 for soda fountain beverages, and that is the price of 207,500,000 souls. For tobacco we spend $700,000,000. We chew up, smoke up, and dip up this amazing sum of money, while, as a result, 350,000,000 souls go without a saving knowledge of Christ, that might otherwise shout the praises of a newly-found Savior. The tobacco user asks earnestly, "Will there be any stars in my crown?" Well, using tobacco will not add any stars to his crown, to say the least of it, though it may add some to shirt front. We spend for jewelry and plate, $900,000,000 a year, and let 450,000,000 souls grope in darkness and sin as a result. $1,800,000,000 goes for strong drink—the price of 900,000,000 souls, to say nothing of the souls of those who use the accursed stuff. While this vast sum of $5,149,000,000 is worse than wasted, we (all denominations) spend for church work at home $290,000,000, and for church work abroad, $11,600,000—a total for all church work of $301,600,000. In other words, while we spend $1 for church work at home and abroad we spend $17 for the unnecessary and harmful things named above. And yet nobody complains about the $17; but oh, my! how about the $1? Now it is but fair to say that a large part of the above amounts for luxuries is paid by non-church members. Yet, is it not a fact that a great many church members are keeping up the ratio of $17 to $1, and complaining mightily about the $1, but saying not a word about the $17? While these big sums are wasted mission boards are in debt, and mission points languish for want of support.

We need a more widespread adoption of the Bible method of giving. One-tenth of the profit of our business is the divine requirement. I am firmly of the opinion that God is withholding many blessings from us because we have disregarded this law. It was so in Malachi's time. If a true prophet should arise in our time I verily believe he could address many of us with language similar to that used by Malachi in 3:7-9. Oh, that the eyes of every one of us might be opened upon Malachi 3:10, and that our hearts might be opened to accept the challenge God offers there. What blessings might flow to us as individuals and as a church!

We need to have our eyes opened to our responsibility. There are in the world (all religious denominations) about 166,000,000 Christian people. The population of the world is about 1,500,000,000. That means that for every Christian there are nine sinners, and every Christian ought to consider himself responsible for his nine. The Christian Church is responsible for 1,000,000 souls. Our conference is responsible for 16,965. When shall our part of the task be done? At our present rate if there were no births and deaths it would take us about one hundred years. But births and deaths will occur in that time. Think of the multitudes that will perish while we wait! May not some of them be our accusers at the Judgment Bar?

I wish we might see our possibilities. We should measure these not so much by the heights to which we have attained as by the depths from which we have come. We started mostly with an uneducated ministry, and that has been more or less of a handicap to us all along, although many of our pioneer men were

fired with a holy zeal that in a large measure atoned for their lack along educational lines. We were a non-foreign missionary people for about ninety years after our birth as a church. Ninety years of inactivity along this line is a drawback too serious to be overcome in twenty-five or thirty years. However, in spite of the fact that we are seventy years behind the average church in our gifts to foreign missions, we are coming up from the low ground at no insignificant pace. In 1900 we gave to foreign missions 6½ cents a member. In 1910, the year of the large gifts at the Troy Convention, we averaged 19½ cents a member; making an increase, therefore, for the decade of 189 per cent. That is not bad. Rather, I should say, that is fine. The average increase for all denominations in that period was only 61 per cent. But in 1912 we dropped back to 15 cents a member. Our increase, therefore, from 1900 to 1912 is 130 per cent. Even this is far above the average increase for all other denominations. It does appear that we are waking up, but it doth not yet appear what we shall be.

Let us look at our own conference under this head. In 1905 our gifts for all purposes averaged 86 cents per member. In 1912 they averaged $2.38 per member—an increase for the eight years of 177 per cent. In 1905 we numbered 1,474 members. In 1912, 1885 members—a gain of 28 per cent. in membership. This is above the average for the whole denomination.

While we cannot boast so much of what we have done as a church we ought to see bright possibilities before us as measured by the platform on which we stand. With Christ as our leader, Christian as our name, the Bible as our creed, the right of private judgment and the liberty of conscience as our right and privilege, and the union of the followers of Christ as our aim, should we not put spurs to our sluggish spirits and look with pride and encouragement to the possibilities before us?

Our possibilities will depend very much upon the sacrifice we are willing to make, and the loyalty with which we stand by our principles. The Mormon church, although younger than we by about thirty years, and standing upon a platform of falsehood and immorality, outnumber us nearly four to one. What has done it? Is their platform better than ours? No, a thousand times, no. Is God more willing to prosper them than to prosper us? Surely not. What then? Their sacrifice and loyalty has done it. The same is true of the great strength of the Catholic church in our land today. Take sacrifice and loyalty out of it and it would fall to pieces in a day. My dear friends, we have a platform worth standing upon, and worth defending, and worth contending earnestly for.

May the Lord open our eyes that we may see this, and see the invisible as well as the visible, that we may see the sin and misery about us, and Christ as the great remedy, and after awhile, the kingdom of heaven as our home, and all those who have washed their robes and made them white in the blood of the Lamb, as our companions forever.

Harrisonburg, Va.

The things that men do come out of their lives as plants come out of the soil into which the seed is dropped; and even as the dead and decaying plant goes back into the earth from which it came to enrich and renew the ground, so man's work, that comes out of his life, is reabsorbed again into his life, to enrich and renew it.—*Carlyle.*

If you see a fault in others, think of two in yourself, and do not add a third one by your hasty judgment.—*Flamner.*

THE CRADLE ROLL.

Dear Cradle Roll Superintendents:—

I often wonder if any of you pray for the work, not only in your own church and Sunday school, but for other Sunday schools, where we are trying, but unsuccessfully so far, to establish Cradle Rolls? I visited a Sunday school the other week, where the officers have become very much discouraged; it seems as if everything has been against them lately, and they have about lost heart. However, they have promised me to try again, and also to attempt to start a Cradle Roll. Won't you please remind our Father of this little school, and ask Him in a very special manner to bring a reconsecrating and burning desire for the work into the hearts of these people, to give a very clear sense of His presence to the leaders, and above all, to bless and bring into the fold the babies of that neighborhood, and to put it into the heart of someone to undertake this part of His work there?

I told you last week that this week we would talk about the "Someone" who should go to the homes, and bring in the names of the babies for the Cradle Roll. Who shall she be? It will be a girl or woman, of course, who will take up this work, and many times, especially where our workers, and choice of workers, is very limited, it will be a girl, perhaps even a very young girl. Don't think, in starting a Cradle Roll, that we must look for a grandmother or even a mother in Israel; sometimes the daughters do the best work. I once had a class of girls of from fourteen to seventeen, and I found the best thing I ever attempted for them was to make their teacher Cradle Roll Superintendent, and give them the role of visitors. They reported to their teacher every Sunday, and one would hear the most excited scraps of convrsation about "the cutest" or "sweetest" or "cunningest" baby, and rivalry often waxed high concerning the rival merits of "my babies," as seen by the individual girls. If the school is in a city, this is a very good plan, often for giving that troublesome class of girls a definite work, a womanly work, a wholesome work, which may be the means of keeping them in the Kingdom as well as bringing in the babies.

In the country districts, I believe it is often more easy to secure a young girl as visitor and superintendent as well (for often one person assumes all the duties in a small school) than it is an older person. Mothers are busy and kept at home more than in the city where there are cars to be taken or paved streets on which to walk, and girls will drive out in weather in which mother would not venture, or walk when mother could not, and take a heart interest in the little ones under her care. Then, too, as they come into the Sunday school, what more natural than for the Cradle Roll superintendent or visitor to teach the beginners' class? She knows them, you see, they naturally gravitate to her, and lo, you have made a step toward grading your school a little better, and you have also started the training of another teaching, all in the simple, natural way which is the best way in the world.

One thing I would not do; I would not pick a lazy girl, nor a selfish or meanspirited girl, but almost any happy-minded girl or woman will willingly take up this work, if she can possibly make the time anywhere, after she has been shown the need of the work, and the way in which to take hold of it.

The tools with which the work is to be done are the next thing to be discussed, and we will talk of them in our next letter. In the meantime, won't you read this letter yourself, or bring it to the attention of some other, who will say, "Lord, here am I, send me"?

Cordially, Your Cradle Roll Supt.,
MRS. F. BULLOCK.

FROM THE BALL-ROOM TO HELL.

The above is the name of a little book by T. A. Faulkner, an ex-dancing master. Many say that a preacher knows nothing of dancing by experience, but the writer of this book certainly has been in a position to know. He speaks in plain but chaste language, and tells some very serious things that he knows as evil results of dancing. His statements ought to make every parent to carefully guard his daughter against the possibility of such temptations. And if the daughters should be safeguarded against the possibility of such degradation as he tells of, ought not the sons also to be warned, according to the single standard, the true standard of moral purity. Even if a daughter should not fall, can a father or mother feel easy knowing that this loved one is often taking a dreadful risk, sporting on the edge of a moral precipice?

More than I have ever known before, the secular papers are reporting the indulgence in new and extremely immoral forms of dancing by fashionable people, and these secular papers themselves are condemning the immoral tendency of these new dances. As it has been thought that a man might indulge in intoxicating drink if he only controlled himself within the limits of moderation—but experience has shown that this is an almost sure highway to drunkenness—so it is with the fascinations of the dance. Moderate indulgence almost surely leads to excess. Safety is found in abstaining altogether from the dance, just as total abstinence is the safeguard against drunkenness.

But the tendency to immodsty and immorality is not the only danger connected with dancing. There is waste of time, indulgence in vanity and frivolity, and wasteful expenditure of money. And yet a more serious feature is the tendency of dancing to cause neglect of religion. The dancing church member almost surely loses interest in the work of the church, or if he keeps up a show of Christian work, yet his influence is weakened, and he virtually becomes a stumbling-block, to keep men out of Christ's kingdom. Can we afford to sacrifice our highest and eternal interests to gratify ourselves in a pleasure so dangerous?

I find the little book named above commended by many Christian ministers and others. It costs only twenty-five cents in paper covers, fifty cents in cloth binding. It is well worth reading, and I commend it to all who will thoughtfully consider the question in the full light of moral principles. The book can be ordered from our Presbyterian Publication Committee, at Richmond, Va. It would be well for every minister to supply himself with some copies of this book to be loaned to church members and others. This widespread opposition to Christianity is fashionable and popular, and is not likely to cure itself by a let-alone policy. It must be resisted by God's truth. "Resist the devil and he will flee from you."—*Presbyterian Standard.*

(Book can be had of Christian Sun, Elon College, N. C., at price named above.—Ed.)

IT IS CURRENTLY REPORTED—

That the heavenly choir has no soloist.

That some of our youngest ministers are over sixty.

That religion and pessimism are not on speaking terms.

That a sermon with many heads should have a large heart.

That a man often becomes crooked by following his own bent.

That theatre advertisements are distributed most numerously in saloons.

That it is always a good thing to talk as little as possible about yourself.—*Selected.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

Burwell Butler Riddick was the only child of Mr. and Mrs. Burwell Riddick, Jr., and the only grandson of Rev. H. H. Butler. He was born January 18, 1913, and died July 19, 1913. His lifespan was six months and one day. The moral taint of a ruined world never touched his unstained life. He was the joy of parental hearts and the pride of their sweet home. "Of such is the kingdom of heaven."

Childlife is a study and a charge. It challenges the intelligence of mankind and the faith and affection of the human heart. They come into being so marvelously, and touch human affection so deeply, and permanently, that heaven and earth kiss each other over infants that join two worlds. No king in all his glory has filled the world so completely as the babe of Bethlehem. Angels, shepherds, and wise men all seem equally moved by the manger scene. In every Christian home, where flannel and linen enfold an infant too tender for rude hands, new affection, new hopes, and new plans are born. The birth of a child is the birth of a family of feelings and thoughts as new as the child.

Then, when such a darling dies, the home is a cemetery for buried hopes and plans. The child is not buried alone. As ancient queens were buried with their jewels or Indians with their bows and arrows, children are buried with the jewels of tears, kisses, and loves that warm their cold still faces with hands folded over hearts that will never beat again. But dreams and visions see beyond graves a new world peopled with love's lost ones and hope spans the chasm that divides this world of sorrow from that world of bliss. Beyond the night of bereavement and billows of grief a morning dawns without clouds, revealing a home where reunion gives us back our own. Hope, religious hope, is the "anchor of the soul, entering into that within the vale." This world would be barren without graves. They are the flower-beds of broken hearts. They are the urns for love's tears. They are the signboards pointing weary souls to heaven. They are the mounds where dust is more valued than gold. They are the marks of human affection. They are the reminders of mortality, of angel visitors, of resurrection. They are silences that whisper to us of happy days gone and happier days to come. What would we do without graves?

What are all these sad experiences, anyway, but God's own manner of touching our hearts, speaking to our consciences, moving us to pray, to love, to think, to yield to Him? Before we know it, the babe we loved makes us think of God, of heaven, of purity, of hope in Christ. The wind that met us filled our sails and drove us onward, when it seemed it would drive us backward to despair.

Some readers will not enter into this letter; but a thousand mothers will read it and weep tears pure enough to wet the flowers on an angel's grave. It is written for those who weep over empty cradles, and look into space and see nothing but a little grave. Burwell Butler is far beyond that cold tomb, "safe in the arms of Jesus." Your darling was the sweetest of all babes to you; but he is now a jewel in the heavenly home.

W. W. STALEY.

WINCHESTER LETTER.

The past year has been a good year with us. The churches seem interested and the work as a whole has made progress. I have preached at three points during the year; viz., Winchester, Timber Ridge, and Timber Mountain.

Winchester.

Starting at the first of the year with thirty-six members we had fifty-two at its close, a gain of 44 per cent. We have a Christian Endeavor Society, a Ladies' Aid Society that is very active in raising church funds, an Ever Ready Society composed of young girls who are helping pay for the church. The former subscribed $1250 at the dedication and the latter $250. We also have a Woman's Home and Foreign Missionary Society, and a Band of Willing Workers.

Our people are interested and faithful. The attendance at all our services is good considering the size of our membership. The crowning event of the year was the dedicating of our church August 17th. We look for more interest and a larger increase in membership following the dedication.

Timber Ridge.

This is probably the oldest and is the strongest church in our conference. It has a large and influential membership. It has been the pleasure of the writer to labor with this church for six years. I have never served a kinder or more hospitable congregation.

A good Sunday school and a live Christian Endeavor is kept up all the year. During the year four new members were added to the church. The church has recently put in a new carpet, built a concrete walk and concrete steps and the outside of the house and the roof are receiving a new coat of paint. All of these things show progress and add very much to the appearance of the place of worship. This church has contributed over $1500 to the building of the Winchester church, though it is about 20 miles distant. The congregations are large and attentive, making it an easy congregation to preach to.

Timber Mountain.

The work is handicapped at this place by the lack of a house in which to hold services. We have been using a school house in the winter and a grove in summer. The membership is small, but has some faithful workers.

The congregations are very good considering the circumstances. The church meets all its financial obligations.

All my churches came up to Conference as banner churches. We are hoping and praying for better things in our field this year.

W. T. WALTERS.

Sept. 26, 1913.

NOTICE.

The Eastern Virginia Christian Conference will meet at Mt. Carmel Christian Church on Tuesday before the first Sunday in November, 1913, October 28th. We hope that all of the delegates will come to remain until the close of the Conference on Friday, October 31st. We desire all who can do so to come on their own conveyance. All coming by rail will come on the Va. R. R. to Walters, Va. The church is only a short distance from the station, a few hundred yards. All who expect to attend the Conference will please drop a postal to R. H. Bailey, Zuni, Va., R. F. D.

We may be able to get reduced rates for all who come on the Virginian Railroad. Our beloved friend and brother, M. W. Joyner, in whose honor the station was named, is now looking after that matter and will announce it through the paper as soon as he can hear from the R. R. officials.

H. H. BUTLER, Pastor.

GOOD MEETINGS

At Damascus, Oak Grove, Cypress Chapel, Mt. Carmel and Antioch.

Rev. C. C. Ryan did the preaching at Damascus. Many were reclaimed and converted, and twenty united with the church.

Rev. R. H. Peel did the preaching at Oak Grove. It was a gracious meeting, and several united with the church.

At Cypress Chapel one of her boys, Rev. H. E. Rountree, did the preaching, and all enjoyed it. There were about thirty-six converted and reclaimed, twenty-three united with the church.

At Mt. Carmel Rev. R. H. Peel did the preaching. Twenty-five or thirty were converted and reclaimed, sixteen united with the church.

At Antioch Rev. I. W. Johnson did the preaching, and it was good to be there. About thirty were converted and reclaimed, fifteen united with the church.

H. H. B., Pastor.

ALEXANDER H. STEPHENS AS A LAWYER.

In his own profession of the law, Alexander H. Stephens' fine intellectual sincerity stands out fully, and well proves that success requires neither dishonesty nor shuffling. "What business do you follow, Alex?" said his uncle to him in the early days. "I am a lawyer." After an ominous silence the uncle spoke again. "Alex, don't you have to tell lies?" Alex did not have to tell lies. Hear what he says, reviewing his career in old age: "No advocate should ever assert as matter of fact in his client's case what he knows is not such; any code of morals justifying him in this does not deserve the name." And again, more personally, "my rule from the time I was admitted to the bar was: first, to investigate a case submitted to me to inquire into the facts and the law applicable to it; then, if I did not believe the party entitled to success before the court, I told him so, and declined to appear."—*Gamaliel Brandford, Jr., in The Atlantic.*

On September 8 the House of Representatives accepted a provision in the urgent deficiency appropriation bill which provides for the abolition of the United States Court of Commerce on December 31, this year.

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its Eternal Source, to God Himself; and through Him all the means of grace become again living and true; and through Him His creatures become again near and dear and accessible.—*Elizabeth Rundle Charles.*

Representative Sydney Anderson, of Minnesota, Republican member of the Ways and Means Committee, resigned from the committee on September 11 because he found that the prevailing system of legislation gives the members no effective voice in framing measures. The following day he introduced into the House a resolution calling for a commission to investigate legislative methods and practices.

Christ waits at the door of the heart for entrance. Many refuse to let Him in. Many "pile up such mountains of rubbish against the door that it cannot be opened, but it was they that put them there; and they are responsible if the hinges are so rusty that they will not move, or the doorway is so clogged that there is no room for it to open. Jesus Christ knocks, but Jesus Christ cannot break the door open. It lies in your hands to decide whether you will take or reject that which He brings."—*Maclaren.*

CHURCH NEWS.

GREENSBORO.

A telegram from Rev. Chas. U. Butler Saturday said that he would not go to Europe and would fill his engagement with us as prearranged. He will arrive with his family on the 30th from Jackson, Miss. I began the series of meetings yesterday and expect to continue them for two weeks. Our congregation is looking forward to the meetings with keen anticipation. The pastor is expected to do the preaching and the Butlers the singing.

H. E. ROUNTREE.

September 29, 1913.

LA GRANGE, GEORGIA.

Dear Bro. Editor:—I am at LaGrange, Ga., this week up to my heart in one of the best meetings I have ever held in this church. We had a glorious time yesterday at 11 o'clock, and also at night. Rev. Frank Malone of Macon, Ga., preached for us last night. His sermon was delivered with power. I trust we may have a great meeting. I am expecting Rev. J. D. Dollar to assist me.

This little band is struggling hard to finish paying the church out of debt. If our people only knew how hard this faithful few were striving to get out from under this burden, it seems to me that they would help us just a little now. We have a nice little church house in a convenient and beautiful location. And we would so much appreciate being free from encumbrance. One thing we sorely need just now is a bell. I hereby earnestly ask all who are willing to help me buy a bell to send me a contribution for that purpose, and I will preserve your name and receipt for the same through THE SUN. Should you see fit to do this you will be remembered every time the bell rings, and then we can truly say, "Only remembered by what I have done."

In my humble judgment, there is not a community within the bounds of the Ga. and Ala. Conference that means quite so much to the denomination as the location here in La Grange. Therefore I trust the Lord may burden the whole church with this matter enough to enable them to make a contribution for this great cause. What say you brethren?

Yours in Christ,

G. D. HUNT.

Wadley, Ala.

HOLLAND.

I have served Holland church for seven years in a joint pastorate with Holy Neck. The statistics are not in mind, but I think growth has been a larger per cent. than at Holy Neck. This church grew rapidly under the eight years ministry of Dr. I. W. Johnson and continues. The Sunday school has trebled in seven years, the church membership has grown to 325, and the contributions to all purposes increased at least 100 per cent. It maintains a regular prayer meeting, General Missionary Society, Ladies' Aid Society, and Woman's Missionary Society which is keeping up a regular course of study in missions. Holland church has a large number of the very best people in the community—men and women who are loyal, progressive and liberal. Under proper guidance and with united effort this church will probably be some day the strongest church of any denomination in Southeastern Virginia.

Both Holland and Holy Neck, at their last quarterly conferences, appointed a committee to report at next conference on a new church building. This is greatly needed, especially on account of the development of the Sunday school. The congregations are abundantly able and will be willing to do something handsome in this line.

Now a closing word in this last article I may ever write from these churches: The kindness and loyalty to me as pastor and to my family so abundantly manifested by the churches, as well as the respect and honor of the other denominations, has won and will ever hold our highest love and esteem, and we here record our profoundest appreciation and gratitude to each and to all. Our sympathy, love and prayers will always be with the dear, good people of Holland and Holy Neck churches.

N. G. NEWMAN.

Defiance, Ohio.

HOLY NECK.

The baptizing in Norfleet's pond the second Sunday afternoon closed my long and delightful ministry with this church. I became pastor of Holy Neck twenty-one years ago and, with an interim of six years, have served it ever since. Thirty families have gone out of existence by death and the present congregation is composed largely of children whose parents I married. The work has become more pleasant and interesting with the passing years. The membership of the church has grown from 460 to 540, despite the constant drain by the towns and cities, the Sunday school from 72 to 240, while the contributions of the church have more than doubled and those of the S. S. increased fourfold. But what is far better, the moral and religious tone is stronger and the church harmonious and progressive. This is one of the best churches in the South and has a great opportunity for the future. There are more people in the community—more families have come in by marriage than have gone out by death, more wealth, more intelligence and refinement, greater liberality and religious spirit.

HENDERSON LETTER.

I have assisted the following brethren in revival meetings this season: Rev. C. E. Newman at Fullers, Rev. T. W. Strowd at Mt. Zion; Rev. H. Scholz at Antioch, Warren Co.; Rev. J. V. Knight at Monticello; Rev. J. F. Morgan at Ether, and Rev. J. S. Carden at Hanks.

All these meetings were good and I enjoyed laboring with all these brethren.

Mt. Carmel.

We began our meeting here the first Sunday in August. Rev. J. S. Carden assisted in the meeting here and did good preaching. There were nine professions and three united with the church. The church was much revived and I trust some permanent good accomplished. The congregations are large at all appointments. We need a new house to worship in. The house is small and in bad condition. We hope to build a new church next year.

Damascus.

We began our meeting here the third Sunday in August with Rev. J. C. Stuart to assist in the preaching. Brother Stuart is a young man of promise and did good preaching here. The meeting was deeply spiritual. There were only three not professing Christianity who attended the meeting any the whole week, that I could learn of. About all the material has been utilized in this community. Last year we took in twenty-two members, a bountiful harvest.

The church is moving forward. We have money in hand and the paint with which to paint the church. We have an excellent Sunday school. The singing at both church and Sunday school is fine. The Baraca and Philathea Classes are doing fine work.

The Baraca Class has the painting of the church in charge. If you want things done in your church get a live Baraca or Philathea class to work at it and it will be done in proper order. I have been called to serve this church the third year with a raise in salary. There isn't a better people to be found anywhere than at Damascus.

Henderson.

We will hold our meeting here in November. The work here is moving forward nicely. We have the progressive spirit here. There is no more loyal membership anywhere than we have here.

We have begun to put improvements in the church. Last week we installed nice curved oak pews at a cost of $500.00. We have raised $250 of this amount, among the few members. The Ladies' Aid Society is undertaking to carpet the entire church. They have $90 in the treasury. The C. E. Society is raising money to purchase a pulpit set of chairs. They have about $25 for this in hand.

We need heating apparatus installed. We will have a meetnig of the board of officers tonight to decide what to do about that. We need some Sunday school class rooms.

We have organized an Improvement Society with the following officers: Rev. A. T. Banks, Pastor; O. W. Mayo, President; R. Rum, Secretary; C. D. Horton, Treasurer; D. I. Langston, W. A. Newman and Edgar Vickors Finance Committee.

We have set our standard to raise $2,500 for the improvements we are so much in need of. We are doing all we can. Will you help us to help ourselves? When we get all our new furniture in we will have the second handsomest furnished church in the city. We will have a church that will be an honor and credit to the denomination and one that you will be proud of. Make an investment in an enterprise that is worthy of your support, by sending us a check of the largest amount you feel that you can spare.

The following have contributed to this so much needed and worthy cause:

D. I. Langston	$ 25.00
C. D. Horton	25.00
O. W. Mayo	25.00
C. V. Singleton	1.00
Mrs. C. L. Bickom	2.50
Mrs. W. C. Height	5.00
S. R. Carter	10.00
Miss Dina Ayscue	10.00
Friend	.50
Miss Ida Ayscue	10.00
Miss Lula Ayscue	5.00
Miss Pearl Horton	10.00
Mr. McInulity	1.00
Charlie Newman	1.00
A Friend	.50
L. F. Boyd	1.00
Clarence Kerney	2.50
B. H. Nelson and Wife	10.00
Farmers' and Merchants' Bank	1.00
R. Rum	15.00
C. D. Newman	5.00
J. B. Clements	1.00
Friend	.10
P. P. Height	.50
J. E. Harward	5.00
J. F. Rum	10.00
J. L. Burchett	.50
A. T. Banks	10.00
Mrs. S. O. Spruel	2.00
W. W. Langston	2.50
F. S. Page	1.00
S. T. Peace	2.50
Mrs. Tommie Ham	10.00
Sale of chairs	30.00
Total	$250.10

Please give, and thank you.

A. T. BANKS.

Henderson, N. C., Sept. 29, 1913.

"It saddened me to see how short my arrow fell, but I counted it no mistake that I had aimed high."

"Let us never forget that our God loves to pardon, and never refuses those who are sincere, whatever their records may be."

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: OCTOBER 5.

Subject: "Moses' Cry for Help"—Numbers 11: 10-18; 24-25.

Time.—1490 B. C. (Ussher), 1275 (Sayce).

Place.—In the Wilderness of Paran, three days from Sinai.

Persons.—Moses, elders, Israelites, a mixed multitude.

Golden Text.—The supplication of a righteous man availeth much in its working.—Jas. 5:16.

Leading Thought.—The Lord hears and answers prayer.

Our lesson is a strange chapter in the history of the relations of a Divine father of infinite love, and multitude of needy, ignorant, spasmodic, distrustful men and women.

The Israelites spent a year at Sinai, during which time the nation was consolidated and trained under the wise leadership of Moses.

Very soon the people began to complain, worn out by the unaccustomed hardships of the journey. Fire flamed forth (probably from the ark) and consumed the complainers. The place where this happened was called Tabereh, a Hebrew word that means "burning."

Proceeding a little farther, the general crowd (not the leaders) again began to complain, this time of the food, which consisted of the miraculously supplied manna. This manna was like the white seeds of the corinder plant, still growing wild in Arabia. Egypt produced an abundance of fruits and vegetables and the people longed for them.

The seventy elders appointed to aid Moses as his council became in later ages the model for the highest Hebrew tribunal, the Sanhedrin with its 70 members.

Immense flocks of quail are sometimes to this day blown into the wilderness by winds from the eastern arm of the Red Sea. Ten homers, the least gathered by any one person, was 360 pecks. No wonder they sickened of eating quails. The name given the place means in English, "Graves of Greediness."

Question Review.

The day when there was weeping and wailing in the Israelite camp, were the children doing the crying?

What were these grown men crying about?

The people's crying set what other person to crying and to whom did he cry?

Which party was the wiser?

How did the Lord answer Moses' cry?

How did the Lord answer the people's cry for meat?

What do we consider the choicest meat to be found in this day and time? (Quail on Toast).

Lesson Announcement.

We had several lessons last quarter about the Israelites in camp at Sinai. During their stay at Sinai they built the tabernacle and began holding services in it, and the cloud which was their guide rested over the tabernacle to show God's presence with them there.

Next Sunday's lesson tells of God speaking to Miriam and Aaron from this cloud about a great wrong they were committing. It tells how Miriam became a leper as an outward sign of this evil, and how she was cursed.

Try to find out this week what special race prejudice is most common in this community and why. Also try to find out whether it helps or hinders God's work.—Bertha D. Hageman.

DOING AND TALKING.

"Have you ever thought what can be done while you are talking about it?" asked a speaker at a recent class meeting. When he said this he gave voice to an arresting question.

How often have we heard people talk about organizing a class, a Christian Endeavor society or doing some other good work and it never amounted to anything more than talk. "Talk is cheap" has been often and well said. What is needed is action. Aaron was a great talker but Moses was ten times more serviceable, for he did things.

The Sunday school superintendent who quietly plans programs and methods is infinitely more successful than the one who worries the life out of pupils by talk in the opening and closing exercises. Let's have less talking and more doing.

AS TO THE DEPARTMENTS.

At the last session of the Sunday School and Christian Endeavor Convention, department secretaries were elected and standing committees abolished. It was expected that these secretaries would do a definite work, with the assistance of the field secretary.

Stationery for the secretaries has been prepared and soon copies of the Hand Book will be placed in their hands so they will have material with which to work. It is believed that the secretaries appointed will do their part. They are: Christian Endeavor, Dr. W. A. Harper, Elon College, N. C.; Teacher Training, Rev. H. E. Rountree, Greensboro, N. C.; Home Department, D. R. Fonville, Burlington, N. C.; Cradle Roll, Mrs. J. L. Foster, Waverly, Va.; Elementary Grades, Mrs. J. J. Lincoln, Wakefield, Va.; Organized Classes, Charles A. Hines, Greensboro, N. C.

CONTESTS COME TO STAY.

Say what you will about class contests for membership and attendance, they have come to stay. They furnish a plan that has been proven successful for creating enthusiasm, spirit and enlarging the classes, and will be used until something better has been found by friends or critics.

There used to be fear on the part of some that there was danger in the contest plan becaus it upheld false motives for attendance. This has been found to be without foundation. Is not the enthusiasm and interest created by a contest a better motive for the ones brought in than to allow them to stay away from Sunday school for an even more inexcusable motive? Let's get those who are not interested in the Sunday school by personal work and enthusiasm, then try to keep them because of right motives, if the motive for which they first come is wrong.

NOTES ON C. E. LESSON FOR OCTOBER 12.

Topic: "Favorite Verses. V. In the Epistles."—1 Cor. 13:1-13.

This is to be an honorary members' meeting. See or write to all honorary members and have them present. Plan a campaign for honorary members the week before and increase the number. Tell them that they are spcially wantd at the meeting. Have them sit in chairs facing the society. Let testimonials of honorary members be sandwiched in with other testimonials. Give the verses below to young members. Let older ones select for themselves.

The leader's talk should be concerning the life and work of Paul and his ability as a letter writer. Any good general encyclopedia will give a brief account of Paul's life which may be amplified from the study of his works.

Have some good speaker commit to memory one of the finest passages in Paul's letters, such as 1 Cor. 15, and recite it before the society. The speaker will come to the front and give the selection readily and fervently.

Have a reading from one of the choicest chapters of Paul's writings. The version in the Twentieth Century New Testament is suggested as the best. Take a passage in which many changes have been made, yet one so well known that the changes will be recognized.

Questions for Comment.

What is it to be dead with Christ? Rom. 6:8.

Is Paul an example to us in his ministry to all men? 1 Cor. 9:22.

What is likely to make the Christian boastful? Eph. 2:9.

How can we tell whether our affections are set on earthly things or not? Col. 3:2.

Does God make us love one another? I Thes. 3:12.

What is the snare of money love? 1 Tim. 6:9.

How can we make ourselves patterns of good works? Tit. 2:7.

In what sense must everyone bear his own burden? Gal. 6:2, 5.

Why does the peace of God pass all understanding? Phil. 4:7.

Why should we expect Christ's second coming? Tit. 2:13.

What are some of the weights that hinder us in the race of life? Heb. 12:1.

"BIBLE CHAINS" FOR JUNIORS.

Amos R. Wells has just had published a new book entitled "Bible Chains" designed for those who teach children or lead Junior C. E. Societies. It is a selection of more than 300 of the most helpful Bible verses, arranged under 33 topics for memorizing. The cost is only five cents each or fifty cents a dozen and may be had of the United Society of Christian Endeavor, Boston, Mass.

THE LARGER LIFE.

To talk with God before I talk with man. To do my daily work with sunshine in my face and honey on my tongue. To be strong in the presence of temptation; alert in the presence of opportunity; open-eared to the call of conscience for service or conscience; open-minded to views of truth which differ from mine. To make duty a joy and joy a duty. To work and not worry; to be energetic and not fussy. To be true to myself, and false to no man; diligent to make a living, and earnest to make a life. To cherish friendships and guard confidences. To be loyal to principle at the cost of popularity. To make no promisese I cannot keep, and to keep no foolish promises. To be faithful to every honest obligation. To be sweet-tempered under criticism, charitable in my judgments, discriminating in my adjectives. To honor no one, simply because he is rich. To despise no one, simply because he is poor. To be respectful, not cringing, to the great; sympathetic with the sorrowing; gentle to the weak; helpful to the fallen; courteous to all. To be simple in my tastes; quiet in my dress; pure in my speech; temperate in my pastimes. To companion with great books; cherish inspiring thoughts; and to keep my body on friendly terms with water and fresh air. To fear nothing but sin; hate nothing but hypocrisy; envy nothing but a clean life; covet nothing but character. And at last to leave the world a little better for my stay: to face death without a tremor, with faith in Christ who tunneled the grave that I might walk into the larger and perfect life.—*D. H. Martin.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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MITE BOX NOTES.

The third Sunday in September was observed at Holy Neck as a Sunday school and Missionary Rally day. In the morning Mr. Kendrick, from Suffolk, made an address on the Sunday school. In the afternoon there was a business meeting of the Missionary Society of the church, which meets quarterly, and the funds of which are used for the Conference assessments for missions. Something more than twelve dollars was collected.

After this the writer spoke on the Reflex Benefits of Missionary Endeavor, and told of the purposes and plans of the organized work of our women in our So. C. C. for missions. The Mite Box plan was explained, a Supt., Mrs. Willie Gatling, was appointed and thirty mite boxes were distributed. They plan to have an opening of these boxes quarterly, on the Sundays that the church missionary society has its meeting. Holy Neck is a church of a large membership and the possibilities are large for a great and effective work for missions among the members.

Mrs. W. T. Walters reports a number of mite boxes distributed among the women of Timber Ridge. The prospects are encouraging for the work in this church. Wherever it has been possible for some one interested in the work to go before the women and explain the needs and possibilities of the work, there is always an encouraging response. This brings out again the great need of an organizer. Let us bear this need upon our hearts and in our prayers that God may supply our need.

Mrs. J. W. Harrell, of Portsmouth, Va., the newly-appointed Literature and Mite Box Superintendent of the E. Va. Conference, reports encouraging responses to her efforts to place Mite Boxes in the Societies of the Conference and in the country churches where there is no organization. Let pastors and leaders give her hearty support.

Mrs. J. B. Gay was appointed by the Franklin Society their Supt. of Literature and Mite Boxes. The interests of this department in this church are in capable hands.

The Suffolk Society uses the Mite Boxes to raise local expenses and for the special work of the Society. Last year they raised a considerable amount in this way for the pulpit furniture of the Ponce church.

MRS. C. H. R.

THE DAWN IN THE EAST.

So rapidly do events follow each other in the Christian movement in China that it is with difficulty one can overtake them in a *chronique* of missions. An important Y. M. C. A. Council was held in the beginning of the year in Peking, attended by 440 delegates from 15 provinces. When the question of the evangelical basis of the Association came up, one of the Chinese delegates rose and said, "The presence of that test in the constitution makes the same difference to the Association as that which exists between a live man and a dead one," and the assembly concurred. Professor Robertson showed to the convention the flying machine which had been added to his scientific lecture outfit, and announcement was made of the appointment of two new members on the Association national staff, Dr. David Yui of Columbia, who will tour Chinese cities, lecturing on "Citizenship and Economics," and Dr. David Han of Cornell, who will lecture on the "Conservation and Development of National Resourcese." The convention closed in a perfect hail of spontaneous speeches and wtih the singing of "God Be with You till We Meet Again."

The Mott-Eddy meetings followed. They were prepared for by Professor Robertson, who sets the Chinese a-thinking by using scientific demonstrations to call attention to spiritual laws; also by continuous prayer meetings among one hundred Association men. A large theater in Canton was crowded when Doctor Mott spoke, and 750 inquirers—largely among students—signed cards, pledging themselves to study the Scriptures and to pray for leading towards Christ. In Peking the government opened all the colleges of the metropolis, and even went so far as to arrange for the meetings themselves. Among the colleges where meetings were held was the Ching Hua—built with America's returned indemnity money and standing in the palace grounds which, during Boxer days, reeked with Christian blood. A large mat shed, seating 3000, was erected for the Mott meetings and filled with the cream of the Chinese studying youth. Mr. Mott relentlessly attacked men's sins and was interrupted again and again by the applauding students. Six hundred and eighty-three signed the cards in Peking. At Tsinanfu the Provincial Assembly Building—in which no outsider has hitherto ever spoken, save Dr. Sun Yat Sen—was the scene of similar remarkable meetings.

Those which followed in Japan are described in the *Japan Evangelist* as "unequaled in the history of the Christian movement in that country." In Tokyo 1415 students registered their purpose to seek and follow Christ through prayer and Bible study. Of these 76 were Koreans, 380 Chinese and 960 Japanese. The total number rose, after the meetings at Osaka, Kobe, Kyoto and elsewhere, to 2655. The two meetings at the Hongo Tabernacle, which stands close by the Imperial University, were of especially convicting power—440 men having become inquirers in them. Such meetings and such responsiveness could hardly have been conceived of as possible a decade ago. It is interesting to recall that they took place in the anniversary year of the 1813 Chinese edict:

"Of such Europeans as shall print books and establish preachers to pervert the people, the chief one shall be executed."

"HE CANNOT DENY HIMSELF."

The annual report of the China Inland Mission gives the detail of its financial trials and mercies during the year past. The total income received was more than $60,000 less than the year previous; that portion coming from Great Britain being the lowest received for sixteen years. This falling away was accentuated by the fact that an unfavorable rate of exchange with China meant $20,500 less than would have been realized if the 1912 rate had been as high as in 1911. All this has necessitated greater self-denial on the part of the missionaries, the postponement of furloughs and delays in extension of the work. The pressure was such that *China's Millions* could quote George Muller's words:

"The natural appearance now is that the work cannot be carried on. But I believe that the Lord will help and that the work shall not need to be given up. I am fully expecting help, and have written this to the glory of God that it may be recorded hereafter for the encouragement of His children. We expect that we shall not be confounded, though for seven years we have not been so poor."

The China Inland Mission has not been confounded. A gift of $50,000 brought the long-desired help.—*Record of Christian Work.*

THE OLDEST MISSIONARY IN THE WORLD.

Mrs. William Butler, probably the oldest missionary in the world, passed away on September 12, at Newton Centre, Mass. She was ninety-three years of age. In 1856 she and her husband, Rev. William Butler, sailed for India to establish a mission for the Methodist Episcopal Church. This mission is now the second largest in that country. Dr. and Mrs. Butler were in India at the time of the Sepoy rebellion, and were chased from place to place until the fall of Lucknow brought peace. In 1873 Dr. and Mrs. Butler were sent to Mexico, where they established the first mission of their denomination in that country.

THE YOUNG MINISTER AND THE GREEK LANGUAGE.

In this day of rapid work, most men who prepare to enter the ministry, do so as quickly as possible. The one end seems to be to get out into the field and into active work. We appreciate the desire, but doubt its wisdom. A house which is built too rapidly will most likely quickly show signs of weakness. Great cracks will appear in the walls, due to a poor foundation, and after these are once seen, no one feels very safe in that house. They do not know how soon the signs of weakness may develop into a great crash and bring destruction. It is much that way with the education of the young minister. If he hurry through, not giving sufficient time for maturing his work, he will soon be classed with the house that was built too rapidly—there will appear in his life and work signs of weakness which will tend to awaken doubt and uncertainty as to his ability to do the full work of a brave and faithful minister of the gospel, and from the time that he so impresses the public, from that day he will find himself handicapped and hindered in his life work. Better take double the time and have your work of preparation well done, for then you not only have the assurance that you, by God's help, can fill your place well, but other people, your congregation, the people to whom you may minister, will have an abiding confidence in your ability to do the work in hand, and that is always a help to the minister. Of course, nothing can take the place of the power of God in the life and work of the minister, but it is still true, at least in most cases, that the man who is well prepared for his work by proper spiritual and intellectual training, is the man upon whom the power of God can be most visibly seen.

One of the essential qualifications of a young minister is the mastery of the Greek language. A few young ministers begin the study of the Greek, but do not follow it to graduation, or if they do, they do not keep it up after they enter the regular work of the ministry. That is always to be regretted as a most serious loss.

We remember well the day when for the sake of getting to work in the active ministry, we tried to convince our own judgment that we could do quite as well as a minister of the gospel without the help of a knowledge of the Greek, as we could do with it. We have lived

to learn better, and now we see the mistake of that day. If we had then seen as we now see, we should have been possibly a hundredfold more useful, as we believe, in preaching the gospel. Alas, that no one then volunteered to do for us what we now seek to do for other young ministers by persuading them by all means to acquaint themselves with the languages in which the Scriptures were originally written. Not to do so is the mistake of one's school days, and that is a mistake from the injury of which one rarely ever recovers entirely. The man who is to preach the teachings of the New Testament ought, no matter what it costs him within the limit of possibility, to master the Greek language, certainly to the point of being able to read easily the New Testament Greek. The man who does not do so will never know what he has lost, nor will he ever know what the Church has lost through his failure to master the Greek.

No man unacquainted with the Greek can by his own efforts ever give the true interpretation of such passages as John 12:26, or of 1 Cor. 5:14, or of Rom. 9:15, or of 1 John 1:7; 3:9; Rev. 3:15, and many other passages, too numerous to name here.

We have a proposition to make to the young man who thinks he can get along well in the exposition of the meaning of the Scriptures without the help of Hebrew and Greek. Take any passage we have mentioned in this article, or the one of last week on the value of Hebrew, and give us an exposition of the same, and in doing so present the true interpretation of any one or all of these passages, making your exposition wholly from such help as you can get from the English language, having no recourse to either the Hebrew or Greek, directly or indirectly, through yourself or another, and send the name to *The Herald* office, and for every one sending a correct expositoin, or interpretation of one of these passagese, under the solemn affirmation that he has not received any help from any source, book or person, other than what he got through the use of the English language, we will publish the same in *The Herald* as an example of how a young minister can get at the proper meaning of the Scriptures with no knowledge of the languages in which the Scriptures were originally written. It will be published under the full name of the writer of such exposition, thus giving him full credit for the achievement.

Now the young minister who believes he can do just as well without a knowledge of Hebrew and Greek as he can with it, has an opportunity to put himself to the test, so proving whether *The Herald* editor is right or wrong. Our only purpose in making this proposition is to awaken the young men who are preparing for the Christian ministry to the importance of knowing these languages, as a preparation for the best work, under the blessings of God in the office of a Christian minister. May God bless our young men and convince them of the importance of thorough preparation for the work to which they are expecting to dedicate their lives. Remember, dear young brother, if your work has half the importance attached to it, with which it is usually accredited, then you can never make preparation more than will be needed, provided it be the right kind of preparation. God help you to do the right thing and so equip yourself for your life's great work.—*Dr. J. P. Barrett, in Herald of Gospel Liberty.*

Two men were killed when a Zeppelin dirigible was torn from the grasp of 150 soldiers by a sudden gust of wind during military meanœuvres at Leipzig, Germany, on September 11. The air-ship, however, was not damaged.

NOTES AND PERSONALS.

(Contiued from Page 3.)

D. D., H. E. Rountree, J. F. Morgan, and J. U. Newman, D. D.

—The local Clifton Forge, Va., paper of Sept. 4 has this kindly word of Rev. B. F. Black:

"Rev. B. F. Black, who has been secretary of the local Y. M. C. A. for the past two years, tendered his resignation last night to take effect on either the first of October or the first of November, whichever best suited the board of directors.

"Mr. Black will go from here to take charge of the pastorate of the churches at Holland and Holy Neck at Holland, Va., two of the best pastorates of the Christian churches in eastern Virginia. Mr. Black has for many years been a member of the Christian church, (the one not known as Disciples). He has been active for years in church work. Since he came here he found he had no church of his particular denomination and has attended services mostly in the Presbyterian Church.

"Mr. Black has made quite a mark as secretary of the local Y. M. C. A. His management of the financial end has been particularly good and since he has taken charge there is no trouble for anyone to tell at a glance the financial condition of the local association.

"Mr. Black has made many friends while he has been serving as secretary here, who will regret to learn that he is to leave the city."

NEWS AND VIEWS.

—Ex-President Diaz has been summoned back to Mexico to engage in military service. Diaz was living in voluntary exile in France.

—There are now on the pension list at Washington 820,200 names, a decrease of 40,094 during the past twelve months. Of these there were 36,064 deaths among Civil War pensioners.

—Rev. James Orr, the noted Scotch theologian, author of "The Problem of the Old Testament," "The Virgin Birth," and other notable books, died Sept. 6th, aged sixty-nine years.

—It is estimated that the income tax measure in the bill now before Congress will produce $115,000,000 in revenue to the government the first year, $82,066,000 from individuals and $33,000,000 from corporations.

—The impeachment court before whom Governor Sulzer of New York, is being tried for high crimes and misdemeanors in office, consists of forty seven Senators and nine judges of the Court of Appeals. It will require a two-thirds vote of that number to convict.

—Col. Theodore Roosevelt announces that he will go to South America on a hunting trip for three months this Winter. He and party will go out under the auspices of the American Museum of Natural History, collecting birds, animals, skins, etc. for the National Museum at Washington.

—A check of $2,500,000 from the attorneys was sent as transfer tax on the estate of the late J. Pierpont Morgan last Saturday to the State of N. Y. This is on a basis of the estate's being worth $65,000,000, exclusive of art treasures valued at $50,000,000, on which transfer (or inheritance) tax was not paid.

—The City Council of St. Louis has passed an act prohibiting tipping in that city. And to make the law effectual police officers are to be given rewards for arrests and conviction of those who give or receive tips. Good for St. Louis. Tipping is a species of bribery, and the sooner prevented the better both for receiver and giver.

—Here is a worthy example, printed by the *Continent*: "Boyle Heights Presbyterian Church carries on a continuous campaign of education in missions and benevolence by putting a church paper into every home represented in the congregation and also into the hands of members of the congregation who haven't homes of their own."

—The new tariff bill, with which Congress has grappled all Summer, has been agreed upon by the conferees from House and Senate, and returned for its final adoption. It is believed now that it will be ready for and receive the President's signature this week. Congress will then give final attention to the new currency measure.

—Two mulatto boys, crazed with drugs, caused a panic and a reign of terror, in Harriston, Miss., last Sunday, which resulted in the killing of three white men, four negro men, and a negro woman, several wounded, and the two boys lynched. The national guard nearby had to be called out to quell the riot. The shooting began about 2 o'clock Sunday A. M., and was not stopped until the boys were killed, in a cotton barn where they had barricaded themselves, about one o'clock in the day.

—The Southern Railway Company is now installing an automatic electric block signal system on the main line between Seminary, Va., and Orange, Va., a distance of 80 miles, all double track. This system will be similar to the type which has given splendid results on the double track stretches between Denim, N. C., and Charlotte, N. C., and between Monroe, Va., through Lynchburg to Montview, Va., and when completed will provide continuous automatic signal protection for trains from Orange into the Washington Terminal Station, giving in all a total of 198 miles of double track protected by this system on important stretches of the Washington-Atlanta main line.

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STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

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THE PRESIDENT AND HIS MOTHER.

I wonder what you would be thinking about if tomorrow you were to be made President of the United States. I am going to tell you a story of one of our great Presidents, and what he thought about just before he was inaugurated.

He lived near Cleveland, and a few days before the great ceremony, he wrote to his old mother and said: "I want you to go to Washington with me." She was very much surprised, and after thinking it all over, wrote to her son, of whom she was very proud, and said: "I cannot go to Washington. I would be quite out of place there among the great people whom you will meet. I'll stay at home and pray for you." He quickly sent the answer, "I'll not go without you," and so together they traveled to the capital city. They went to the same hotel, and when the time came for the ceremony they went out together, his mother leaning on his arm. They entered the carriage and drove to the Capitol, where a great crowd of over 100,000 people were waiting. It was a gala occasion—the high platform and all the celebrated men from all over the country, governors, judges, and ministers, and the great sea of white faces that were all turned to the one central place, where he was. The people noticed that instead of taking the chair that was provided for him, he gave it to his mother. Then he delivered his inaugural address, and after he had taken the oath to be true to his high office, and before he sat down, he turned and put his arms around his mother and kissed her.

I wonder if you know who he was? He was one of our martyred Presidents. His name was James A. Garfield. I think that was one of the most beautiful things he ever did, and I think all that great crowd of waiting people, after the din was over and they had gone to their own homes, thought so, too. You know our mothers do for us far more than we can ever repay, and they are more interested in our success than perhaps we are ourselves. I hope none of you will ever get too big, or too old, or go too far away to forget your mother or to make her happy in your own happiness. I think it would be worth while to live, in order to do just that.—*From Children's Story Sermons.*

NOT A DAY IN BED.

Grambling, S. C.—In a letter from Grambling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want. Adv.

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SEE ANNOUNCEMENT ON PAGE 15.

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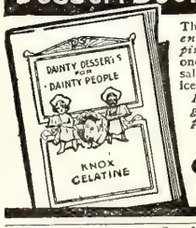

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REV. E. M. CARTER, Editor, Elon College, N. C.

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The small children were delighted, one day last week, with a treat given by Mrs. Bessie Staley Cheatham, as a birthday present for little Florence. We all sympathize with Mrs. Cheatham in the loss of her little daughter, Florence.

Sixteen of us went to Gibsonville last Monday night to the entertainment given by the Oxford Orphanage. We enjoyed the exercises very much. The way the program was rendered showed much training and culture for the children.

As I sit at my desk, from week to week, making up my reports, I am made to ask myself as to the extent of the sympathy of our people for this work. There is no institution of the church more deserving than the Christian Orphanage. It has to do with a class, when properly cared for, St. James says, is "pure and undefiled religion." Really, I think there are very few of us who realize what it is to feed and clothe fifty to sixty children. But how easily this would be done if we would become interested. Out of a membership, in the Southern Convention, of 20,835, one church is caring for five of these children. This figures the actual expenditure of money.

I am quite sure the greater part of those who read this are farmers, or have come from the farm. And many of you have been to the old-fashioned log-rolling. Well, that is a good example of "lifting together."

Now, let us improve on what we have done in the way of caring for orphans. O, this problem of child-saving; this work of stepping into the shoes, so to speak, of the dead father and mother and taking care of their children. It is a grave problem, that of knowing how to do it best for the children themselves, and for the community. Let us lift together.

In making up your Thanksgiving boxes this time, please send stockings for the larger boys and girls. We have plenty for the little folks. We are going to have to have quite a number of caps, also.

Try the monthly offering plan. Have some special work for the school to look to, and, in that way, assist in the work of the Orphanage.

REV. E. M. CARTER,
Superintendent.

Stern, N. C., Sept. 18, 1913.

Dear Uncle Emory:—Daddy's school has begun again; and I see but very little of him any more, except two afternoons in the week, when mama and I go to the school house for mama to take her music lessons. Enclosed find my dime for September. Love to you and all of the cousins.

Sincerely,
R. P. CRUMPLER, JR.

And you miss Daddy very much, I know, from your play during the day. But you are glad to see him come in at night.

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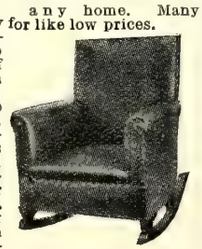

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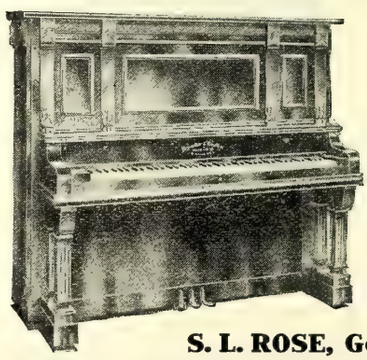

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MARRIAGES

Gerringer-Pritchard.

At the residence of Riley Sutton in Morton's township, Alamance Co., N. C., Sept 20, 1913, Mr. Dover Gerringer and Miss Lillian Pritchard were united in marriage by the writer.

REV. J. W. HOLT.

Garrett-Ellis.

The home of Mr. and Mrs. W. W. Ellis, of Franklin, Va., was the scene of a quiet but pretty marriage on last Saturday when Miss Sadie George Webb, a niece of Mr. Ellis, became the bride of Mr. Ben Lyle Garrett, of Bowling Green, Va. The house was tastefully decorated in palms and ferns —the color scheme being green and white. The bridal party entered the room to Mendelssohn's Wedding March which was rendered by Miss Harriette Ellis at the piano, accompanied by Miss Pattie Ellis with the violin. Just as the groom, attended by his best man, stopped before the altar, the bride, attired in an attractive traveling suit of blue chiffon broadcloth with hat and gloves to match, and carrying bride's roses, entered accompanied by her sister, Miss Nancy Webb, who wore white chiffon draped over yellow messaline and carried yellow flowers. The ceremony was performed by Dr. C. H. Rowland, of Franklin, Va., to the soft, sweet, strains of the violin. Immediately after the ceremony Mr. and Mrs. Garrett left to spend their honeymoon among the mountains, accompanied by the best wishes of their friends. X.

PROCLAMATION BY THE GOVERNOR.

State of North Carolina,
Executive Department,
Raleigh.

Whereas the modern highway is essential to material prosperity, and to the advancement of the social life of every community; every people that aspires to join the forward procession and that hopes for the opportunities of our time is beginning to realize the necessity of improved roads; all sections and all progressive citizens are demanding them and determined to have them; the whole country has awakened to their importance; everywhere there is a generous rivalry to have the best, and everywhere enthusiasm for them is apparent, and increasing; and

Whereas the people of North Carolina are losing, according to reliable estimate, twelve million dollars annually on account of bad roads—this vast sum paid as a tribute to mud:

Now, therefore, recognizing the universal sentiment for road improvement, and realizing the benefits which must result therefrom to all the people, I, Locke Craig, Governor of North Carolina, do set apart Wednesday, the 5th day of November, and Thursday, the 6th of November, 1913, as GOOD ROADS DAYS, and do appoint these days as holidays and days of festival throughout the State, to celebrate the beginning of an era wherein improved highways shall be built in every neighborhood, that all the people of farm and city may enjoy the opportunities which they bring.

I call upon all patriotic people throughout the State to work upon the public roads and refrain from all other occupations on these appointed days; and I call upon every able-bodied man to shoulder his shovel, and march out and strike a blow for progress. Let the farmer, the merchant, the lawyer, the doctor, the minister of the Gospel, the rich and the poor, and the men of all the walks of life enlist as volunteers in this mighty army for grand accomplishment.

Let no man be above this work, nor forget his duty to himself and to his neighbors. It will be an honor to every man on these days to labor with his fellow-man to banish from the country the curse of bad roads and the evils that accompany them.

Let all the people of every station, high or low, be moved by the same patriotic impulse to work for the commno weal. To all the benefit will come. Let all participate.

I do appoint and set apart these days, the 5th and 6th of November, that the people may have an opportunity to give substantial expression to the universal desire and determination of the State, in action inspired by hope, and rejoicing that will resound in one unbroken chorus from the mountains to the sea.

LOCKE CRAIG, *Governor*,
JOHN P. KERR, *Private Secretary*.
September 27, 1913.

STOPS TOBACCO HABIT.

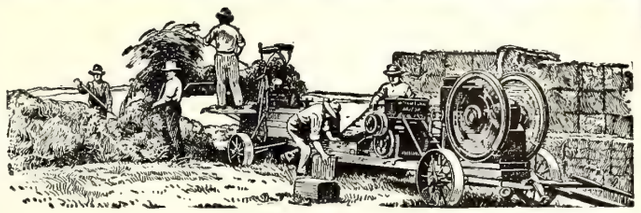
Elder's Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their names and address at once.

Join the CHRISTIAN SUN PIANO CLUB

SEE ANNOUNCEMENT ON PAGE 15.

Condense Your Hay



LOOSE hay is one of the hardest things in the world to manage. There's no getting around that. The wind plays havoc with it. It slips and slides off poorly loaded wagons. In barn and yard much of it is wasted. It is too bulky to haul or ship far. In mow and on wagon it takes five times the space that baled hay does.

Handling hay is a problem, and right here is the answer—in the baling. An I H C hay press puts your hay in convenient shape for handling and economical feeding; no need to build outdoor stacks exposed to all weather, for lack of barn space. You can ship the bales to cities and distant places where the hay market and prices are good. Large cities, where storage space is costly, require hay to be baled, and top prices are paid. Shredded corn fodder makes a good feeding substitute for all the hay you may ship to the city.

I H C Hay Presses
Motor and Horse Power

are the only kind you will consider in buying, when you have made a comparison, studied the construction, the durability, the features, and the possibilities of the I H C hay presses. You will find both styles made in three sizes, 14 x 18, 16 x 18, and 17 x 22-inch bale chamber, baling from six to sixteen tons per day.

The efficiency of the I H C features, the self feeder, toggle joint plunger, bale tension, and spring roller tucker, proves their worth on demonstration. The self-feeder eliminates dangerous foot-feeding and increases capacity by even operation; the bale tension and roller tucker make for uniform, compact and attractive bales; the toggle joint plunger is the most powerful and simple compressing device ever used on a hay press. The bale chamber is of just the right height to permit convenient tying of the bales. If your choice is a motor power press, you will have a year-round machine, for the engine is always ready to do farm jobs for you, pumping, sawing, grinding, running the repair shop, electric light plant, etc. In the horse power press, study the pull power principle, compound leverage, and the low step-over. It will bale more hay for you with less strain on the horses than any other press made.

Drop in on your local dealer and look over the I H C hay press line. Get catalogues from him, or, write the

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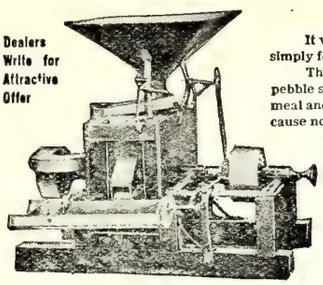

It will more than repay its cost in a short while, whether you grind simply for yourself or grind for the public.

There is no other mill made to compare with it. The only one with pebble stone grit buhrs, which produces the finest quality table and bread meal and the most nutritious feed meal; so adjusted that hard substances cause no injury. Patent device prevents buhrs from running or drifting together when grain runs out. Grain is cleaned before it reaches the buhrs by automatic cleaning fans. Equipped with new, simple feed, sifter, and modern type ball-bearings. Heavy frame, rigidly bolted. The Williams is the one mill that will never disappoint you. Sold on absolute satisfaction or money back guarantee. Ask your dealer or write us at once for free catalog and full particulars

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No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

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CATHOLIC DOMINATION.

Our daily newspapers are afraid of the Catholics. This fear comes from the fact that the Catholics control the Associated Press, which is the life-blood of the daily paper. The editors of these journals are not in sympathy with Catholicism, but they dare not speak their honest sentiments in their columns. There is no excuse for the weekly papers to be silent for they are in no way, shape or form dependent on the Associated Press, but many of these papers echo the sentiments of the dailies, and desire to appear broad minded, however narrow and hidebound they may really be. It is a pity the principle purveyors of the life and thought of our time are thus muzzled by any particular sect or organization. This is no Catholic country. The vast circulation of the *Menace,* an extremely bitter sheet, shows how strong an anti-Catholic sentiment is among the rank and file of our people. The furor that was raised over the action of the Charlotte School Board, recently, because it saw fit not to employ two Catholic young ladies to teach, and the profound silence of the press, except those papers that censured the board, shows how well the Catholics manage to manipulate public sentiment in their favor in a State almost anti-Catholic. This thing of refusing to elect teachers because they are Methodists, Baptists, Presbyterians and Episcopalians is done every year. Some school boards, being all members of one church, sometimes elect only teachers that belong to their own denomination, and no lawyers ever appear in anybody's behalf and no screaming headlines tell the story to the waiting world. But let a Catholic be touched and the cry of persecution is immediately raised and the dailies and their sycophants read solemn lectures to the men who dare discriminate against a great denomination. Perhaps the Catholic Church is not strengthened by such tactics, but it is tiresome to see newspapers appoint themselves the defenders of the faith, and deliver their preachment in favor of liberty of speech and action, the eternal separation of Church and State, and other ancient axioms. The Catholics have our newspapers, that is our daily papers, nailed down hard and fast, but they are not winning any new recruits among the people.—*Charity and Children.*

ROSY AS A GIRL.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists. Adv.

God blesses the home where the family altar is maintained; and if the altar has never been set up or has been nelected for a season, it is not too late to get into the path of blessing.—*Southern Churchman.*

Never, never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Quiet is what heavenly powers move in. It is in silence that the stars move on, and it is in quiet our souls are visited from on high.—*Mountford.*

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases, only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once, enclosing 4c stamp for postage. Adv.

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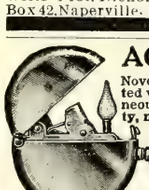

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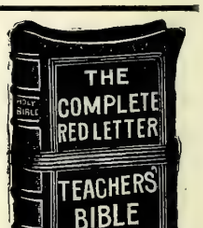

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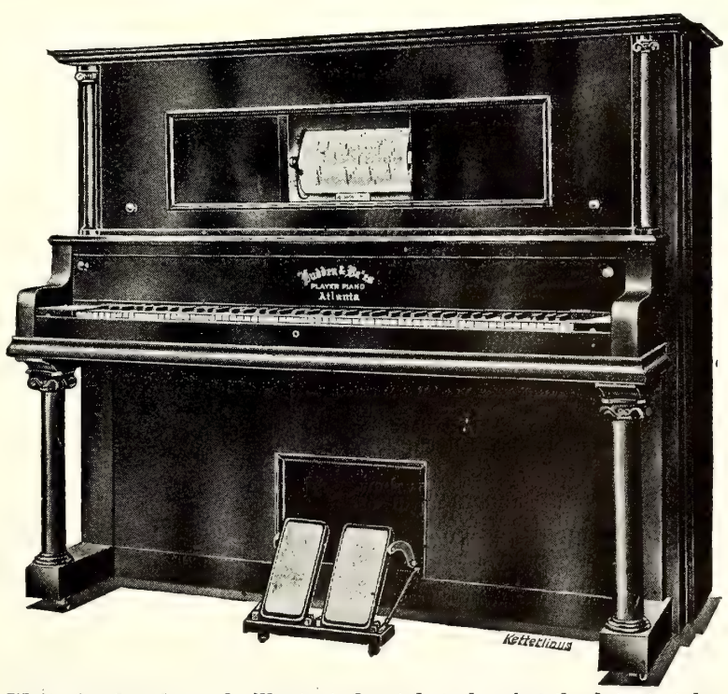

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J. O. ATKINSON, ... EDITOR

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All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Sutton.

At Altamahaw, N. C., Sept. 23, 1913, Mrs. Elizabeth A. Sutton, aged 56 years, 10 months and 11 days. She leaves one daughter and three grandchildren. She has been a worthy member of Bethlehem Christian church since early life. Funeral and interment at Bethlehem, conducted by Rev. J. W. Holt. May God comfort the bereaved ones. J. W. HOLT.

Highfill.

Louis Crumpton Highfill, infant son of S. M. Highfill, of Greensboro, died Sept. 19, 1913, aged two years and seven days.

He was the youngest of seven children, two others having preceded him to Heaven. The funeral was conducted by the pastor from the residence, No. 740 Dick St., and the remains were interred in the cemetery of Zion M. E. Church outside the city.

H. E. ROUNTREE, Pastor.

Darden.

Charles W., the youngest child of Bro. C. W. Darden and wife, Franklin, Va., died Sept. 19, 1913, aged twelve months. He was the joy of his parents' hearts. It was hard for them to give him up, but the Master called him to Himself. They have the sympathy of their many friends. God bless and comfort them. The burial services were conducted at the grave. The interment was in the Holy Neck burying ground. C. H. ROWLAND.

Holt.

It hath pleased Almighty God, in His infinite wisdom, to take from us Mary Elizabeth Holt, beloved wife of Rev. J. W. Holt, and a former member of the Ladiese' Aid Society of Bethlehem church. She fell on sleep June 19, 1913.

Be it resolved: First, That we bow in humble submission to the will of our Father, who is too wise to err, and who "doeth all things well." Second, that we as a society have lost a faithful friend whom we all loved. Third, That we commend her faithfulness and high Christian character to all, for truly she was patient, gentle and loving, through years of affliction as in health. Fourth, That we send a copy of these resolutions to the bereaved husband, to our church and county papers for publication, and a copy be kept in the minutes of our society.

MRS. ISABELLE SMITH,
MRS. H. O. KECK,
MRS. A. T. GILLIAM,
MRS. J. H. GILLIAM.

Simpson.

Whereas, we are left to mourn the loss of Elizabeth Simpson, wife of William Simpson, and a member of Bethlehem Christian church, who died August 19, 1913, therefore, be it resolved:

First—That while we mourn our loss, yet we must bow in submission, for "He doeth all things well."

Second—That we have lost a faithful friend and a devoted wife and mother.

Third—That we commend her Christian character to all about us, and strive to enter into that rest with her, prepared for the finally faithful.

Fourth—That we send a copy of these resolutions to the bereaved family and to our church and county papers for publication.

MRS. ISABELLE SMITH,
MRS. H. O. KECK,
MRS. A. T. GILLIAM,
MRS. J. H. GILLIAM.

Magee.

On Sept. 15, 1913, at her home in Franklin, Va., Mrs. Annie Magee, wife of Bro. C. Magee, passed away. She was 55 years, 11 months and three days old. She professed faith in Christ in early life, and united with Mt. Carmel Baptist church, near Seaboard, N. C., and was faithful to her Church and lived up to her profession.

There were eleven children born into the home, but six of them in infancy preceded the mother to the grave, while five survive her: Miss Lydia, Romulus, Barnes, John Joseph, and Ira.

She was in the garden gathering vegetables and was bitten by an insect, and only lived a few days. She was a great sufferer, and knew that the end was coming; but she was resigned to go and be with the Lord. A good woman is gone.

The remains were taken to Seaboard, N. C., for interment in the family burying ground. The family had only lived here about two years, but they had made many friends. The burial service was conducted by Bro. J. T. Flythe, in the absence of her pastor. May the Lord comfort the bereaved ones. C. H. ROWLAND.

Keen.

L. O. Keen was born July 18, 1842, and died Sept. 15, 1913, at the age of 71 years, one month and 28 days. In 1863 he was married to Virginia Ann Arrington, and to them were born 8 children, three boys and five girls. Two of these, one boy and one girl, preceded him to the Spirit land. He leaves behind to mourn his departure two sons and four daughters and a beloved wife, also one sister and fourteen grand children.

The deceased confessed Christ as his Savior and united with Hebron church in early life and remained a consistent member until removed by death, and served as deacon for about ten years, being ordained to that office by Rev. W. C. Wicker.

He served in the Civil War and was a prisoner at Point Lookout at the time of the surrender.

As a husband he was loving, as a father indulgent, as a neighbor kind and helpful, as a church member and follower of Christ, faithful.

The funeral, conducted by this writer, was attended by a large number of sorrowing friends. He will be greatly missed in the home, church and community. God's blessings upon the bereaved.

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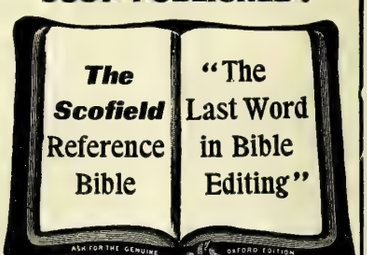

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"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

A Wholesome Increase.

The Laymen's Missionary Movement has proven its worth of being. It was born (originated) Nov. 15, 1906. In that year the total offering in North America to foreign missions was $8,980,448. For 1912 the total was $15,590,533, an increase in annual gifts of more than six million dallars. The Laymen's Movement was not the sole cause of this increase, but no one will deny that it had a large hand in the increase. And the career of the Movement only six years old, let us believe, has just begun.

A Man of Mark.

A New York paper tells of a man, only twenty-five, who during the last ten years has been on the table for twenty-four separate surgical operations, is still living, and at last accounts was doing well. He has had a hand amputated, his appendix removed, an eye taken out, a portion of his liver abstracted, several bones of an arm taken away, and various fragments of his anatomy extracted. We are not advised but presume this man is following literally the Scriptural injunction, "If thy right eye offend thee, pluck it out."

The Greatest Army.

It must have been a magnificent scene, one full of divine inspiration, at the recent World's Sunday School Convention in Zurich, Switzerland, when there appeared before its 2,600 registered delegates, from seventy countries, native Japanese Christians pleading with the Convention to hold its next triennial session in Tokyo, Japan. These men of Japan, delivering their plea in chaste and select English, gave good reasons why the Convention should go next to Japan, and in the name of the Christ whom they were serving, held up the need of the childhood of Japan for the influence Sunday school workers would exert upon them. They won their cause, and so the World's Sunday School Convention is to meet in Tokyo, Japan, in 1913. And so the inspired words came in evidence again, "And a little child shall lead them." There is now an army, in the Protestant Sunday schools of the world, of 28,701,489, which army, through its accredited delegates and representatives, will invade the capital of Japan under the banner of the Cross and there do battle for Christ and the Church. There is not an army on earth as imposing, as powerful, as invincible, as the army of the Sunday school, which Sabbath after Sabbath quietly wends its way to the place of prayer, study, and recitation in the name of the Captain of our salvation.

Greetings to the Immigrant.

To the 836,473 immigrants who landed at Ellis Island the past year, the New York Bible Society gave 109,000 volumes of our Scriptures, printed in more than thirty languages. The Society undertakes to put a copy of the Bible, printed in the language he speaks, into the hands of every immigrant coming to our shores. This indeed is a good greeting for a Christian people to give to those from pagan lands who come to settle and to live amongst us.

The Every Member Canvass.

In 1910 the first Laymen's Missionary Movement Convention was held in Greensboro. The year previous, 1909, twenty-three churches with a membership of 6,089, had given $7,304 for foreign missions. Under the inspiration and persuasion of the Laymen's Convention, the churches of the city entered into an "every member campaign" for missions. The results more than justified the undertaking. Last year twenty-five churches of the city with a total membership of 6,546, gave to foreign missions $16,097—an increase in the number of givers of 457; increase in gifts of $8,793, or 120 per cent. Has your church tried the every member canvass for foreign missions?

Why He Fell.

A professing Christian, one who had been widely used in the Christian ministry as a missionary, and who later fell into sin, gave the following reasons for his fall: (1) Neglect of the Bible and private prayer; (2) taking glory to himself for success; (3) harboring thoughts dishonoring God. We presume that nine-tenths of those who go back to sin and wickedness would give one or the other, or all three of these selfsame reasons. And the order is correct, no doubt. If he had not neglected his Bible and private prayer it is exceedingly doubtful if either of the other evils had followed in the man's life. It is a dangerous thing indeed for a Christian, be he in pulpit or in pew, when he begins to neglect his Bible reading, or his private prayer.

"Catch My Pal."

There is now visiting this country, and lecturing in the West, Rev. R. J. Patterson of Ireland, who four years ago started a movement that has already carried his name to many households. This man was preacher in an Irish town and was instrumental in reaching and reclaiming a half-dozen drunkards. These six men he formed into a society with the pledge and the promise that each was to go out and get at least one other man. He put the responsibility of saving the drunkard upon the drunkard who had been saved. Within four years the society, appropriately designated "Catch My Pal," has increased from six members to 150,000. Each member, when he has been reclaimed, and has become a total abstainer, takes the simple pledge that he will go out after another, and look till he catches him. If all church members were to adopt the simple pledge of the "Catch My Pal" Society, and carry out the pledge as faithfully as these men do, the whole world would be won for Christ within the next generation.

Here Then Is a Hero.

All the fearless souls who have served Christ to the death, literally followed Him to the garden, and all the way through, are not yet departed. Verily the saints do not all sleep in the cemetery. Read what follows and you shall know of one. A man went to work as a missionary among that most pitiful of all peoples, the Lepers. This missionary contracted the dread disease, and after a brave struggle to overcome it, finds the fight for health an unequal one, and has gone into a Leper's Settlement to die. Does he regret the career that brought him to his present pitiable condition? Read his brave words, which he writes an editor of a certain periodical, and judge for yourself: "My health, no doubt, is gone, as far as this world is concerned; my wife has been called away, and I have had to leave my home and children; I am nearly blind, and I have lost my voice so that I can only speak in whispers and I suffer considerable pain. Nevertheless, I am joyful and I am full of hope: hope for the world, because Christ liveth, and He is doing wonderful things." There, indeed, is a Christian hero—one who has given up home and children and health and all, and yet, wasted with a most loathsome disease, and looking slow and sure death square in the face, "is joyful and full of hope." There is indeed reality in the religion of our Lord and Savior.

Blocking Legislation.

If there are any depths of crime, sin, shame or debauchery to which whiskey dealers and saloon men will not go they have not yet been found. The latest evidence was the disgrace and the humiliation which the hoodlums of the saloon brought last week upon the State of Tennessee. That State is under a prohibition law, but one which is not being enforced. The Senate of its legislature had passed three measures intended to help enforce the prohibition law already on the statute books. When these measures went over to the House for discussion and probable adoption there the saloon element determined they should not pass. With various weapons and fire arms they thronged, in an intimidating manner the corridors and galleries to such an extent that the Speaker refused to allow legislation to proceed. The House adojurned in a riot and a row. For two days the saloon men kept up their filibustering and their threatening attitude, until the hour arrived when the House, by constitutional limitation, had to adjourn. Thus the expressed will of the people of a great State was thwarted and defied, even in their legislative halls, by a few saloon men and their henchmen. The Governor has courageously called the Legislature to reassemble in extraordinary session, being determined that the State shall not be estopped from its plain duty by these violators of the law. Such methods may endure for a night, but cannot abide. One day the people of the United States will rise up in the sense and strength of their might and outlaw this monster which in a thousand ways has proven itself the everlasting foe of man and enemy of all decency, law and order. But think of the millions of men, women and boys who will go through the open door of the saloon into a yawning, hungry hell before we do our duty!

EDITORIAL

CONFERENCE CLAIMS.

The apportionments which the various Conferences make among their churches are all absolutely necessary, if the work is to go forward as planned and purposed. If any church fails to raise the full amount requested, the enterprise for which it was intended suffers to that extent. Pity it is that all the churches cannot or do not fully appreciate this. The apportionment requested of a church is not a tax on that church, it is a plea to that church to do that much in helping carry forward the Lord's work. Or, better, it is a privilege presented to any church to do good in the world and to help carry forward the work of winning souls to Christ and enlisting them under the banner of the Cross.

A further fact to be borne in mind is that these apportionments are not the maximum that Conference needs and could use to great advantage, but the minimum. Conference requests, not the greatest amount that should be given, but the smallest amount in keeping with the actual demands of the interests and enterprises to be sustained. Every church should, in all good faith and reason then, bend every honest effort to raise in full its apportionment. This done, the apportionments will be raised, for they are within reach and very reasonable.

As a rule the trouble comes when no system has been used, no effort put forth, no plan thought out or wrought out for the raising of these apportionments till the very last meeting of the year. Many churches, many church members, go almost the whole year through and not give a dime for the Lord's work. Then being called upon to give at the close of the year, if the amount expected of them is any larger than that they might have given, and should have given, every month in the year, they object and cry out, "Our apportionment is too high." Of course it is. They have not practiced the habit of giving through the year, and now at its close any single sum seems too much. The people who give with most ease and willingness are those who cultivate the habit of giving. Nine times out of ten Conference apportionments are too high, only when, and because, they have been put off too long, and no distribution whatever was made in collecting them. Ten dollars may look like a large sum if given at one time, and that in the Fall of the year when money is so much needed for debts and accounts, but a dollar a month does not seem large, and would have been given without a murmur or protest if a method or plan had been instituted whereby that amount would have been requested and expected. If individuals are appealed to intelligently, and a sane and safe plan used, Conference apportionments are easy and helpful. Every church should regard these apportionments not as burdens, but as privileges, for such they are.

With proper precaution, persistence and wisdom, every penny requested of every church can be had for the Conferences, and no church or individual will be hurt or pinched, even, in the least.

THE OLD COLORED MAN'S EXAMPLE.

Rev. J. W. Goodman, of Mebane, relates an incident in the Presbyterian Standard that is interesting and remarkable.

Three or four years ago one of the elders in his church went, early one morning, to see one of his tenants, an old colored man. The elder knocked on the door and received no response. Soon he knocked again, rather impatiently. Then the old colored tenant came to the door, Bible in hand, and humbly apologized, stating that he was at family prayer. This taught the landlord, who was the elder, a lesson which he related at the next meeting day. By that incident the whole session was so impressed that every member went home resolved to establish family prayer. Soon some of them were studying the tithe law as a result of which the majority of the session adopted that method of giving. Others fell in line and in a little while gifts had increased in the church more than seven-fold. Says the pastor, "One man, and he just a farmer and by no means a capitalist, now subscribes $100 a year, where four years ago he gave one dollar per month and thought that rather high for him." All this, says, Mr. Goodman, came about because an old, plain, ignorant colored man, who was trying to have family prayers in his humble cabin, by his example gave a quiet rebuke to the elder in the church who, though owning broad acres, had, like many others that you may find, no time for family prayers.

And the old colored man in his cabin, with his family gathered around about him in the early morning for prayer, was happier, and wiser in at least one salient particular, than the man who owned the house and found no time for such simple and humble service.

OF DOUBTFUL INTERPRETATION.

They were discussing before a committee of the North Carolina Legislature the question of having the Bible read in the public schools of the State. Several speakers addressed the Committee, and among them, as being opposed to the proposed act, was Rev. R. T. Vann, D. D., President of Meredith College (Baptist), of Raleigh, who is quoted as saying: "When I find that the success of my God's kingdom is dependent upon an act of the North Carolina legislature, I shall hunt me up a new God before breakfast." We wondered, when we read the above, if it would not be more in keeping with the true Christian spirit to be willing to change one's own mind about God, rather than to cast God aside altogether and follow some false or idol god. One is impressed that if the infinite One is not just such a God as President Vann has decided He should be, then He is not the true God at all.

The whole statement appeals to us as puerile and rather unbecoming a preacher of righteousness. By that same logic the legislature of this State, nor that of any other State, need seek, care or enquire about the will of God in any matter whatsoever. If God's kingdom is going to sweep right on to achievement, success and glory, independently of the acts, character and conduct of men, why should men seek to know or to care anything whatever about that kingdom? Sunday closing laws, prohibition laws, anti-gambling laws all fall under the ban, by this logic, and the legislatures were in poor plight when they were passed.

We have been taught through the years that God's kingdom will come, and that ultimately His will shall be done in all the earth. But we have been taught, too, that we should, even as mortals, pray for the coming of that kingdom, and then in keeping with our prayers seek to do our small part in helping to bring that kingdom to pass.

NOTES AND PERSONALS.

—Until pastor-elect, Rev. C. E. Newman, moves to Raleigh from Henderson in November, Rev. J. U. Newman, D. D., Elon College, is supplying the Raleigh church pulpit.

—Dr. J. U. Newman, of the Chair of Greek and Biblical Literature in Elon College, has been elected pastor for the coming year of Virginia, Va., Christian church and has accepted.

—Rev. C. C. Peel is to attend the sessions of the Alabama and the Georgia and Alabama Conferences and visit the churches thereof in behalf of THE SUN and our Publishing House. His appointments at the churches will appear in THE SUN of next week.

Mrs. W. H. Dick, of Suffolk, writes: "Our Woman's Home and Foreign Missionary Society is doing fine work. We have for our special work two Sunday schools in Japan. Bethlehem church is using the Mite Box plan and at their first opening had $23.43."

—Prof. Jno. T. Cobb, for some years teacher in Elon College, is now principal of Enfield High School, Enfield, N. C., and writes: "I am liking my work here and have the largest school in the history of Enfield." Prof. Cobb is an excellent teacher and succeeds in the class room.

—Revs. G. R. Underwood and J. D. Wicker, Sanford, N. C., were delightful visitors at Elon College last week and both made addresses at the morning chapel service Wednesday which were very much appreciated and enjoyed by all present. These are two of our young brethren, of mature years and experience, who are deeply interested in all lines of Christian service and activity.

—Among those sending new subscribers to THE SUN since last week are Dr. W. W. Staley, two; Rev. W. G. Clements, one; Rev. W. D. Harward, one. Thank you, beloved. It is easy to secure new subscribers now if just the right sort of effort is put forth. We must have one thousand new paying subscribers on our list if we are to keep THE SUN at its present size and efficiency. Will not other pastors and friends bestir themselves now in behalf of THE SUN?

—His many friends will learn with pleasure that Bro. Frank O. Moring, of Hillsboro St. Church, Raleigh, who has been in poor health for quite a while and who some time ago went to Canada in search of better health, has returned to his home in Raleigh very much improved and is very hopeful of complete recovery. Bro. Moring has for years been one of the strong and abiding factors in our Raleigh church and was a member of the Provisional Board that located Elon College at its present site.

—Rev. J. Lee Johnson, Cardenas, sends us this week five new paid up subscribers. This makes thirty-five new subscribers for Brother Johnson, and his field is no more fruitful than scores of others. If other pastors with similar fields will do as well as Brother J. Lee, our 1,000 new subscribers will be on the books and receiving their church paper before January 1st. Will not other ministers and members join us in this crusade for a thousand new subscribers? It is a necessity, and can be achieved with proper effort, and will mean untold good in the homes of our constituents.

—Ten thousand men (and women) waited in line all night Monday to be in position Tuesday a. m. to secure seats to the ball ground in New York where the world's series is being played this week in baseball. Forty thousand people saw the first game Tuesday. Over a million dollars was wagered between midnight and the opening of the game, it was estimated, one man betting between fifty and one hundred thousand dollars on the Athletics, his favorite team. By 10:30 o'clock a. m. the line of those pressing to get to the ticket office and gates stretched thirteen blocks away.

—In sending a list of names to whom we are to send sample copies of THE SUN for a while and then seek to induce them to become permanent subscribers, Dr. C. H. Rowland, Franklin, Va., writes: "I shall appeal in person to those whose names I have sent, and will make

an appeal next Sunday from the pulpit. Many of my members are young men and they say they do not have time to read." Thanks, dear Doctor, and we would love to know really how much those young men really read in the course of a month—many volumes, all added together, we have no doubt. All of us read. It is only a question of *what* we shall read.

—We learn with deep regret of the death of Sister W. B. Mann, Raleigh, about which sad event Rev. W. G. Clements writes in our obituary columns. This was one of our best, kindest and most amiable Christian women. Her home was indeed the preacher's home, and to it those who were interested in Christian service were always welcome. A loyal and loving soul has gone to God. Our deepest sympathy goes out to our dear Brother Mann and his only daughter, whose lives have been saddened indeed by this sore bereavement. This earth becomes poorer and this life more barren indeed by the going away of such rare and exalted spirits as that of Sister Mann. May God comfort those who weep.

NOTICE.

To Ministers and Other Friends:—

We are anxious to secure the names and address of all families represented in the Christian Church within the bounds of the Southern Christian Convention in particular, who should take THE CHRISTIAN SUN, but do not. To this end we addressed a letter, with ample blanks and stamped envelope for reply, to all our pastors last week, requesting that they send us names of persons in their pastorates, who should take THE SUN, but do not. Will not any and all who read this notice kindly send us such names, as we desire to interest them in their church paper. Don't fear that too many names will be sent. In reply to our request, the following pastors have already responded, with long lists, which we appreciate, and urge others to do likewise at earliest possible date: Rev. H. W. Elder, Rev. I. W. Johnson, Rev. J. D. Wicker, Rev. W. H. Denison, Rev. H. E. Rountree, Rev. J. F. Morgan, Rev. A. W. Andes, Rev. J. Lee Johnson, Rev. A. N. McAbee, Rev. E. D. Short, Rev. P. T. Klapp, Rev. W. T. Walters, Rev. J. H. Hughes, Rev. A. F. Iseley, Rev. C. H. Rowland, Rev. W. D. Harward, Rev. R. H. Peel, Rev. L. I. Cox.

NOTICE.

The Eastern Virginia Christian Conference will meet at Mt. Carmel Christian Church on Tuesday before the first Sunday in November, 1913, October 28th. We hope that all of the delegates will come to remain until the close of the Conference on Friday, October 31st. We desire all who can do so to come on their own conveyance. All coming by rail will come on the Va. R. R. to Walters, Va. The church is only a short distance from the station, a few hundred yards. All who expect to attend the Conference will please drop a postal to R. L. Bailey, Zuni, Va., R. F. D.

We may be able to get reduced rates for all who come on the Virginian Railroad. Our beloved friend and brother, M. W. Joyner, in whose honor the station was named, is now looking after that matter and will announce it through the paper as soon as he can hear from the R. R. officials.

H. H. BUTLER, Pastor.

CONFERENCE CALENDAR.

Conferences, other than the Virginia Valley Central, which met at Winchester, Va., August 14, will convene at the following times and places:

Alabama.

Noon Day Church, Tuesday, October 21. Rev. G. D. Hunt, Wadley, President; Rev. G. O. Lankford, Secretary, Wadley.

Georgia and Alabama.

Rose Hill, Columbus, Ga., Tuesday, October 28, 10 o'clock A. M. Rev. H. W. Elder, President, Richland, Ga.; Edwin E. Hill, Secretary, Box 64, Phoenix, Ala.

Eastern Virginia.

Mt. Carmel church, Walters, Va., Tuesday, October 28, Rev. C. H. Rowland, D. D., President, Franklin; Rev. I. W. Johnson, D. D., Secretary, Suffolk.

Eastern North Carolina.

Mt. Auburn church, Warren Co., Thursday, November 6, 10 o'clock A. M. Rev. C. E. Newman, President, Henderson; Rev. W. C. Wicker, D. D., Secretary, Elon College, N. C.

Western North Carolina.

Ramseur, Tuesday, November 11, one o'clock P. M. Rev. L. I. Cox, President, Elon College, N. C.; Rev. J. W. Patton, Secretary, Elon College, N. C.

North Carolina and Virginia.

Lebanon church, Semora, N. C., Tuesday, November 18, 10 o'clock A. M. Rev. J. W. Holt, President, Burlinton, N. C.; Prof. W. P. Lawrence, Secretary, Elon College, N. C.

ETHEL'S LESSON.

"Mother," said Ethel, "why do you always clean that lamp chimney first? I thought you said it was the hardest one of all to clean."

"It is the hardest," said mother, with a smile, "and that is the very reason why I always try to clean it first."

"But," began Ethel, and then she stopped and thought.

She was sitting beside the kitchen table dressing a doll and watching mother at the same time. She liked to see dim, sometimes smoky-looking chimneys become clear and shining as they were rubbed with soft, crumpled paper.

Mother waited for Ethel to finish her sentence, but, as she did not, mother said at length: "You see, this chimney is so tall and slender that it is hard to get my hand inside or to rub it its full length, and, if I should do all the easy chimneys first, I might spend the whole time I was cleaning those in dreading the harder chimney. You know they say 'dreading is often worse than doing,' so just think how much worse it would be to put it off."

Mother's eyes were smiling while she talked, and Ethel knew very well of what she was thinking. It had been only a few minutes before that she had said to her mother: "Oh, dear! I do so dread to study that arithmetic lesson! I'll study my spelling first." After the spelling had been studied she had put off the arithmetic lesson a little longer, while she dressed her doll.

She put Evangeline's cap on very carefully and slowly as mother finished speaking; but, when she began tying her cap string, she did it with quick little jerks. "Evangeline," she said, holding the doll up before her, "I am going straight off to study my arithmetic lesson, and don't you dare to call me away from it."—*Morning Star.*

What we call our fortunes, good or ill, are but the wise dealings and distributions of a wisdom higher, and a kindness greater, than our own. I supposethat their meaning is that we should learn, by the uncertainties of our life, even the smallest, how to be brave and steady and temperate and hopeful, whatever comese, because we believe that behind it all there lies a purpose of good, and over it all there watches a Providence of blessing.—*Ex.*

CHURCH NEWS

HOWARD'S CHAPEL.

We had a good day at Howard's Chapel the second Sunday in this month. The congregation was not large, but as large as usual, and to my mind, our beloved pastor, Rev. L. I. Cox, preached the most forceful sermon I ever heard him preach. The church unanimously called Brother Cox to preach for us next year.

I enjoyed reading what the Editor said about Gypsy Smith's meeting in Danville, for it was my privilege and pleasure, in company with Mrs. T. M. Lambeth of Reidsville and my wife, to hear him preach three sermons last week. The Gypsy is a wonder. It was a beautiful sight to see something like 150 men and women go up and shake his hand, after he had requested all who wanted to be prayed for and wanted to get right with God to come forward.

W. B. MADISON.

ROSEMONT.

Rosemont church has been very fortunate in securing the services of Rev. Dr. Denison for ten days for a series of revival services. He preached in the demonstration of the Spirit and with power. The sermons were the sweet and tender presentation of the gospel, and we shall never forget his visit to us at Rosemont. We had five accessions yesterday and expect others to join later. We trust we shall be able to secure his services again.

DANIEL A. KEYS, Pastor.

LA GRANGE, GA.

Our meeting at La Grange came to a close Friday night, Sept. 26th. In many respects this was one of the best meetings I have held this Summer. There were no new members added to the roll, but I have never seen a church more thoroughly revived. It seemed that the Lord was in every service, in Spirit and in power, and the Lord's children rejoiced together. This has been a year of sacrifice and toil on the part of these faithful few, and the Lord came among them and filled their souls to overflowing. At the close of the meeting we raised all of our conference assessments, in just a few minutes, and not all the members present. I think we will swell the amount to at least five dollars more, and "we all felt so good."

The work at La Grange is in better condition than at any time since I became pastor of the church. I do pray that the heart of the brotherhood may be opened to the need of our struggling little church here, and that the way may be opened for us to make a contribution to the work. The Lord grant that it may be so.

G. D. HUNT.

Wadley, Ala.

LEE'S CHAPEL.

On Monday after the third Sunday in September we organized this church with thirty-six charter members, and the brethren think the membership will run to fifty by the close of the year. Immediately after the organization we baptized fifteen, ten by immersion, and five by sprinkling. They have a building and soliciting committee appointed, and they are at work; they have a right flattering subscription secured and most of the building material in sight. This church is on Cape Fear River, in Lee county. The brethren aim to put their house up immediately after crops are gathered.

All praise be unto Whom it belongeth.

P. T. KLAPP.

CHRISTIAN LIGHT.

We held our revival services here week fol-

(Continued on Page 11.)

FROM OUR CONTRIBUTORS

PROGRAM

Thirteenth Annual Session Alabama Christian Conference.

The thirteenth annual session of the Alabama Christian Conference will convene with the church at Noon Day, Randolph Co., Ala., October 21st, 1913. The following is the program:

FIRST DAY.

10:00 A. M.—Called to Order by the President of last session. Enrollment of ministers and delegates. Election of officers.
10:30 A. M.—Reception of Fraternal Visitors.
11:00 A. M.—Introductory Sermon by Rev. E. M. Carter.
Refreshments.
1:30 P. M.—Called to order, prayer by Rev. J. H. Hughes.
1:45.—Reading Ministerial and Church reports.
2:30.—Report of Executive Committee.
2:45.—Report of Committee on Standing of Churches—Rev. J. D. Dollar.
3 P. M.—Moral Reform—Rev. E. M. Carter, Chair.
3:30.—Miscellaneous Business.
4:00.—Adjournment.
7:00 P. M.—Report of Committee on Christian Endeavor—by Rev. G. O. Lankford.

SECOND DAY.

8:30 A. M.—Call to order. Devotional service, conducted by Rev. J. D. Dollar.
9:00.—Reprot of Committee on Sunday Schools—by J. J. Carter, Chairman.
9:45.—Report of Committee on Education, by Rev. G. O. Lankford.
10:30.—Payment of dues to Missionary Association.
11:00.—Preaching.
12:00.—Refreshments.
1:30 P. M.—Devotional exercises, by Rev. T. W. Gray.
2:00.—Report of Committee on Foreign Missions—Rev. J. H. Hughes, Chairman.
2:45.—Report of Home Mission Board—G. D. Hunt, Chairman.
3:30.—Miscellaneous.
4:00.—Adjournment.
Preaching at Night.

THIRD DAY.

8:30 A. M.—Opening service, conducted by Rev. T. H. Elder.
9:00 A. M.—Report of Woman's Board of Home and Foreign Missions, by Mrs. Rosa Clack.
9:45.—Report of Committee on Religious Literature., by Rev. E. M. Carter.
10:30.—Committee on Apportionments—Rev. C. M. Dollar, Chairman.
11:00 A. M.—Preaching.
12:00.—Adjournment.

Brethren, we should all pray for an outpouring of the Holy Spirit on us while we wait before God in a Conference capacity. We are expecting a great meeting; let every delegate come to stay until the work is finished.

Yours to serve,
G. D. Hunt, President.

Roanoke Leader please copy.

GOSPEL RESULTS.

The gospel of Christ must be of heavenly origin, else the results of preaching it would not be so wonderful as they are, and have been ever since it was introduced into this world. Wherever it has been proclaimed by the true servants of God, its transforming effects have been apparent, even to unbelievers. Evangelist J. Wilbur Chapman, in a recent account of the labors of himself and his assistant, Charles W. Alexander, in various parts of Australia, says: "The converts of Dr. Torrey's work, eleven years ago, were some of our best workers. One of our most interesting meetings in 1909 was with a great crowd of street car men. Several hundred of them were converted. They formed themselves into two bands of Christian workers, and on our return in 1913, it was stated publicly that they had won not less than 3,000 others to Christ, as they had conducted services in the various churches and mission halls. Two men who had led criminal lives and spent years in prison, were converted in 1909. Today they are, both of them, ministers of the gospel, one of them a very remarkable man."

This is only a mere fraction of the whole story of salvation, as related to that country; but it demonstrates the fact that the Calvary Gospel, when preached by men who depend upon the Holy Spirit, is as resultful as it was in the best apostolic days. Many of the most hardened sinners in that land were brought into the Kingdom of God, and then became zealous evangels of the same gospel, leading large numbers into spiritual light and liberty. It is absurd for anyone to say that such results would follow from preaching any other kind of a gospel. The heart of the true one is the Cross of Christ. Be wholly true to it.

C. H. Wetherbe.

AUTUMN LETTER.

The Parsonage, Autumn, 1913.

To the Members of the First Christian Church and Parish. Dear Friends:—

The autumn with all its glory of color, which is so beautiful in our old New England, is again here, and Nature in a thousand different ways sings of its Creator and praises the Maker of us all. This is a "bonnie" world, and there are multitudes of good people in it. And not only does the earth declare the glory of God, but his children are minifesting his spirit, in the home as the mother makes it homelike, in the world as the father makes it Godlike, in the school as the children learn to think along the thoroughfare of the footstool of Him in whom we live and move and have our being.

It becomes my duty as your pastor and servant to remind you of the fundamental fact of all reality, the existence of God, and to ask your loyal allegiance and cheerful support for the institution whose purpose is to call men's thoughts to the highest and best in life. Many of the best of you have sadly neglected to use this institution for yourself and the world. You have given all sorts of excuses to yourselves and others why you have done so. But we are here in this world for so short a time, and our influence at best is so little when we do not let God rule and reign in our hearts, that I believe I can say with reason, that all of us need the church, in order that we shall learn how to worship, in order that we shall learn how to worship with others, in order that we may learn the lessons of giving to others, and receiving from others, in order that we may have our souls disciplined by working in harmony with others who do not see things in all particulars as we do, in order that we may give freely, not expecting back a material recompense, in order that we may know how to live fully, lovingly and Christlike, increasingly.

I hope this autumn you will make the First Christian Church worthy of its name. Your ancestors and mine paid a great price for our free American citizenship. We will lose it for our descendants unless we in our day and generation shall be ever vigilant for Christian liberty. Signs are not wanting that history will repeat itself in America unless the present generation of Free Christians does more than criticise and keep itself unspotted from the world. We need to support our churches not alone with money, but with sympathy, and love, and attendance, and our sincere prayers. Let us turn again to our real duty, and with humility seek the throne of Grace, and God will perchance again manifest his approval of our endeavors to serve Him.

Carlyle Summerbell.

THE CRADLE ROLL.

Dear Cradle Roll Superintendents:

I wonder if any of you read these letters, and I especially wonder if any of those who have no Cradle Roll in their Sunday schools are reading them? If you are, won't you tell me what you think of them, are they answering the questions you want answered? Are they meeting any of the needs of your Cradle Roll? If not, won't you tell me what it is you would like to know, or what is the specific problem that is bothering you.

One dear friend writes: "Your letter is fine," and if you knew how much such words encourage one to try and try again, I am sure you would all help all you can. You know I cannot carry on this department if you don't help. It is not "My" Department; it is, and must be, "Ours," or it will do no good whatever. Won't you help me in this work of helping the "little children" to come unto Him who loved them so?

I said last week we would talk of the tools of the Cradle Roll this week, but first there is another "party of the third part," as they say in thoses long confusing legal documents, to whom we have not given sufficient attention yet. We have talked about the Baby, the Superintendent, and we want to consider the Baby's Parents. Mostly we have to do with the Mother of the Baby, but through her, and because of that dear little "Party of the third part," we must meet and deal with the Father, too. So we will talk of the Parents.

Many times, when we go after the Cradle Roll Baby, we find parents who are spelling the name all in capital letters, like this: PARENTS; and we know at once, we have come to see that marvel of all the ages, the Firstborn. How more than necessary at such a time, that we make the parent feel that "the firstborn belongeth to the Lord." I have never yet been able to understand how any person, or two persons, dared to undertake the task of raising a child, of bringing knowledge and understanding to that pure little mind, of training the eyes to see, and the ears to hear aright, without the guiding hand of the great and loving Father of us all. Instinctively we feel sorry for the orphan babe, left without parents to direct and love it, but how many grown people are orphans of their own free will, without the loving hand of the Father holding them, teaching them to walk, talk and think rightly. No wonder so many little ones go astray, when their parents have failed so sadly in the first requisites of bringing up the child, the proper Guide.

So, many times we find the Cradle Roll and the Home Department work overlapping one another. Many times, we can help to bring out the parents to the church and the Sunday school, through bringing home to them their need, and their own inability to meet that need. Many times a pastor has found an entrance into a hitherto godless home through the open door of the Cradle Roll. And as the babies multiply, and mother's hands get fuller and fuller, sometimes those who have aforetime been happy members of the Sunday school have been lost track of, and have lost their place and right in the Sunday school. To such, the Cradle Roll is like a hand extended from the home of their love, showing them they are not forgotten, and the tear will start, and the tender thoughts will rise, because the dear Baby, and through it the parent, has been remembered by the Sunday school. "Verily, a little child shall lead them."

Can we afford to neglect this "Open Door" of influence in the home life?

Cordially, your Cradle Roll Superintendent,
Mrs. F. Bullock.
R. F. D. 3, Waverly, Va.

THE DISAPPEARING HOME.

The title has been suggested to me as the result of a conversation. At first I was inclined to rebel against its suggestion and to refuse to discuss the subject. Even now I write of it remembering the many homes on both sides of the Atlantic whose generous hospitality I have shared, and with thankfulness that many such remain; for they surely are the very fortresses of national strength, apart from which navies and armies, parliaments and policies, are of no avail to prevent degeneration and disaster.

That the home is largely disappearing is, I fear, a fact which cannot be denied. Houses are multiplying, but homes are vanishing. The home in all its highest forms is a peculiarly Christian institution. In the Christian atmosphere it has come to its highest development.

A generation ago the home was a most sacred place. Its sanctity was acknowledged; its fellowship was of the closest nature; its secrets were zealously guarded; its power was supreme in the thought of its members, however far they were compelled to wander from it. With what strange and moving feeling of tenderness do many of us remember the old homestead and all the life which was associated therewith! And, as we do so, we know that the secret of the love we bear the old spot is not that of its structure, locality, or furnishing, but that rather of the relationships which existed therein, of that comradeship in joy and sorrow, in work and play, in prosperity and adversity, which bound us all to one another, so that our common dwelling-place became the most sacred spot on earth to our hearts.

The Love of Home Is Passing Away.

Today this love for the home is passing away, and that because the home itself in the old sense is passing away. The old song, "Home, Sweet Home," while still necessarily and naturally popular, does not produce the same effect upon a multitude, especially of young people, as it did thirty years ago. We still applaud the execution of the soloist, but largely fail to understand the profoundest values of the song.

Separated Interests and Outside Friendships.

Thousands of houses are rented and inhabited by parents and children which are little better than hotels in which these members of the family eat and sleep. There is a certain economy in this, or in all probability even this habit would be abandoned.

There are many residences today—a much poorer word than homes, by the way—in which some of the sacramental symbols of the old old homes are missing, because the things which they represent no longer exist. The unification of morning worship is absent, because the sense of the divine pleasure in family life is lost. The habit of taking counsel together about the welfare of each has ceased, because each goes his or her own way, finding friendship and comradeship outside. The joy of meal-time as a perpetually recurring season of reunion has passed away, because separated interests have made such reunions unnecessary. The healing and reconciling influence of the recreative evening, in which music, reading and games played so large a part, is missing, because evenings are spent more pleasantly in a score of ways away from home.

All this must give concern to those who believe that the family is the first circle of society in the divine economy, and the pattern of all the rest, and that the home, therefore, is the first, and indeed the first unit, toward the complete realization of the kingdom of God.

Henry Drummond declared that "sacred and happy homes are the surest guaranties for the moral progress of a nation," and truer words he never wrote. Homes, as the places where families, according to the Christian ideal, dwell, are the very bulwarks of national strength. Therein love is the atmosphere, faith the guardian, and hope the perpetual inspiration, of strong endeavor.

Why, then, is the home disappearing? Perhaps the question is too large to be answered in a brief article. There are many influences at work tending to this sad end. There are some which have impressed themselves on me, and these I shall attempt to state with all bluntness.

I believe that one tendency destructive of home life is the growing one of disassociating marriage from its religious sanction and significance. In the Roman Church it is counted among the sacraments. Now, whatever that may mean, it is certain that the conception of marriage as civil merely, and an arrangement depending upon human love, and too often upon convenience only, is bound to affect the atmosphere of the home in which those so married dwell, both because of the nature of the relationship between husband and wife, and because of the consequent conception on the part of father and mother as to their obligations concerning their children. When the foundations of the home are earthly, of clay, the home cannot stand in all strength and beauty. Its only true foundation is marriage within the divine sanction, and consequently divinely blessed

The Responsibility of Fathers.

Another element tending towards the break-up of home life is the failure on the part of fathers to realize their full responsibility for their children.

There are multitudes of fathers today who are members of Christian churches, and without doubt Christian men, who seem to think that their responsibility ends when they have provided for the physical needs of their children, given them a good education, provided a certain amount of recreation, and occasionally acted as moral policemen and executioners. Such a conception is as pernicious as it is false. Under the Hebrew economy, which was divine and the foundation of the Christian, fathers were responsible for the religious training of their children.

No man can neglect this responsibility without the running of grave risks. Moreover, when it is recognized and fulfilled, a man is compelled to give time and attention to every side of the being of his children. This means also living very near to the actual life of the child, gaining its confidence by being interested in all that interests it.

I am perfectly familiar with the fact that there are fathers who take a certain kind of religious interest in their children which drives the children away from God. This is, indeed, another cause for the break-up of home. Where the father is himself living in closest fellowship with God, and loves his children first and last and all the time with the love which is shed abroad in his own heart from such fellowship, and enters into all their lives with the pure and tender sympathy which develops and fulfils all the highest things in their lives, wherever this is so, home remains strong, and abides through all the years the most blessed and potent factor for good in the lives of the children.

Again, I fear that the disappearing home is partly due to certain false elements which obtain in the movement of our times toward the emancipation of women. With certain aspects of that movement I am personally in profoundest sympathy, but I cannot escape from the conviction that what Mr. Richard Le Galliene described long ago as "the revolt of the daughters" is in danger of being not merely revolt from disabilities which prevent them from fulfilling all the possibilities of their nature, but also from some of the most sacred functions of that nature. The fact that many women look upon motherhood with contempt, and avoid it, or accept it as an evil to be tolerated with more or less of patience, is a terrible menace to the home.

A mother who neglects her children is an unnatural monster. It may be said that this goes without saying, and that it is never done by women who have the slightest respect for themselves. I have only to say, alas! that it is too often done by women who do not seem at all conscious that they are doing it. The woman who, having children, takes more interest in public affairs, social obligations, or church-work than in them is guilty of this very thing. If the father is the house-band, the mother is the home-maker; and, where she finds other things of greater importance than her home, that home is violated and ruined.

Of course, also, the drift of life away from the simple to the complex is a prolific source of the destruction of home. Today, interests outside the home are allowed to encroach upon the time to such an extent that there is no time for the home, and the result is that the taste for all the home offers is lost, and the love of home ends. There are all sorts of societies, mental, humanitarian, social, clamoring for the help of men and women, young and old, and their clamor is allowed to drown the call of home.

The church itself has contributed to this same disaster. Without any hesitation I declare that if either the home or the church is to go, I should unhesitatingly say that the home must be maintained and the church abandoned.

We are not driven, however, to any such alternative. Both home and church are divine, and, indeed, they are mutually dependent. Let us not forget that church-decline and home-decline are coincident, notwithstanding our multiplied organizations. The church cannot be strengthened by the destruction of the home. Rightly apportioned, there are enough workers in any church to man all her organizations without the neglect of the home. If not, then we should lessen the number of the organizations and so strengthen both church and home.

The Root of All the Trouble.

At the root of all the trouble is the deterioration of religion. A true revival of religion will do more to strengthen and restore the home than anything else. Only it must be religion, and not weak and base imitations thereof. A revival of religion is a return to God and the readjustment of all life according to His standards; and where this happens, one of the first places to feel the effect is the home.

Let it be counted the most sacred and important thing on the part of all those who love their native land to save the home and to make it strong, for by so doing we serve at once our nation and the kingdom of God.—*Rev. G. Campbell Morgan, D. D., in C. E. World.*

The Navy Department has accepted a bid from an English firm for turbine drums for a battle-ship. The British bid was $57,436; the lowest American bid was $160,272—about three times as much.

The Lincoln Highway Association, which has already collected $5,000,000 toward the proposed $10,000,000 Lincoln trans-continental hihgway from New York to San Francisco, has mapped out a route which will include thirteen States: New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Iowa, Nebraska, Wyoming, Colorado, Utah, Nevada, and California. The road will pass many places of historical interest.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

Netum Rathbun, Agent of the Christian Publishing Association, Dayton, Ohio, will visit the Eastern Virginia Christian Conference, the Eastern North Carolina Conference, the Western N. Carolina Conference, and the N. C. and Va. Conference, this fall. All of these Conferences patronize the C. P. A. for Sunday school literature, and some subscribers are found to the *Herald of Gospel Liberty*. Brother Rathbun will no doubt receive a hearty welcome at these Conferences and, if opportunity is given, will add helpful addresses on Publishing interests. He and Dr. Atkinson, Editor of the CHRISTIAN SUN, and who has made a great reputation as a speaker on "The Press," will add to the interest of these conferences and bring messages of great import to the people. Dr. J. P. Barrett, Editor of the *Herald of Gospel Liberty*, Dayton, O., will attend his old conference, the E. Va., at Mt. Carmel. The personnel of the Conferences has improved very much in recent years, the intellectual atmosphere has cleared greatly, and the real activity of the churches has brought into the Conferences a business-like way of doing things, a liberal spirit toward church enterprises and one another, that fills the days of Conference with a deep sense of doing business for the Lord. We have not come up to the full measure of our strength in any department of Christian enterprise; but progress enough has been made to reveal the ability to do creditable work. When capacity is once discovered, it increases the obligation to develop it. That is our task for the years that lie before us.

The function of Christianity is not only to save men, but to develop men into their largest usefulness. There are many Christians who are saved, but not developed; and they are like photographs: if they are not developed, they fade beyond recognition. There are many Christians who "shall be saved; yet so as by fire"; but their "*work* shall be burned." You may have seen a residence burned to ashes. The first started in the night when the family was asleep. The alarm reached them in time to escape in their night clothes. They were saved; but their "work"—their house—was burned. You pitied them in their salvation. When Christians build on a false foundation or fail to care for their spiritual activities they may be saved; but they will bring no sheaves; and one may ask, "Will there be any stars in their crown?"

It is the Christian's privilege to "lay up treasure in heaven where moth and rust do not corrupt, and where thieves do not break through nor steal"; but salvation alone will not do this. There are people who do barely enough to earn subsistence; there are others who labor diligently and live well and lay up something for a "rainy day." Compare these two classes and you will see the difference between the inactive and active Christian.

W. W. STALEY.

MEMORIAL TEMPLE, NORFOLK.

You will be interested in knowing, perhaps, that the work of the Memorial Christian Temple is opening nicely this Fall. We closed our church year last evening with a splendid meeting and full reports, and election of officers.

Seventy-seven persons have been received into fellowship during the year. Sunday school average attendance was 215; all expenses of the church have been paid and the last $225 note on the parsonage has been paid. The church has paid out $650 for foreign missions, and over $300 for home mission purposes, making fully $1,000 for benevolent purposes this year. We elected two additional deacons, use the International Graded lessons in the Sunday school, have a large Cradle Roll and Home Department, use a mission study book in the missionary society, have the every Sunday memorial flower plan, use the duplex envelope system and thus raise all our conference benevolence apportionment in the red side of same without any public appeal. We are now making the every member canvass for church expenses for the new year. Twenty men have been making the canvass by twos. There is life and growth in all the departments of the church.

I go Tuesday to attend the annual meeting of the Mission Board at Dayton, Ohio, and from there to Defiance, Ohio, to the Christian Biblical Institute for addresses on "Church and Pastoral Methods."

WARREN H. DENISON.

WINCHESTER LETTER.

We are busy now trying to increase the interest in our services. It is hard to hold the average attendance during the Summer. We hope to build up a good congregation during the Fall and Winter. We expect to hold our revival service during November. Dr. C. H. Rowland, of Franklin, Va., is to be with us. The revival services at Timber Ridge will begin October 12ht. Rev. J. W. McManiman, of Hancock, Md., will do most of the preaching. We are praying for great blessings in these meetings.

All who have made subscriptions to the Winchester Church Fund are hereby requested to send in the annual payment on or before Oct. 15th. All subscriptions were made with this understanding. Prompt payment of these subscriptions will mean a great saving to the church in interest.

Financial statement:

Reported	$6,948.18
Extension Fund (Conference)	75.00
Mrs. Thomas R. Bishop	.75
Miss Blanche Smith	1.00
E. B. Eshelman	1.00
Denton Peck	1.00
Rev. J. H. Barney	7.00
Rev. B. F. Black	3.00
Willing Workers (Winchester)	1.00
Dr. J. L. Whitlock	5.00
Rev. E. M. Carter	5.00
J. A. Spaid	1.00
Mrs. E. W. Cather	5.00
C. L. Rhodes	3.00
Miss May Capper	2.00
Total	$7,059.93

We are grateful for all these contributions and feel that the Lord will bless every contributor to this worthy enterprise. If there are others who feel like they want to help the cause, the conference has stood for $2500 of the indebtedness and will approciate any help you may give them on it.

W. T. WALTERS.

Oct. 2, 1913.

AT DEFIANCE (OHIO).

A twenty-eight hour run from Newport News, Va., lands us safely at Defiance, O., on the evening of Sept. 17th. President McReynolds' magnificent home is thrown wide open to us with all of its comforts and conveniences. The Doctor is a model of generous hospitality that rivals the best product of old Virginia. The people are kind and make us feel at home. The work is pleasant and Defiance College beyond our expectation. The faculty, composed of about twenty-five, is a fine body of intelligent Christian men and women, loyal to the interests of the students and the institution. The course of study is strong and thorough. The moral standard is high—higher than even the Christian ministry is living. Drinking, dancing, card and pool playing and tobacco in all forms strictly prohibited. This costs the College heavily in students, but the management stands firm and will finally win. Heavy emphasis is laid upon the religious life. The church organization is fostered by the faculty with all the loyalty shown to the College. President McReynolds is perhaps the most enthusiastic member—his heart in and hand upon every interest of the church. He is a real pastor and had great success in the pastorate before becoming College President.

I attended the Northwestern Ohio Conference this week and felt at home, hearing practically the same enterprises and problems discussed as in my own conference. The speeches were good, a spirit of harmony prevailed, and progress was the watchword. The reports showed progress along the various lines of conference activity. Good old country hospitality, reminding us of the South, was in evidence. Defiance Day was enthusiastic and inspiring, but the Women's Missionary meeting was the most impressive part of the entire program. With united and progressive effort this Conference can become a strong factor in Northwestern Ohio.

N. G. NEWMAN.

Defiance, Ohio, October 3, 1913.

GREENSBORO LETTER.

The special revival services at the First Christian Church of this place continue with interest. The services were held all last week without any special manifestation of interest or of the Holy Spirit. On yesterday (Sunday) more than eleven hundred people attended the services, the house being packed each service.

In the afternoon, at 3:30 o'clock, Rev. Chas. Butler, who is with us, after a most interesting song service of old songs, such as, "Amazing Grace," "I Will Arise and Go to Jesus," "How Tedious Are the Hours," "Come Thou Fount of Every Blessing," (the old tune), and other popular choruses, delivered a most powerful sermon on "The Home," in which he declared and proved by the Word of God that the Home is the only institution that is the home of the nation, and a home is not a home if it has not a father and mother and God, and that the authority of parents over their children should be a positive factor in the home. He showed us where it is a sin and a direct violation of God's Word for a Christian girl to marry an unbelieving man, or a Christian man to marry an unbelieving girl. He showed the very wicked results that have come from such unions,anything but wickedness being the exception. His last appeal was, "What shall I have in my home?" The answer is, "Prayer."

God says, "Children should be keepers at home." Eg. In a certain city in this country a young woman died. She was unknown. She was placed in the morgue and advertised, perchance some one might claim her. During the few days that followed, hundreds of fathers and mothers came, passed and looked in on the body, perchance they might find their own girl. What does all this mean? That there are thousands of fathers and mothers who know not where their girls are.

Who are these girls daily and nightly thronging the streets wearing "I see you" waists, hobble, slit and transparent skirts? They are not from homes of prayer. You can judge a home these days by the clothes the members thereof wear. Would our grand-parents have allowed their children in such dress? They would have seen them to the reformatory

first. In these days of prayerless homes, fashion and worldly amusement the power of evil is undermining the constitution of the kingdom of God in the hearts of men.

It was a wonderful appeal. After speaking forty-five minutes, the people wondered why he had stopped so soon. Notwithstanding the wonderful singing and the preaching of the Word, no one has repented yet. We are still praying for the blessing and expect it this week. Yours earnestly,

H. E. ROUNTREE.

QUESTION OF HISTORY IN RELIGIOUS JOURNALISM.

We have received a copy of the centennial number of *The Christian Observer,* which we have found quite interesting. That paper was one hundred years old September 4, 1913. One hundred years old! Only one other religious paper in the world can show a greater age, and that is *The Herald of Gospel Liberty,* which entered its *one hundred and sixth year* September 1, 1913. By the way, the centennial number of *The Christian Observer* gives *The Herald of Gospel Liberty* attention to the extent of nearly two columns, seeking to show that *The Herald* is *not* the oldest religious newspaper "on this planet."

The Observer's claim rests on two points of evidence:

1. That our *Herald* was not started as a weekly, but as a bi-weekly. For this reason it is denied being the oldest weekly religious newspaper, since *The Observer* was started as a weekly, as if a weekly paper is more a religious paper than a bi-weekly. A bi-weekly may be as truly the first religious newspaper as a weekly, especially when the bi-weekly is five years older, having been introduced to the world when such a thing as a religious newspaper was unknown to man. The question is not which is the oldest religious weekly, but which is the oldest religious newspaper? In other words, who gave the religious newspaper idea to the world—was it the Christian Church, or was it the Presbyterian Church? That is the issue which our brother cannot obscure by the word *weekly.* The fact that a paper is a weekly, a bi-weekly, a monthly, or a quarterly, has nothing to do with its character as a religious newspaper. The issue then is clearly, Which was the first religious newspaper ever published? The answer to that question is undeniably, so far as we have information, *The Herald of Gospel Liberty,* first printed at Portsmouth, New Hampshire, on September 1, 1808.

2. The second point of evidence upon which *The Observer* counts, to prove that *The Herald* is not entitled to this honor, is the fact that it has not been continuously published through a hundred years. He declares that two or three times in its history *The Herald of Gospel Liberty* has suspended publication. We do not deny that its continuous publication was broken on two or three occasions in its early days by the stress of circumstancese, but only for a short time. Once Elias Smith is said to have given it up entirely, but Robert Foster went right on with it with but little interruption. This is no argument against the seniority of our *Herald,* for the same is true of *The Christian Observer,* the paper which is contending for this honor. In the centennial number of that paper the editor says:

> The only breaks in the weekly publication of this paper (The Observer) were due to a delay of one week, when Rev. Amasa Converse removed from Richmond to Philadelphia in 1839. But there was no intentional break in its publication; and the other breaks were at the beginning and close of the Civil War. In the first case the paper was suppressed in Philadelphia by order of President Lincoln, but appeared three weeks later in Richmond. In the latter case when Richmond was burned it was physically impossible to issue the paper for some weeks. But there was no break in the continuity of its publication.

Isn't that wonderful? Breaks in the publication of *The Christian Observer* do not stop its continuity of publication, but similar breaks in *The Herald of Gospel Liberty* do stop the continuity of its publication! Isn't that marvelous? Who could think that a beloved brother in the gospel ministry could make such an inconsistent claim?

We have even offered to pay all expenses of a commission to make investigation of the facts involved, so that the public might have the matter settled. We made the offer to pay all expenses of the commission on the condition that it should be shown that *The Herald of Gospel Liberty* is not the oldest religious newspaper on this planet, and if this was not shown, then the party contesting our claim should pay all expenses. To this proposition no reply is made.

Study the claims made and you will easily see that this is the most daring and *excuseless* effort to grab from the Christian Church the honor of giving to the world the religious newspaper idea, and all that it may be given to the Presbyterian Church, among whose people the idea certainly did not originate, as the facts abundantly show. Beyond all question the Christian Church did first introduce to the world the idea of the religious newspaper. We challenge *The Christian Observer* to disprove that statement. Do it, and we will surrender the claim at once, but if *The Observer* cannot so disprove our claim, then let him abandon it, as a matter of right, in our favor.

As to the two or three breaks in the continuous publication of our *Herald,* that cannot destroy its standing as the oldest religious newspaper "on this planet." If two or three such breaks in our record destroy our claim, as such, then what about *The Christian Observer,* when it had at least three breaks in its publication? The causes for the breaks in neither case can possibly debar one or the other—it is as fair for one as it is for the other. *The Christian Observer* had quite as many breaks in its continuous publication as *The Herald of Gospel Liberty* had, and yet in the face of these admissions, the editor of *The Observer* seeks to grasp the honor of giving the religious newspaper idea to the world to the Presbyterian Church. It is hard to believe that a beloved minister of the gospel would deliberately seek to wear such an honor when the evidence shows beyond any doubt that the honor justly belongs to another. If it were a question of the *frequency* of publication which determines this matter, then it might be said of *The New York Witness* that it was the first daily religious newspaper ever published, but that could by no means make it the originator of the religious newspaper idea, neither does the fact that *The Christian Observer* was the first weekly ever published, give to it the honor of having originated the idea of the religious newspaper. A bi-weekly is as truly a religious newspaper as a weekly.

The mailing list and good-will of the original *Herald of Gospel Liberty* have never disappeared. We now have its files, showing its publication began September 1, 1808. It was then a bi-weekly, but it became a weekly early in its history and was not suppressed during the war. If a break in its publication destroyed its continuous history, then it must be true that a break in the publication of *The Christian Observer* must have done the same thing for that paper, which was begun as *The Religious Remembrancer* September 4, 1813. Our paper was begun as *The Herald of Gospel Liberty,* and while there was one or two changes in the name later, it has for many years been known by its original name.

That *The Observer's* claim is unjust we believe impartial judges will affirm. Just as one of the great denominational weeklies has of late expressed its thought touching this matter. We refer to the *Christian Advocate* (Nashville) which in a recent issue delivered its opinion as follows:

> "The Christian Observer claims to be the only weekly newspaper which has completed one hundred years of continuous publication. This claim is challenged by The Herald of Gospel Liberty, a paper of the Christian Church, published at Dayton, Ohio, which claims to be the oldest religious newspaper in America. We do not essay to act as umpire in this contest." No umpire is needed, beloved. Just send for a copy of The Herald of Gospel Liberty published in 1908, celebrating in that year its hundredth anniversary and giving a fac simile reproduction of its first copy issued in 1808, whereas The Christian Observer is just now, in 1913—five years later—celebrating its centennial. It does not take an umpire nor a scholarly editor to say that 1908 is further back in history than 1913, does it? A boy in a free school, just learning his first 'figers" can tell you that.

Thank you, Bro. Advocate! It is refreshing to see a man who is big enough to accord to others what truly belongs to them. We regret that any Christian newspaper covets laurels which do not by any means belong to it. We regret it for its own sake and for the sake of the cause of Christ. If *The Herald of Gospel Liberty* is claiming anything in this, or any other matter, to which it is not entitled, show us the facts, make it plain, and we will instantly quit the claim.

We submit the case to the public as an impartial jury. All we ask is simple and straight justice—that and nothing more.

J. PRESSLEY BARRETT.

WHO EDITS THE MAGAZINES?

During a recent discussion of the old question, college verses no-college, one of the contestants remarked that the substantial monthly magazines were not edited by college graduates. The man who made the remark was promptly confronted with the following record: The Century, edited by Robert Sterling Yard, Princeton, '83; Scribner's, edited by Edward L. Burlingame, Harvard, '69; Harper's, edited by Henry M. Alden, Williams, '57; Atlantic Monthly, edited by Ellery Sedgwick, Harvard, '94; Review of Reviews, edited by Albert Shaw, Grinnell, '79; and World's Work, edited by Arthur W. Page, Harvard, '05.—*Raleigh Christian Advocate.*

The aviator is on the wing, and his feats, when not fatal, continue to smash records and startle mankind. Recently a Frenchmen flew, in a monoplane, entirely across the Mediterranean Sea, a distance of 558 miles, in a flying time of seven hours and forty-five minutes. This is the longest over sea flight yet accomplished. Thousands are risking their lives, and hundreds are perishing, to make sure the conquest of the air. Progress seems, like the remission of sins, only to come through the shedding of blood.

—The Imperator recently brought 4,981 persons across the Atlantic—the largest human cargo ever carried by any sea-going vessel. They ate 5,500 pounds of sauerkraut and drank 6,000 gallons and 3,000 bottles of beer.

He knows not his own strength that hath not met adversity. Heaven prepares good men with crosses, but no ill can happen to a good man.—*Ben Jonson.*

Hopefulness, like the nightingale, sings its sweetest song in the darkest hour and hides away in silence when the sun shines."—*Florida Christian Advocate.*

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: OCTOBER 12.

Subject: "Jealousy and Envy Punished."—Numbers, 12th Chapter.

Time.—A few days later than the date of Lesson 1.
Place.—Hazeroth.
Persons.—Moses and his wife, Miriam, Aaron, the people.
Golden Text.—Love envieth not; love vaunteth not itself, is not puffed up, does not behave itself unseemly.—1 Cor. 13:4, 5.
Leading Thought.—Love envieth not.

In last Sunday's lesson we saw Moses distressed by the lamentation and unjust complaints of the people at large; in this lesson he is still more distressed because of an unwarranted attack by his sister and brother. Moses loved the whole race of Israel and he keenly felt their woes and wailings. When Israel besieged him he was quick to give vent to his feelings in a loud cry for help to Jehovah; when his brother and sister attack him he is silent.

The Israelites were on their way from Sinai northward through the Wilderness of Paran to Canaan. This is ordinarily a journey of eleven days, but there were so many of the Israelites and they were so encumbered that it probably took a month or two months for them to get through.

Moses' wife was as the revised version has it, a "Cushite Woman." Since "Cushite" is a term sometimes applied to the Midianite district of Arabia, from which came Moses' wife, Zipporah, it is probable that she is meant. She may not have joined the Israelites until this point. Some think that Zipporah was dead and Moses had married again. Miriam and Aaron objected because Moses had married a heahten woman and not a Hebrew. They also objected to the authority exhibited by Moses, because he was a younger brother.

Moses was declared by Jehovah to be superior to any prophet or prophetess, such as Aaron or Miriam with whom he might speak in a dream, but with Moses alone God spoke face to face. Miriam seems to have stirred up her weaker brother, Aaron, into this rebellion. Therefore, the rebellion came on her alone. The implication is that she was healed at once when Moses prayed, but she was kept outside the camp seven days according to custom.

Question Review.

1. With what terrible disease was the sister of Moses smitten?
2. How was she healed?
3. What diseases of heart in Miriam and Aaron were the reason for the affliction with leprosy? (Title.)
4. What does our Golden Text name as the cure for jealousy and envy?
5. What restrained Moses from "talking back" when the brother and sister showed envy?
6. How did they soon acknowledge that Moses' love had cured them of envy? (Spoke to him as "my lord" and asked him to pray for them.)
7. Do you believe that jealousy which makes one boy or girl speak against another today, can be overcome by love?
8. How many of you will give this a fair trial, and see if by love you can avenge yourself upon those who speak against you?—Leonard.

THE POWER HOUSE.

The Westminster Presbyterian Sunday school, of Greensburg, Pa., convenes promptly every Sunday morning at ten o'clock. At 9:50 the pastor, superintendents and teachers meet in the library for five minutes prayer and conference. They are precious moments. The minds of the teachers are directed to the salient points of the lesson, earnest prayer is offered, and as a result there are a few who go into the session as leaders already filled with the Spirit of the Master and the purpose of the lesson. It is indeed a power house.

A BARACA ON THE BENCH.

Judge W. A. Devin, the newly appointed judge of the superior court for the district in which THE CHRISTIAN SUN is published, is a most enthusiastic and active Endeavorer. His address at the last State Baraca-Philathea Convention at Charlotte was considered the feature of the Convention.

This reminds us of many other prominent men active in Sunday school work. Judge West, of Waverly, Va., is another judge who is also a Bible Class teacher. The Governor of North Carolina was teaching a Baraca Class in Asheville when he was elected to his high office. These men are in company with such men as William McKinley, President Wilson, Secretary Bryan and others, who have been Bible Class teachers.

RAISING MISSION FUNDS.

The time for Conferences is at hand and all Sunday schools are asked to bring up five cents a member for home missions. This brings up the question of school finances. Many of the schools do not have this money when conference comes. We give below the experiences of some schools in raising mission money.

In one school the whole amount obtained one Sunday in the month is given to missions and the expenses of the school are obtained from other Sunday's collection. We believe in our conference one Sunday's collection each month should be given to missions, one to the orphanage, and the school's expenses raised during the other twenty-eight Sundays of the year.

We have read of a school that gives all of its regular collections to causes outside of the school. Money for supplies and music is raised in other ways. The Cradle Roll and Home Department are self-sustaining, the organized classes are asked to purchase their own literature from their special offerings, and other classes by birthday offerings and other ways raise money for their running expenses.

Other Sunday schools do these things, why cannot we?

The first teacher training class in Wisconsin was in the country where the school and class did not even have a church building in which to meet. It was a cross-roads school house Sunday school. There was a man who had vision and faith, and he injected into others his enthusiasm and purpose. The six members graduated with high honors, and now the superintendent has another class of twenty taking the course. And yet there are thriving country churches that do not believe they can have a teacher training class. They never will as long as they believe that.

The Prince of Monaco, in which tiny kingdom the famous gambling casino at Monte Carlo is situated, says that he is opposed to gambling. His opposition does not extend to the tainted money of gamblers, however, for he accepts his chief income from the casino.

NOTES ON C. E. TOPIC FOR OCTOBER 19.

How to Make This the Best Year in Our Society's History.—Phil. 3:7-15.

LED BY PASTOR OR PRESIDENT.

The leader should begin in time if he wants to make this meeting the splendid success it should be. It is suggested that the leader get a number of telegram blanks and have members of the society write in a 12-word telegram one thought or plan of making the society better. These should be read at the meeting by the writers. Or they may be handed to the leader in advance and he will read them, after each one the writer making such comment as he feels is appropriate.

The prayer meeting committee should for this and all other meetings offer their assistance and help in passing out telegram blanks, greeting telegrams and filling in pauses. There should always be eight or ten members of a society pledged to fill in embarrassing pauses in the meeting so that it will not get dull.

Let the leader discuss the three things necessary to success, which are: 1. Machinery or organization. 2. Inspiration or enthusiasm to run the machinery or organization. 3. Ideas, without which neither machinery nor enthusiasm is worth anything.

Thoughts on the Topic.

There are three lines of work the society may find necessary to improve—the prayer meetings, the social work, the general organization. Unless you have better prayer meetings the society will soon die of itself. If you do not have interesting social gatherings young people will find no attraction in the society. If you fail to keep the officers and committees at work the organization will soon lose its power and decline.

There are many things you can start that will keep people interested, but there must be some definite work going on all the time. Note some of the things societies do: one entered on a house cleaning campaign, the church was painted, the church lawn was put into neat condition, shrubs and flowers were planted.

In rural districts cottage meetings are great help. Endeavorers can pray, sing and read the Bible at such places. One society tried a street car Bible class. Each promised to carry a Testament and read it on the street car. Members can agree to attend the church services more regularly and can aid the pastor in his work.

The Sunday school affords the greatest opportunity for endeavorers. Organize a band that will agree to be teachers when other teachers are absent. There is nothing that gives a superintendent more trouble than supplying teachers. Never let him have to beg for a supply.

Appoint a committee of two each month to visit other societies and report what they have seen and heard. Have the officers get all books that are worth while on Christian Endeavor organization and get new ones as fast as they come out. Get membership committees to work, and have the committee adopt some definite plan for the year.

Let several make suggestions as to some kind of novel social the society might have. Let others suggest the names of some people that ought to be in the society.

Have some of the members get away from the helps on the lesson and make some suggestions of their own for the next year's work. Let suggestions be something practical for your own society instead of theories that are applicable in some places but not with you.

The Weather Bureau estimatse that the total loss occasioned by the floods in the Ohio valley last March amounts to $163,000,000.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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FOR WHOM CHRIST DIED.

I have just been reading some accounts of that wonderful World's Sunday School Convention which has recently closed in Zurich, and as I read, these words quoted from a speech made by Dr. G. W. Bailey struck me forcibly: "We believe that the advance of the Gospel is the destiny of the human race, and we therefore hold that it is the duty of the church to give the Gospel to the whole world as speedily as possible."

Still more forcibly, however, was I impressed by the remarks on that statement by the writer of the article. Let me quote them for you: "Whoever you are that in reading this declaration for even a moment resents the introduction here of foreign missions, be assured that Dr. Bailey was not speaking for himself alone. He was simply declaring the deep conviction of the leaders of the great Sunday school movement. They all rejoice in the fact that today the Sunday school army around the world numbers nearly thirty millions. But as the statistical report in the exhibit so forcibly showed, there are still millions upon millions for whom Christ died, who have never heard his gracious invitation and promise, "Come unto me and I will give you rest."

Have you ever had an old thought put into a new setting and in that setting come to you with an irresistible force? It was so with me, when I read that sentence "for whom Christ died." We *say* that He died for all the world, but I am inclined to think that many times we *believe* that he died for the members of the Anglo-Saxon race residing in America, or really, the United States of America at that. Perhaps some of us make it narrower than that, and feel that our own State of Virginia, nay, even our own section of the State, is peculiarly favored and that Christ is given first and foremost to us.

"For whom Christ died." Millions and millions of boys and girls being born into this world every year who have never heard that blessed Name; who know nothing of the One altogether lovely and the chief among ten thousand. Boys and girls as precious and as dear in the Master's sight as your boy or girl, or as mine.

A certain Senator is reported to have said recently: "I have large interests in Mexico, but I am not in favor of a war with that country, because I am not prepared to go as a soldier myself, or to send any one of my sons." This man who had no sons to give to death in an evil cause would not be the one to send some other father's boys where he would not go himself. Are we as true to our belief as that? We would not have our own children lose out in the fight for right. We would lose our material investments to save our sons and our daughters from a material death. Are we as ready to spare others? They are our brothers and sisters. "One is your Master, even Christ, and all we are brethren." Our Elder Brother does not look at the color of the skin. He does not stop to see what part of the globe they inhabit. He does not ask from what branch of the human family they are descended. He died for *all* collectively, and for *each* individually. Dare we refuse the work, or the time, or the money that will send the news of the love of Christ to those across the seas "for whom Christ died"?

MRS. F. BULLOCK.

Waverly, Va.

SOCIAL LIFE IN VIRGINIA A HUNDRED YEARS AGO.

We are indebted to Little, Brown and Company, publishers, Boston, Mass., for permission to reproduce the following extracts from Mary Caroline Crawford's book entitled "Romantic Days in the Early Republic." More complete extracts from the book are given in the *Christian Observer,* in its centennial issue of September 3rd:

Richmond.

The story of Richmond's social life one hundred years ago is an interesting one. In 1815 Mario Mayo became the reigning belle of the city. She was a great beauty, wrote charming poetry, and sang and played on the harp. Moreover, she was so fascinating in manner that one hundred suitors are said to have been refused by her ere she married General Winfield Scott. Even he did not win her easily. She said him nay as Mr. Scott, again as Captain Scott, and still again as Colonel Scott. But when he came to her as General Scott, hero of Lundy's Lane, and begged for the honor of her hand, she capitulated and they were married at Bellville, on the evening of March 11, 1817, to the accompaniment of what a letter of the times describes as "splendid doings."

In a charming article entitled "Some Richmond Portraits," published in the "Harper's Magazine" for April, 1885, there is a little sketch of Richmond society durnig this period. The cravat, we are told, was an important part of a gentleman's toilet, and a Richmond exquisite "vested himself like a silk-worm in its ample folds." His valet held one end and he the other of the long thin texture, the former walking around his master till both ends met, when they were tied in a large bow. The Richmond exquisite who could not afford a valet tied one end of his cravat to the bed-post and then began the exercise with a properly swathed neck.

Washington Irving was in Richmond attending the trial for treason of Aaron Burr. Irving had no connection of any importance with this cause celebre, but the presiding judge, Chief Justice Marshall, was a Richmond man of such high qualities and delightful simplicity as must particularly have appealed to a student and writer of Irving's temperament. Judge Marshall was wont to market for himself and might often be seen, at an early hour, returning home with a pair of fowls or a basket of eggs in his hand. For many years he traveled the nearly two hundred miles between Richmond and Raleigh, where he held Federal Court, in a vehicle known as a "stick gig," with one horse and no attendant. He wrote his own epitaph in order that only the bare facts of his life should there find a place.

Another famous lawyer who should be connected with the Richmond of this era—in spite of the fact that we always associate him chiefly with Kentucky—is Henry Clay. Clay was born in Hanover county, Virginia, April 12, 1777, the son of a Baptist minister who died early. Thus it was that the boy had a childhood marked by extreme poverty and was obliged, at fourteen, to begin life as a handy-lad in a small retail store of Richmond. The study of law early began to attract him, however, and he was soon admitted to the bar. His great success in his profession began soon after his removal to Lexington, Kentucky, which State he represented in Washington for the greater part of the half century between the winter of 1806, when he was first a senator, to the year 1852 when he died. * * *

The favorite amusement of Richmond in early Republican days was loo, and it is sad to add that the Richmond ladies played it to excess. They would meet at each other's houses of an afternoon, enjoy tea and gossip, and then play loo for stakes which often grew quite heavy as the afternoon waned. For, although the sums ventured at first were always small, the amounts in the pool were allowed to accumulate, until with forfeits, they often totalled seventy-five or one hundred dollars. "The practice of playing thus became at last a social evil; domestic duties were neglected, mothers forgot their children, wives rifled the pocket books of their husbands; gentlemen gambled away their gold vest-buttons and ladies their ear-rings and bracelets, carried away by the mad spirit of loo."

The Burning of the Richmond Theatre.

All the writers of the period credit to the burning of the Richmond Theatre, December 26, 1811, the change from these light and careless ways to the graver and more serious tone which soon characterized Richmond society. "The families seated on the hills," one of these writers says, "were a polished, refined, sociable, pleasure-loving community, gathered fro mthe different counties because, from time immemorial, the wealth and fashion and beauty of Virginia had assembled at the capital, particularly at th etim eof the sessions of the General Assembly. The theatre was one and but one of their occasional amusements, and not the one of the highest refinement. An old-fashioned Virginia dining party, select in its company, unlimited in its elegant preparations, was unbounded in its refined indulgence of the appetite, and the delicate attentions of social intercourse. Here was the display of taste in dress, elegance in manners, powers of conversation and every accomplishment that adorns society. The theatre was a promiscuous gathering for a few hours, less attractive than the dining or dancing party, but one of the round of pleasures that occupied the time of the fashionable and the wealthy.

"On that fatal night (December 26, 1811) the benefit of an admired actor enlisted the feelings of the community. Mr. Smith, Governor of the State, Venable, president of the Bank of Virginia, Botts, an eminent lawyer, members of the Assembly, matronly ladies, fascinating belles, blooming girls, officers of the army and navy, men and youth from the city and country, were collected in one splendid group, such as a theatre seldom sees. Alas! that such a gathering should be for death, a most terrible death! An order was given about the light. The boy that held the strings objected—'that it would set the scenery on fire.' The order was repeaed. The boy obeyed. And immediately the theatre was in flames."

Seventy-two individuals, the flower of Richmond and the State, perished in this fire, and since none of the bereaved could recognize their own dead, a common burial was held. The whole city was in mourning; and the whole city seemed, too, with one accord to acknowledge "God's providence, in the concurrence of circumstances preceding the catastrophe. The gallantry, and heroism, and blind fatality of that suffering night have never been sur-

passed," declares Dr. Foote, "and never perhaps has the sudden destruction of men, women and children in one overwhelming ruin produced a greater moral effect. All classes in the community bowed down before the Lord. Christians were moved to efforts of kindness and love that the Gospel might be preached abundantly in Richmod."

Up to this time, rather curiously, Richmond had no church—except the venerable and out-of-the-way St. John's—but this lack of conveniently-situated edifices for the accommodation of different faiths gave rise to the custom of using for church-worship the Hall of the House of Delegates. Here, on alternate Sundays, Parson Buchanan, an Episcopalian, and Parson Blair, a Presbyterian, presided over a pulpit which disappeared on week days. And, such was the spirit of tolerance and liberality which their fraternalism inspired, that it soon came to be the custom for the individuals of the two separate congregations to come every Sabbath! Moreover, Mr. Buchanan, being a bachelor and well-to-do, gladly shared all his fees with Mr. Blair, a married man blessed with a large family. Once an amusing joke was played on the latter by reason of this custom. Mr. Buchanan had gone thirty miles into the country to perform the marriage service and had hired a carriage for two days with which to make the journey. His fee was ten dollars. Whereupon he presented his Presbyterian brother with the following bill:

The Rev. J. D. Blair
To the Rev. J. Buchanan

To hire of a carriage two days at $5	$10
To horse feed and other expenses to and fro	$ 3
	$13
By wedding fee	$ 5
Balance due to J. Buchanan	$ 8

Presbyterians and Episcopalians now subscribed with equal eagerness and generosity to the Monumental Church which it was determined to erect on the site of the theatre, as a memorial to the fire-victims, and for some time it remained undecided to which form of worship the resulting edifice should be dedicated. Finally the majority vote was cast in the interest of the Episcopalians with the result that, in February, 1814, Dr. Moore, of New York, was elected rector of the church and became Bishop of the Diocese. But the fraternal feelings remained undisturbed, Mr. Buchanan continuing to extend to Mr. Blair's successor the generous help he insisted to be the right of a bachelor towards a brother-pastor responsible for wife and children.

Lafayette's Visit to Richmond.

Lafayette's visit to Richmond, in 1823, was a signal for great rejoicing and for very elaborate entertainment. For the ball given in his honor the quadrangle formed by the surrounding buildings and galleries of the Eagle Hotel was floored over and covered with awnings. Yet it was to quite another part of Virginia that Lafayette turned with greatest eagerness—to the home on the Potomac where, a few years previously, he had visited Washington in his retirement. The great General was now no more, but, for a few solemn moments, Lafeyette stood inside the enclosure of the tomb near the river alone with the ashes of his revered friend. To George Washington Lafayette, Mount Vernon has been a hospitable home during the troubled period of the French Revolution, its stately owner having then borne to him the relation of a tender guardian.

To none of the young Frenchmen, indeed, who, at this period of France's history—or earlier—came to America does Washington appear to have been indifferent. Louis Philippe and his two brothers and the Duc de Rochefoucauld-Liancourt were among the General's most welcome visitors. The latter probably particularly pleased Washington by his sturdy declaration: "In the days of my power, under the ancient regime of France, I had fifty servants to wait upon me, but yet my coat was never as well brushed as now that I do it myself." It was this nobleman, it will be remembered, who had taken to Louis XVI at Versailles news of the storming of the Bastile, and to that monarch's exclamation, "It is a revolt!" had replied tersely, "Sire, it is a revolution!"

That this young Duke had the gift of writing as well as repartee we find from his book describing his travels in America. Particularly deep were his observations and comments on Virginian home life. "The Virginians generally," he declared, "enjoy a character for hospitality which they truly deserve. They are fond of company; their hospitality is sincere, and may perhaps be the reason for their spending more than they should do; for, in general, they are not rich, especially in clear income. You find, therefore, very frequently, a table well served and covered with plate, in a room where half the windows have been broken for ten years past, and will probably remain so ten years longer. But few houses are in a tolerable state of repair and no part of their buildings is kept better than the stables, because the Virginians are fond of hunting, races, and in short of all pleasures and amusements that render it necessary to take peculiar care of horses, which are the fashion of the day."

Virginia Home Life.

Each plantation was a little kingdom of its own in the Virginia of that day, producing within its own limits, everything needed for life except groceries and fine cloths, which were brought from Richmond or some other city in the wagons that carried to market the harvest of flour and tobacco. Society here was classified, sifted and solidly classified. Everybody and everybody's family was known. Hence the F. F. V. characterization of more recent years. At the outset these Virginia families universally possessed simplicity of character, good faith, honesty of purpose, loyalty to a conviction, and they exercised liberal hospitality and spent their life in the honorable discharge of their duty as they saw it. * * *

Delightfully free from all ostentation was the hospitality which then began and which has become the tradition of Virginian life ever since. The wealth of the residents consisting as it did of land and crops, there was no imposing by false appearance and no sudden increase of expenditure was possible. "A temporary show of splendor at the cost of real inconvenience would have been regarded," one writer says, "as a kind of forgery for the purposes of an adventurer." And how free the hospitality was! Southerners traveling in their old-fashioned massive carriages drawn by two or four horses and attended by mounted servants woul stop at any plantation in perfect assurance of a welcome even if equipped with no other introduction than the name of a mutual friend. Northern travelers usually took the mail coaches by the day, with relays of horses every ten miles, stopping where they pleased. This posting was called "taking the accommodation line." And men and women living upon remote plantations jolted cheerfully over miles of rough road to lend their presence at social functions. Fox-hunting was a sport much affected; but often the hunt was only an excuse for a round of visits made on the return journey, which sometimes was thus made to last a week.

To be sure, it was a provincial life. Even for purposes of education the early Republican Virginians did not stray far from home. Hard by the Washington College, of which General Lee was later president, stood the Military Institute over which Stonewall Jackson presided for eight years, and the Ann Smith Academy, to which the daughters of prominent Virginian families were sent, attended, in their own carriages and on horseback. The preservation of beauty and womanly charm shared with cultural subjects the hours devoted to study at the famous Ann Smith. Long gloves and deep sun-bonnets were constantly worn by beauty's sake, by these high-born Virginia maidens, Mrs. Ellet says, and the eating of meat and butter discouraged, as tending to fleshiness and fat.

Christmas, as might be expected, was the crowning festivity of a Virginian home. Then it was that the young people, back from school, and their elders, returned from steering the ship of state at Washington, or directing the exports of the country at Richmond, had merry times together in a fashion approximating the English Christmas Washington Irving has described. Weeks before the festival dawned jellies, cakes, puddings and pies were carefully prepared and huge casks of cider and bins of luscious apples brought home. Then slaughtered fowls and tempting meats were placed in waiting. At midnight, on Christmas eve, the darkies, to whom the festival was particularly welcome because of the gifts it brought them, would set off a big log charged with powder and blow an old ox-horn as a signal to begin the fun. The sun would scarcely be up before the visits of neighbors began, and soon there would be dancing to the tune of the fiddle, eating and drinking on the bounteously-spread tables and good stories exchanged over huge, roaring fires in the hall. Virginian home life was then at its best. For unlimited hospitality was, for the nonce, a duty as well as a pleasure.—*Southern Churchman.*

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

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CHURCH NEWS.

(Continued from Page 3.)

lowing third Sunday in July and had a good meeting. The Baptist brethren helped us in the prayer meeting work, for which we were thankful. There were nine professions and five united with the church. The church has a new organ, and everything seems to be moving on nicely.

EBENEZER.

We protracted here week following fourth Sunday in July. Bro. J. F. Morgan was with us and did the preaching in a manner that not only won for him many friends, but had its desired effect. Bro. Morgan is an earnest, consecrated preacher, and God is using him. There were about twenty professions and some reclamations. Fourteen joined the church. The church is in fairly good condition, but we need a new house of worship.

PINEY PLAIN.

We were fortunate in having Bro. Morgan with us here week following second Sunday in August. We had a good revival, twenty or more professions, and fourteen uniting with the church. The church here has been improved with a recess pulpit and steeple. A coat of white paint adds much to its appearance.

CATAWBA SPRINGS.

The revival was held here week following first Sunday in August with good results. There were nine or ten professions and seven joined the church. Everything seems to be moving on nicely here and we are looking forward to greater things. Rev. Len G. Broughton of London was with us on Saturday before the third Sunday in September, and preached, to the delight of all. This is his home church, for here he first joined, but since has gone to the Baptist Church.

WAKE CHAPEL.

During the week following third Sunday in August Bro. Hemphill, of the Presbyterian church, and Bro. J. O. Cox, were with us here. But the people were not ready, it seemed, for a meeting, having their tobacco on hand. There was only one profession and one united with the church.

SIX FORKS.

Bro. Neil Rowland, of Texas, was with us here and did good preaching, to the delight of all who heard him. The church seemed to enjoy a revival, and there were about twenty or twenty-five professions, twelve uniting with the church. This is a good church to serve, but there is great need of better singing.

We held our revival at these several churches some time ago, but waited until after the baptism was administered (as there were some to be taken into the church at the water's edge) to send to you.

J. Lee Johnson.

HAYES' CHAPEL (GARNER)

A revival was commenced at this church 4th Sunday in Sept., and continued eight days, Rev. C. Rowland, of Texas, doing the preaching. He was at his best, which means much. It was a good meeting. There were sixteen converts, four accessions to the church. The other converts are expected to unite with other churches. Brethren and sisters of the other denominations worked with us faithfully. There are many good faithful Christian workers in the village and surrounding community.

W. G. Clements.

SHE MADE HIM BUY.

Business was in full swing at the church bazar when a young man strolled along evidently with no intention of purchasing anything. As he passed one booth the young lady seller detained him.

"Won't you buy a cigarette holder, sir?" she asked.

"No, thank you. I don't smoke," was the reply.

"Or a penwiper worked with my own hands?"

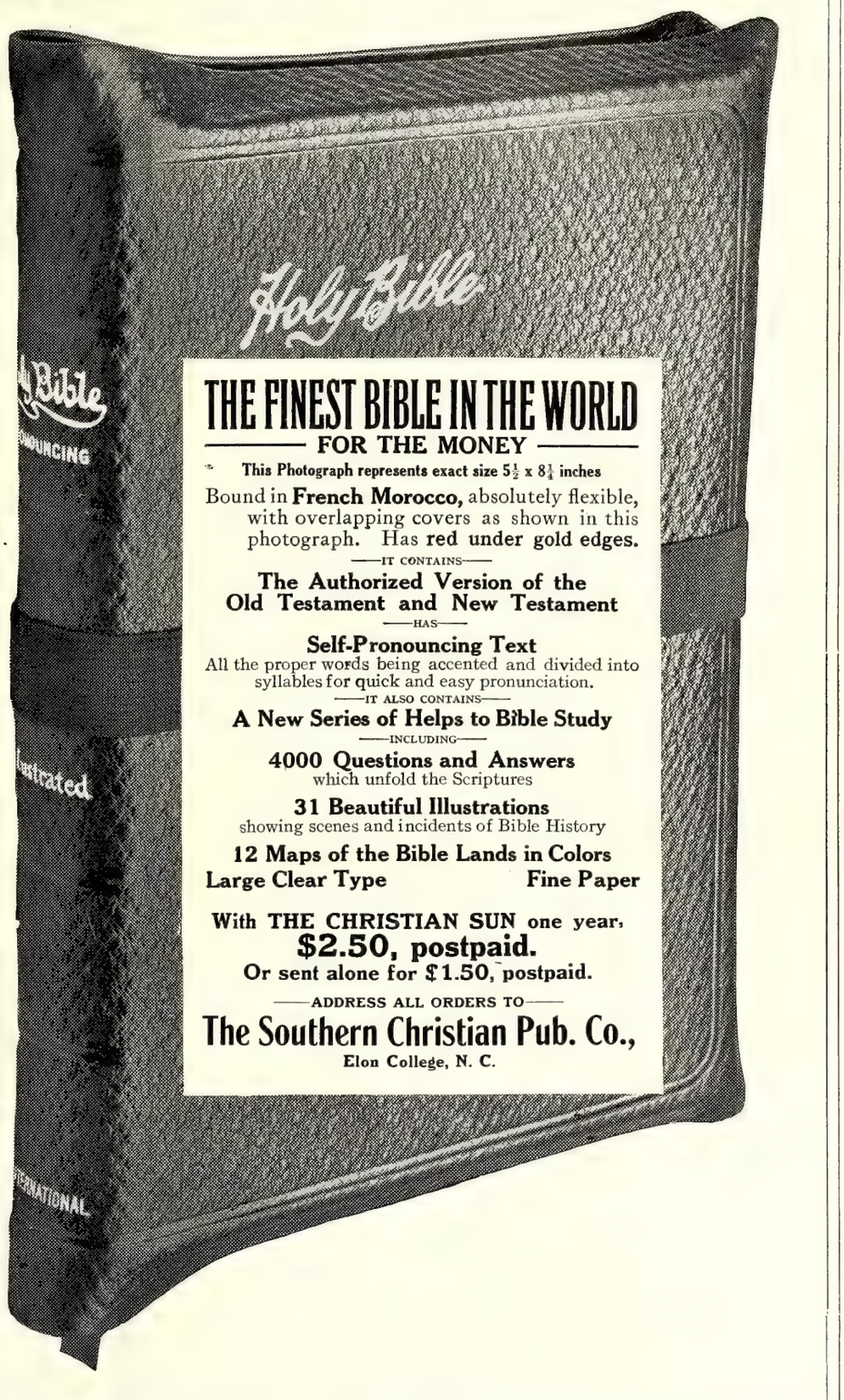
"I don't write."

"Then do have this nice box of chocolates?"

"I don't eat sweets."

The young lady's patience was exhausted.

"Sir," she said grimly, "will you buy this cake of soap?" He bought it.



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Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children—it is the heathen world, the people seen in vision by the prophet, who sit in the region and shadow of death, to whom no light has come, sitting there still through the long, long night, waiting and watching for the morning.—*Bishop Foster.*

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After several disappointments to the children, as well as to myself, we gave our entertainment at New Providence Saturday night, Sept. 27. There was a large and appreciative audience, which responded very liberally in the offering at the close of the program. It has been our purpose all the Spring and Summer to go with the class to quite a number of places, but in the first place, for the lack of a teacher, and then for sufficient help to carry on the work here while we were gone, it has been a seeming impossibility to do it. In the main this has been our trouble all the year, and is just as bad at the present. But we have tried to be courageous and look for better in the future.

At a meeting of the Board this week, Miss Dora Edwards was elected to the place of housekeeper. Miss Dora has been here before and did such excellent service that we feel very glad, indeed, to have her come to us again.

I wish all of our people would read the letter for the Corner this week. The "Denton Boys" are among the few to remain faithful and I wish so much, more of you would show your interest as they are doing.

And, too, we have a number of Mite Boxes out. I would suggest that you send in the collections you have on hand and then go to work to swell the Thanksgiving Offering. There are just lots of the boxes here yet, and I will be only too glad to supply any who may want one.

If you will notice, the collections this month are by far smaller than any month during the year. What can be the cause of it? Have you taken the matter up with your school and read to the school the letters and folders I have sent you? We can't afford to let go our hold and cause an institution of this kind to hurt.

Now I have resigned. Not because my estimation of the work has failed; the more I know of it and the further I go with it the better I love and yearn for the cause. The Executive Board and I have worked congenially together all the year. They have refused me nothing I have asked or done. The financial conditions are good, and if I could have had the support that even I began with, I would have cleared all accounts and would have owed nothing but the bill for improvements. But as it is now, bills are accumulating and no body on earth can help conditions like the churches and schools, to whom we are looking for the support of the work.

Say, did you read the selection a week or so ago, "If Not the Pastor, Then Who?" That means something. Some one has to take the initiative in every movement. Why not you? Take the matter up; the people love to hear of it; then we will have more and better results.

Respectfully,
E. M. CARTER, Supt.

McRae, Ga., Sept. 27, 1913.

Dear Uncle Emory:—

We are sad because of the loss of the letters from the Cousins that we have always loved to hear read. Much love and three dimes from

J. NEWMAN DENTON,
S. E. DENTON, JR.
JOS. RABB DENTON.

You don't know how much I appreciate your faithfulness in writing. I wish more of our parents would show their interest in work.

KANSAS WOMAN HELPLESS.

Lawrence, Kas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble. ad.

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Knoxville, Tenn., September 1st to November 1st, 1913.

Southern Railway announces the sale of very low round trip tickets for the above occasion. Tickets will be on sale daily up to November 1st, 1913.

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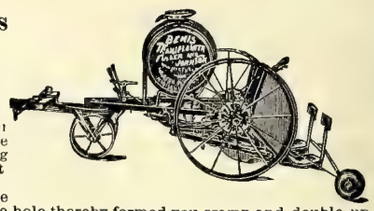

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When you thrust a stake into the ground and set the tender plant into the hole thereby formed you cramp and double up the roots and force them to make their way through a hard wall of earth. If they do it and get hold they live. If they do not, you are the loser when they die.

Besides, it is slow, backbreaking work, never well done by help and too trying for you.

The Fuller & Johnson Bemis Transplanter obviates all this. It sets the plant into the ground, packs the loose earth around the stem of the plant properly, gives a supply of water right at the roots, slushing and spreading them out, then covers the roots with the loose fine earth, so that the ground does not bake and the plant does not burn. Result is, plants start quicker.

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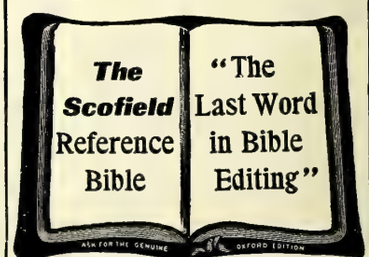

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MARRIAGES

Chapman-Maphis.

It was a very pleasant occasion that called a few friends to the home of brother and sister C. D. Maphis at Linville, Sept. 24, 1913, to witness the marriage of their daughter, Miss Ollie, to Mr. Edgar D. Chapman. The bridal party entered the parlor while the wedding march was being played by Prof. J. Owen Long, a former music teacher of the bride. Under an arch of evergreen the happy couple pledged themselves to each other for life. Immediately after the ceremony the company repaired to the dining room and partook of a sumptuous wedding dinner. Mr. and Mrs. Chapman left on an afternoon train for a visit to Washington and other cities. Both are active and useful members of the church at Linville, and it is with gratitude we learn they are to make their home at Linville where they can continue their usefulness in the church. Both have a host of friends in the community who wish them a happy married life.

A. W. ANDES.

BIRTHPLACE OF INDIVIDUALITY.

Many great human qualities come to their best in a life of comparative isolation. A big tree, an oak or elm, standing out in an open field has a toughness of fibre, a spread of boughs, and roundness of shape that is never seen in a tree that stands in the woods.

So people get individuality by being much alone. They become self-reliant by relying on themselves. They gain clear opinions by thinking things over, and thinking them out to their necessary conclusions. They acquire inflexibility of purposes by facing obstacles and conquering them.

The pioneers of our country and the fathers of the republic were such men. The projectors of great undertakings carried through triumphantly have acquired their power in this way. The country is the natural nursery of such qualities.

People are wanted on the farms to raises corn and grow stock for the markets; but they are wanted there far more for the training of manhood and womanhood in moral worth, in religious sensibility, in all the traits of a strong, upright personality.

In the future as never heretofore, our cities with their multiplying wealth and lavish luxury are likely to need the country for that steady renewal of their better life which shall keep them from relaxing into sensuality and sinking into decay.—*G. S. Dickerman, in The Atlantic.*

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

THE POWER OF THE PREACHER.

When a man like Rev. Dr. Chas. L. Mead leaves a community, that community, as well as his particular church, has sustained a distinct loss. The true preacher of righteousness is a power unto salvation not merely in a religious and individual sense, but as a force for higher progress in every direction. He is an influence for good that makes itself felt directly or indirectly in the entire community life, and even from a worldly point of view is an asset worth having. But he is peculiarly a source of inspiration in a period like this when high public and personal ideals are quickening the national conscience and soul, and when men in every station are responding more fervently than for many years to the call of nobler aspirations.

W etalk about the tremendous influence of the press, and it is undoubtedly very great. But when the earnest religious preacher speaks face to face and man to man, he produces an effect that nothing else can equal. For he has a theme which is unequaled by any mere earthly topic, and one in which every man and woman is interested beyond any other.—*Baltimore Sun.*

MRS. VEST FELT LIKE CRYING.

Wallace, Va.—Mrs. Mary Vest, of this place, says: "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women, has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once. Adv.

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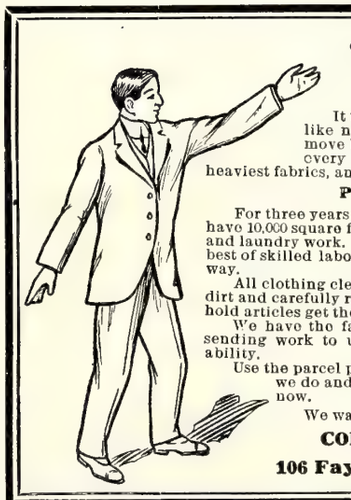

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COMPOSER OF "THE HOLY CITY" DEAD.

Michael Maybrick, an English composer who wrote some of the most popular songs, chief among which was "The Holy City," died at Buxton, England, August 26th, aged 69 years. Few people who have enjoyed this celebrated song have had any idea as to whose genius produced it. He wrote under the name of Stephen Adams, but his real name was Maybrick, he being a younger brother of James Maybrick, whose American wife, Florence, was sentenced to death in Liverpool in 1889 on a charge of poisoning him with arsenic. Many whose hearts have been stirred by his celebrated song will be glad to know to whom they are indebted for it.—*Advance.*

PIANO PRICES WILL GO UP.

Pianos, like everything else, vary widely in grade. A strictly high grade paino or self-player piano should last an ordinary lifetime and will maintain the purest and sweetest tone. The materials used in its construction have been gradually advancing in price for years and, on account of the scarcity, will continue to do so. The skilled labor which produces these superb instruments is constantly demanding a higher price, deserves it and gets it. Strictly high grade pianos will never be any cheaper than they are today.

But low grade instruments, made of inferior materials by cheap and unskilled labor, are simply flooding the market, so that if you shut your eyes and buy the chances are about 100 to 1 that you will get a low grade instrument. It will look fairly well and sound fairly well for a year or so, then it will develop a "rattle trap" action and a "tin-panny" tone. Your money will be wasted.

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THOSE WHO CANNOT SEE.

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Life is one long struggle against evil, and he may find mercy before Thee who has had courage enough not to shrink from the combat, but carry it on the best of his power. —*Zschokke.*

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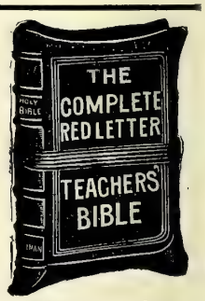

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The public schools are now open, and the laws of the State require that every child between the ages of 8 and 12 shall be in school.

There are children more than 12 years of age who stand in need of thoughtful care and who must receive this from local community activity. There are boys and girls in almost every community, 13, 14 and 15 years of age, many of whom can with difficulty read and write, who are spending their time as producers rather than as learners and growers. It makes no difference whether the child at this age is on the farm or in the mill, he ought to have this opportunity for schooling and his chance for growth.

Suppose that a man should offer to sell to a citizen of North Carolina, say 3,000 to 5,000 negro boys and girls, to be used as daily wage-earners. Our people would not entertain such a suggestion for a moment, even if it were not illegal; and yet we do have in North Carolina more than 3,000, and probably more than 5,000, white boys and girls who are hired out as wage-earners.

There are but few families in our good State that cannot live without depending upon the toil of the child. A farmer who has to work his child every day, in order that he may barely live, is not much of a farmer. A mill operative who is forced to make wage-earners of his young children, either is a very poor worker or else does not get sufficient pay for his labor. A business that has to depend upon children for success should never be boasted of. Look around you and see what the state of affairs is in your own community; and, if there are any of these 12, 13 and 14 year old boys and girls who need your help, give it to them. You will be serving the child, the family and the State in the self-same act.

W. H. SWIFT, Field Secretary,
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The same sun shines upon peasant and upon prince, and each may enjoy the treasure as he may. Spiritual power is simply the capacity to receive. Limitless force lies at each soul's threshold, waiting to make it mighty. Religious genius is simply a superior power of appropriation.—*Christian World.*

SHINGLE STAINS IN THE SOUTH

The Special Value of Good Shingle Stains in This Climate, and the Wastefulness of Poor Stains.

Good shingle stains are more valuable in the South than in any other part of the country. Their beautiful coloring effects, low cost and ease of application are quite as desirable here as in the North and West, while the wood-preserving properties and wearing qualities of the best stains are very much more valuable here than in other climates.

The first shingle stains were made by the late Samuel Cabot, chemist, of Boston, over twenty-five years ago, and they were scientifically compounded so as to combine as many valuable qualities as possible. In order to get clear,

Residence at Anniston, Ala., of J. F. Spearman, Esq.

transparent coloring effects that would color the wood without covering it like paint, he used the strongest and finest colors that could be found, and ground them in pure linseed oil to the finest consistency possible. Instead of using the ordinary turpentine or benzine vehicle, or thinner, Mr. Cabot made his stains with a specially refined creosote, then known to a few, but now widely known (largely because of Mr. Cabot's advertising) as "the best wood preservative known" (Vide Trautwein). This made an entirely new compound,

Pensacola (Fla.) Club, Ausfelf and Blount, Architects, Pensacola.

with strong durable colors that were soft and beautiful, and a liquid vehicle that penetrated the wood and thoroughly preserved it against decay or insects. One of the strong points was that every ingredient was beneficial to the wood. Another, that they contain more linseed oil to fix and bind the color than the best paint, in proportion to the amount of color. They therefore wear as long as any colors can, and in the South they actually wear better than paint, because they sink into the wood and do not form any skin or coating on the surface, so that

Country Club, Birmingham, Ala., Miller and Martin, Architects, Birmingham, Ala.

they cannot crack or peel as paint does in our climate.

The tremendous success of these stains brought a host of imitations into the market, but the superior quality of the original Cabot stains has always been known to architects, dealers and builders, and they are today recognized as the one and only standard shingle stain. A prominent Northern dealer recently said, "They are as standard in their line as white lead."

They are now being used almost as much for other outside woodwork as for shingles, and this is an additional reason why they are more valuable in the South than elsewhere, because by staining all our woodwork we can get more beautiful and more durable coloring effects than in any other way, at a lower cost, both for goods and labor, than paint, and at the same time, protect it from insects or decay. It is right here that the imitations come in. They claim to be "just as good" as Cabot's and cheaper, but, like most imitations, they fall far below the original, and when analyzed they practically always prove to be just common paints thinned out with kerosene, benzine or some other cheap petroleum product that has no wood-preserving value whatever, nor any other virtue except cheapness. But the worst feature of these petroleum stains is that they are dangerously inflammable in themselves, and that they make the woodwork so inflammable that a match will start a conflagration.

Residence at Frankfort, Ky., Leo L. Oberwarth, Architect.

Cabot's stains are not only unusually non-inflammable, but they actually diminish the inflammability of wood to which they are applied, because the creosote gives off a cooling vapor under heat which retards the spread of flames.

It costs as much to apply a poor stain as a good one, and the labor item is always proportionately large, so that it is a great waste to try to save a few cents in the first cost by buying a poor stain, especially in the South, where the qualities of the standard stains are of so much more value than they are elsewhere. All the buildings shown upon these pages have been stained with Cabot's stains.

Messrs. Bonniwell & Sons, architects, of St. Petersburg, Fla., have also written to the makers of Cabot's stains (Samuel Cabot, Inc., Boston), giving an account of the great success which they have had in using them on all kinds of exterior woodwork, and this letter, which has also been published, we give below in full:

St. Petersburg, Fla., May 21, 1907.

Samuel Cabot, Boston, Mass.

Dear Sir: Last fall we wrote you in reference to the use of your stains on smooth yellow pine siding. On the strength of your reply, and notwithstanding the fact that we were told it was an impossibility to obtain a good job, we specified your stains on the exterior of a small bungalow which was covered with the hardest Florida pine siding.

The result was far above our expectations, and we can truthfully say that there is no comparison between this job and one done with best quality paint.

Although on the building in question the pine was not selected, and some was heart, very hard, and some sap, yet there was absolutely no mottled or streaked appearance. By the use of stain we obtained the effect desired, namely, softness, which we could not have done with paint. Since this experience we have endeavored to use your stain wherever possible, and only last week we completed plans for a nine-room frame cottage on which there will not be used one drop of paint and our Tampa office has also turned out several jobs in a similar manner.

Leaving out its advantages from an architectural point of view, we have found from actual experience that it costs less than one-third what a good job of paint work would cost. We fail to see why it has not been used more for this class of work, as there is no comparison between the results with it and paint, and we believe if introduced it will speak for itself.

BONNIWELL & SON, Architects.

In shingle stains, therefore, we have a case where the best is most emphatically the cheapest, and in the South nothing else is worth the cost of putting on. Adv.

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J. O. ATKINSON, ... EDITOR

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OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Pierce.

At. St. Andrew's Hospital, Suffolk, Va., Sept. 23rd, Mr. Raleigh Pierce, beloved son of Mr. G. W. Pierce of Zuni, Va., aged 28 years. Leaves father, stepmother, one brother, one sister, and many friends. The funeral services were conducted at Antioch church by the pastor and his remains were laid to rest in the church cemetery. H. H. B.

Hosaflook.

Ralph Lee Hosaflook, the infant son of brother and sister Harry Hosaflook, was born Oct. 22, 1912, and died Aug. 26, 1913, aged 10 months and 4 days. Funeral services were conducted at Linville Christian church, of which the parents are members. May the Lord comfort the bereaved, and help them to look beyond this vale of tears to the gloryland where departed loved ones abide. A. W. ANDES.

Creekmore.

Mrs. Elizabeth Creekmore, the wife of John E. Creekmore of Great Bridge, Va., died August 5, 1913, aged 24 years, 7 months and 7 days. She left to mourn their loss two children, a devoted husband, and a number of relatives and friends. In the absence of the writer, the funeral service was conducted by the Rev. Mr. Payne of the M. E. Church. God bless and comfort the bereaved ones in this hour of sore loss. J. W. HARRELL.

Allen.

At Garner, N. C., Sept. 25, 1913, Miss C. E. Allen, daughter of John E. Allen and wife, about 17 years old. She was a member of the Baptist church. The funeral services were conducted by Bro. Farmer of the Baptist church, assisted by the writer.

I heard a portion of her parting message and it seemed that an angel was talking through her. I think I shall never forget her sweet words to those around her death bed.

W. G. CLEMENTS.

Griggs.

At her home, on Aug. 24th, Mrs. Eula Maggie Griggs, the beloved wife of Mr. E. L. Griggs, and daughter of Mr. and Mrs. John F. Norfleet. She leaves father, mother, five sisters, two brothers, husband, two little daughters, and many friends. She was a member of Bethlehem Church and died triumphantly in Jesus. Funeral service conducted at the church by her former pastor, Rev. H. H. Butler, and her remains were laid to rest in the church cemetery. H. H. B.

Bracey.

At her home, near Zuni, Va., Aug. 2nd, Mrs. Garry Ann Bracy, beloved wife of Mr. Milles E. Bracey, aged 36 years, seven months and 25 days. She leaves mother, husband, one daughter, three brothers, one half brother, Mr. J. S. Matthews of Norfolk, Va., one half-sister, Mrs. Fannie R. Carstaphney. Funeral conducted by her pastor at her church, Antioch, and her remains were laid to rest in the old church cemetery. H. H. B.

Michael.

Mrs. Mattie J. Michael was born Aug. 17, 1847, and died Sept. 16, 1913, at the age of 66 years and 29 days. Sister Michael was left a widow by the death of her husband nearly five years ago. Since then she has made her home with a daughter, Mrs. G. W. Bruce. She is also survived by another daughter, Mrs. Chas. Ammon, and by a son, Benjamin, and by three sisters. Deceased was a member of the Christian church at Mt. Olivet (R.), having united with the church during the first revival meeting held there by Rev. C. C. Jones about eleven years ago. It was the writer's privilege for several years to be her pastor, and to be entertained occasionally in her home. She was a good Christian woman, kind and hospitable to all who knew her. Funeral services were held at the home, Sept. 18, and the body laid to rest in the cemetery at McGaheysville.

A. W. ANDES.

Cotton.

On Thursday morning, October 2, Brother D. B. Cotton was summoned to his future home. Early in life he made profession of religion and united with Buck Horn Methodist Church, near Cape Fear river. Having moved into this section of Wake he united with Wake Chapel church about twelve years ago, where he remained a faithful and loyal member until his death.

Brother Cotton leaves to mourn his loss a wife and four children: Mrs. J. C. Upchurch of St. Petersburg, Fla.; Mrs. J. P. Maynard of Wade, N. C.; Miss Bertha Cotton of Holly Springs, N. C., and Mr. H. T. Cotton of Chairs, Fla.

The interment was in Wake Chapel cemetery and the burial services were conducted by the writer. May God bless and comfort the bereaved ones and bring them to himself in a better, brighter world.

J. LEE JOHNSON.

Mann.

The mortal remains of Sister W. B. Mann were committed to the tomb in the city of Raleigh, N. C., Oct. 2nd. The funeral services were conducted by Rev. C. E. Newman, assisted by the writer.

W. B. Mann was a school boy of mine in his young manhood, and boarded in my home. Ever since then we have been the closest friends. I became acquainted with Sister Mann soon after her marriage. Since that time, the home of W. B. Mann and his wife has been my home, whenever I chose to go. If I went at the dark hour of the night the door was opened, and I received a welcome. I don't think I ever saw a more congenial family. But in future when I go I shall miss the pleasant features of Sister Mann, though Brother Mann and his daughter Ellender Vass will be there to greet me with pleasantness. May God bless the husband and the daughter who are left on the shores of time. W. G. CLEMENTS.

LeFairve.

I was unexpectedly called to Waverly, Va., Wednesday, Sept. 24th, to conduct the funeral of a friend and brother, J. D. LeFairve, of that place.

Brother LeFairve had been a resident of Waverly for about eight years, engaged in the manufacture of staves. His untimely death was very sudden. He came home from his work on Saturday, sick, and died the following Tuesday night.

Only six months, to exact date, prior to his death, his wife died in the hospital at Suffolk. He never survived his grief in this great loss. This leaves one son, twenty-one years of age, his mother and a foster child whom he had taken three years ago in infancy to rear. He had two sons in the West who could not be reached.

Brother LeFairve was a most estimable citizen, and had won the confidence and friendship of all who knew him. He was reared a Catholic, but many years ago renounced that faith and became a casual attendant at Protestant churches. He was unselfish and charitable in all of his bearings toward his fellow men and always had a help for orphaned children. He was an active Mason and as such was highly esteemed. His place in the Lodge will be hard to fill. A large concourse of friends were present at the burial and the floral offering was elaborate. H. E. ROUNTREE.

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., OCTOBER 15, 1913 NO. 42

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Conscience.

Charles Doherty, the engineer who ran the train into the terrible wreck on the New York, New Haven and Hartford railroad in June, died recently. He died a nervous wreck, worried beyond human endurance at the part he played in the shocking tragedy. He was exonerated by the coroner at the time, and evidence was given showing that he had reported brakes inadequate, and other material defects. Still he died a wrecked and broken-hearted man. But the directors of the road, the really responsible ones, are worrying little and are enjoying good health. A keen conscience, unoffended, is a blessing, violated, is merciless.

The Same Foe.

In passing sentence upon Diggs and Caminetti, men high up in the social and political life of California, recently convicted for violating the white slave act, Judge Van Fleet said: "All through this case there is evidence that drink had its paralyzing influences upon the morals and minds of these men and the young women. The terrible, debasing influence of the saloon and the road house is too disgustingly apparent, and I make the observation here that society must pay the price for permitting the existence of these highly objectionable places." Society always has to pay and therefore has the right to protect itself against such evil agencies.

Laying Up Treasure.

Not many CHRISTIAN SUN readers, we fancy, have ever heard the name of William Mickens. Fact is he is not known to fame; and yet this man will live to good effect, and in deep gratitude, in the lives of men and women yet to be. He was ninety years old the other day, has been a Sunday school teacher continuously for sixty-eight years and has hardly missed a Sunday in all that long period. No wonder his Sunday school, Mizpah Chapel, Fifty-Seventh St., New York, gave him a loving cup on his ninetieth anniversary. His wife and two daughters have preceded him to the spirit land, and his four grand children are active Christian workers like himself. In honor, now, if left to choose, would you rather take the chances of the future, that world beyond and all eternity, with this faithful old man's record behind you, than to face that future with Carnegie's record? Yes, Carnegie has his millions and is famous in two continents; but he is a skeptic and has never owned Jesus the Christ as his Lord and Master. Carnegie has been reaping treasure here: Mickens has been laying up treasure in heaven.

The Supreme Test.

No man, preacher, priest, or potentate has the right, moral or legal, to ask of another that which he himself will not do or give. A pastor had made an able address on foreign missions and then presented a powerful plea for volunteers who would give up home and friends and native land and go to labor in Christ's name in a foreign land. His own daughter came forward and said, "I will go." The preacher's heart sank within him as he falteringly cried, "O daughter, I did not mean you." Often if our pleas and prayers and requests were granted, and they meant sacrifice to us, we would falter and complain. Riches of grace come to him who is willing to make the supreme test.

Rosh Hashonah.

The Jewish New Year began October 2 and is called Rosh Hashonah. Orthodox Jews believe that on this day all are called to an accounting by their Maker. If one has been wholly good through the year past one's name is recorded in the Book of Life. If one has been wholly bad one's name is recorded in the Book of Death (condemnation). Those who have been neither wholly bad nor wholly good are given nine days in which to get some good deeds to their credit. Then comes nine days later, as provided by the Mosaic custom, the Day of Atonement, October 11. So, a great world of intelligent men and women about us grope on in darkness because they will not accept "the Light of life."

When Blood Touched Blood.

There is little wonder that the Israelites perished as a nation and were, as a people, scattered to the four corners. Hear the words of the Lord to them through his prophet Hosea, before the evil time came when national pride and power were removed from them: "For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" (Hosea 4: 1, 2). When this nation of ours shall fall to those depths of sin, then our national pride and power will depart also. It is that hideous monster, sin, that saps a people's strength and mingles blood with blood.

In Such an Hour.

Again another catastrophe at sea. Not so many lives lost as went down with the Titanic, but nearly at the same spot, and in a no less horrible manner. The Volturno, sailing from Rotterdam October 2, was bound for New York with a cargo of 656 souls. In midocean the vessel was found to be on fire, and making such headway that it was impossible to check the flames. Driven by flames, many jumped into the sea, some clinging to rafts of debris, others crowded into life-saving boats. Of the number 135 went down to a watery grave, the remainder being picked up by passing vessels summoned by wireless for help. These very sudden and all unexected calamities serve to force into the mind the words of our Lord, "Take ye heed, watch and pray; for ye know not when the time is" (Mark 13:33).

Creed vs. Deed.

The tendency of the past decade, a tendency not yet estopped, has been more deed and less creed. The marvelous growth of Christian Endeavor emphasizes this fact. Christian Endeavor means endeavoring, in deed as well as in creed, to be a Christian; if you are a Christian in creed, prove yourself such by your deed. In the past four years the Society has gained a million members, and now flourishes vigorously in three continents. More than ten million church members have become doers of the Word as well as hearers, through Christian Endeavor, and the idea has been emphasized that to be an efficient Church member one must be active and alert for Christ and the Church.

Go or Tell.

A certain wide-awake Sunday school, one that is always crowded and is ever doing things, preparing for a Rally Day recently, sent out this request: "We will expect every member to be present unless dead, dying, or preparing to get married. If any of these causes hinder your attendance be sure to report to the pastor some way so that you may be accounted for. Tell-a-phone, tell-a-graph, tell-a-friend, or tell Uncle Sam to register for you." No wonder the Rally was realized. If a little hustle and energy and spice and preparation are injected into Sunday school and church work, the results are usually forthcoming and in a most wholesome manner. It helps every member to be requested, urged, solicited now and then to either Go or Tell.

The Greatest Event.

Last week two great baseball teams went up against each other for five successive days, in Philadelphia or in New York, to battle for the world's championship in base ball. About 40,000 people witnessed the game each day, and the gate receipts were about $70,000 a day for the five days. Millions of people in this, and in other countries, were interested in and excited over the outcome. The newspapers had special writers to do the games. This copy took precedence on first page under flaming head-lines. Electric wires flashed the news of every play and newsboys cried "Extras" on the streets of the cities when each game was ended. It was a great display. It was all on a grand scale, so much so that one was inclined to think this world series of baseball was the biggest event that transpired in this country the past week. But it was not. It was a long way from being the greatest, most potent, or most permanent event. That which surpassed it, in all that makes for greatness, progress, permanence and power was that on last Sunday a few million souls, without making any ado about it, quietly left their homes and went up to some place of preaching and of public praise and prayer and there sought to wroship God and commune with Him. Here was the greatest event of the past week; it is the greatest event of any week, this going, Sabbath after Sabbath, to learn of God, and to enquire in His holy temple. We might as well bear this in mind and so keep history straight as we go along. This is that, this seeking the will and way of God on each holy Sabbath, which makes most for progress, power and permanency in the world.

EDITORIAL

APPOINTMENTS.

Rev. C. C. Peel, who goes to the Alabama and the Georgia and Alabama Conferences in behalf of THE CHRISTIAN SUN, will preach at the following times and places:

At the Alabama Conference Tuesday, Wednesday and Thursday, October 21, 22 and 23.

Rock Stand, Thursday night, October 23.

Mt. Zion, Friday night.

Antioch, Saturday, 11 A. M., October 25.

Pleasant Grove, Saturday night.

New Hope, Sunday, 11 A. M., October 26.

Wadley, At night.

New Harmony, Monday, 11 A. M., Oct. 27.

Beulah, Monday night.

Tuesday, Georgia and Alabama Conference at Rose Hill, Columbus, Ga. Appointments in churches of the Georgia and Alabama Conference are as follows:

Brown Springs, Friday, 11 A. M., Oct. 31.

Oak Grove, Saturday, 11 A. M., November 1.

LaGrange, Sunday, 11 A. M., November 2.

La Nett, Sunday, 7 P. M., November 2.

Langdale, Monday, 7 P. M., November 3.

Riverview, Tuesday, 7 P. M., November 4.

Richland, Wednesday, 7 P. M., November 5.

Red Hill, Thursday, 11 A. M., November 6.

Randall's Crossing, Thursday, 7 P. M., November 6.

Enigma, Friday, 7 P. M., November 7.

Kite, Sunday, 11 A. M. and 7 P. M., Nov. 9.

If SUN readers in these churches will meet Bro. Peel and renew, and will also make known these appointments, the favor will certainly be much appreciated.

A HAPPY EVENT.

Last Saturday evening the Sunday school of New Providence church, Graham, came over to the Christian Orphanage in wagons, buggies and carriages, and brought along baskets and boxes full of well prepared food. The evening meal was spread out on the lawn at the Orphanage and all the Orphanage children and employees, with a few other friends, were invited out to supper. Pastor J. F. Morgan was in charge of affairs. Superintendent Carter, just before supper, gave an address of thanks and of welcome, THE SUN'S editor asked the blessing, and all shared the bountiful feast. Bushels of fragments were taken up and these were given to the Orphanage. All were then invited to inspect the institution and then assemble in the Chapel. In the Chapel Superintendent Carter, Pastor Morgan, Superintendent of the visiting Sunday school, Brother Arthur Walker, the writer, and Prof. W. P. Lawrence all made brief addresses. There were several songs, the one by the Orphanage choir being especially enjoyed. This Sunday school is wide awake and is bringing things to pass. Its Baraca Class clothes a boy, and its Philathea Class has voted to clothe a girl, at the Orphanage. These organized classes are the life of the school and are great factors in the church. But this idea of having a picnic at the Orphanage is a new one we believe, and is certainly a most wholesome and happy one.

INDIFFERENCE.

Hon. Josephus Daniels, Secretary of the Navy, delivered a lecture in Durham last Sunday afternoon to mroe than twelve hundred men, choosing as his subject, "Indifference." This distinguished son of North Carolina showed that he was as much in touch with church life and church problems as he was with affairs of state. The claim was made that the burden of the church of the present is the stupendous indifference manifest everywhere. People may not be actively and aggressively sinful as in other times, but they certainly never were more indifferent to church life and progress than at present.

Every pastor has felt the weight of this millstone about his neck. His people are unconcerned. They are not active, not alive, not awake to the great opportunities and great privileges of the church.

You find very few people now who openly or aggressively oppose the church; but you do find hundreds and thousands who simply do not care anything about the church. Even many church members do not care. They belong, they look on, they feel comfortable in church society; but as for taking steps to actively help the church in its problems, they do not seriously consider such.

There is an alarming, even an insidious indifference to church matters and problems. Is the church to blame? Are pastors to blame? Are present methods to blame? These questions are more easily asked than answered. This we know: somebody is to blame, for the indifference certainly exists and is appalling.

Mr. Daniels struck the right note and we trust it will be sounded far and near, for there is great and growing need.

DANGERS OF CATHOLICISM.

The danger of Catholicism becomes more apparent every day, and we wonder what it is yet to come to. *The Catholic World* remarked recently that "Education must be controlled by Catholic authorities, even to war and bloodshed." And we of this country have not forgot Pope Pius IX's declaration that "Education outside the Catholic Church is a damnable heresy." If they could, Catholics would close every free public school in America before tomorrow night, and abolish forever this bulwark of our dearly bought liberty. If there is anything Catholics hate worse than they do Satan himself, it is our public schools. *The Chicago Tablet,* a Catholic organ, says, "The common schools of this country are sinks of moral pollution and nurseries of hell." And the *Catholic Telegraph* adds, "It will be a glorious day in this country when, under the laws, the school system will be shivered to pieces." The priest Capal opens up the intent of Rome in these words, "The time is not far away when the Roman Catholic Church of the Republic of the United States at the order of the Pope, will refuse to pay its school tax, and will send bullets to the breasts of government agents rather than pay it. It will come as quick as the click of a trigger, and will be obeyed, of course. It will be remembered papists are sworn to give allegiance first to the pope and then to the government, as coming from God Himself."

Besides their hatred of the public schools, Catholics would take the Bible out of the hands of the people, and leave it to be read to them only by priests and prelates of the church. That the people should have the Bible and read and interpret for themselves, and that they should have public schools in which the Bible is not taught by a Catholic, is more than the Catholic mind can tolerate.

And yet there are people all around you who will say they see no peril on account of Catholicism. The one greatest foe to American liberty and American free institutions is the Roman Catholic Church.

REACHING THE REACHED.

Several hundred persons, mostly young people, we presume, have, within the last three months, joined Christian churches, if our church news columns have reported correctly. It was no easy or inexpensive matter to reach these persons and get them to face about, agree to change the manner of their living, and give up old habits and associates. But the work was done and the agreement entered into.

What now has the church to offer these new members? What pledge or promise or privilege does it hold out to them that was not theirs before? Every right thinking person must admit that if the church has given these new members all it has for them its offering was poor indeed. But has it done so? We think not.

The new member has the right to expect that if the church reached him it should keep on reaching him. This it cannot do by turning a cold or indifferent shoulder to him. The church must yet do something for the new member. First of all it should recognize that he is a member. This it can do by insisting that he be present at church services, and if possible, be given something actively to do in the name of his church and his Christ.

Secondly, it should put a Bible into his possession, not merely by commending to him the Book, but by actual act and fact. It should be enquired as to whether the new member actually owns a Bible, and if he does not, some steps should be taken by the church to secure one for him and urge that he read it daily. Every church member should have a Bible of his own; and if he is not able to buy one, or is too unconcerned to secure one, the church should be able, or become concerned for him, and see that a copy is placed in his possession. No one thing will serve to keep the young church member true to his new profession and alive to his Christian duty like daily Bible reading. Let the church see to it that the new member have and read his Bible, and then the next revival will not be so difficult, and will be more fruitful. A church member ought to be ashamed not to own and not to read daily, his Bible.

Third, the church should see to it that the new member have a copy of his church Principles and Government, or Confession of Faith, or Discipline. Every church member should be able to give a reason for the faith that is in him. He should know what his church stands for, teaches, is trying to promulgate in the world. Unless one does this one is attached to one's church with a sort of blind love or superstitious belief. One ought to be able to tell why one is a member of a certain church. Every member has a right to expect that the church of his choice will do something to school him in the polity and plea of his chosen church. A member should know his church, and knowing it he will be the stronger and the better equipped for service.

Fourth, the church should see to it that every new member have in his home his church paper. Nothing can take the place of this. Let no one think that the new member is not going to read something. The new member is going to read and is going to think some, too. If that new member can have coming into his presence every week his church paper he will naturally begin to read about his church, think about his church, and so become interested in what his church is doing. Not reading their church paper, and so not knowing what their church at large is trying to do, accounts for more dead, cold, indifferent church members than any other one thing to be mentioned. It may take a little time, it may require some effort, but the church will be more than repaid for its sacrifice in seeing to it that its new members receive the church paper.

Church members are cold, callous and indifferent because they have been allowed to become so gradually. If we would keep on reaching those who have been reached for the church, we must do something to turn their minds, thoughts, hands and hearts toward the church.

If some such work as above outlined is un-

dertaken in the name of the church the next revival will not be so difficult and will prove more fruitful.

PARAGRAPHS.

The great State Fair holds forth at Raleigh next week and thousands of visitors will pour into the capital city. Here is hoping, and believing, for it has been promised, that it will be a clean Fair, a real display of the State's best products of factory, farm, and fireside. The Fair is a great educational institution and should be so considered and conducted.

"Pouring oil on the troubled waters" is more than a mere fancy. It is one of the very finest facts of history, now. When the Volturno was burning down in midocean last Friday, and ships had come in answer to wireless messages in all directions for help, the waves were rolling so big and boisterously that life saving boats even were of no avail. They could not be launched in safety. Finally the Narrogansett, a ship with a heavy cargo of oil, arrived, and began to spray the oil around about the doomed vessel. This calmed the sea almost as if by magic, an eye witness declares, and life boats were soon busy in safely rescuing passengers.

—We are sending this week 250 sample copies of THE SUN into homes that should receive their church paper every week, and these samples are a silent invitation to subscribe. Already new subscribers are coming in from lists received from pastors two or three weeks ago. Will not pastors who have neglected to do so kindly send in at once names of those in their fields who do not take THE SUN but should do so. THE CHRISTIAN SUN should go every week into every home represented in the Christian Church. This would greatly help every benevolent interest connected with the church.

The esteemed Raleigh *News and Observer,* whose fine building was destroyed by fire on the night of April 24th, has built better than ever, and last Monday night moved back home. There was an old-time "House Warming," and many distinguished citizens and good friends of the "Old Reliable" were present, among them Governor Locke Craig, who made a splendid speech. It was a happy event and one fitting the occasion, for the pluck of the *News and Observer,* always in evidence, was never more apparent than in rising forth from the ashes to shine as a thing of beauty and of power so quickly thereafter. We congratulate our worthy contemporary and wish it full success in steering clear of all calamities and mishaps in future. We were prevented, by previous engagements, from accepting a cordial invitation to be present at the house-warming, but the courageous men who are making, and have made, the *News and Observer* a powerful factor for good in North Carolina have our best wishes, and heartiest congratulations in their splendid achievements.

NOTES AND PERSONALS.

—Brother Pastor, can't you secure a few new subscribers to THE SUN as you finish the Conference year? Thank you.

—Does your church need Christian Hymnaries, or your Sunday school a new song book? We can supply you at publisher's price, and will appreciate your order.

—Elon College still rejoices in increased numbers and new students continue to come in. The number this year bids fair to be far and away the largest ever enrolled at the College.

—Rev. M. P. Julian changes his address from Vienna, N. J., to Liberty, N. C. Any churches near Liberty wishing Bro. Julian's services as pastor would do well to write him at Liberty, N. C.

—Rev. J. S. Carden, 906 Shepherd St., Durham, N. C., an earnest worker, a devout man, and a very successful pastor, is open for engagement with a church desiring a second Sunday appointment the coming Conference year.

—Rev. D. A. Keys has been persuaded by the South Norfolk church to remain as pastor another year. This is wholesome news, as Brother Keys has done a most excellent work and his services were much needed by this band of workers.

—Dr. J. P. Barrett's defense of *The Herald of Gospel Liberty* as the oldest religious paper on earth, as printed in last week's SUN, was able and sufficient. How any one can deny or gainsay the facts set forth so admirably by Dr. Barrett is more than we can see.

—Since a recent address in Charlotte by an ex-Priest of the Catholic Church, denouncing in bitter terms the disease and danger of Catholicism, a Catholic paper has been started in Charlotte and assumes the defensive. Catholics were never as actively defiant, nor as desperately aggressive as at present.

—Rev. J. V. Knight, now in Elon College, goes next Monday to attend the sessions of the Alabama and the Georgia and Alabama Conferences, and will look after the interests of the Elon College Special Fund. All persons in those Conferences who are indebted to the Fund are requested to meet Bro. Knight at Conference and if possible arrange for payment of same.

—Mrs. J. J. Lincoln, Wakefield, Va., who recently underwent a serious operation at a Richmond hospital, and who has been a great sufferer, was resting well at last reports and there is hope of her complete recovery, writes Prof. Lincoln in a recent note. Sister Lincoln has many friends among SUN readers who will join her anxious husband and two sons in praying for her recovery.

—Pastor L. F. Johnson is in a successful revival at Berkley. The *Virginian-Pilot* of Sunday, 12th, said: "The revival meetings which have been conducted through the past week at the First Christian Church, Berkley, with so much success by Dr. L. F. Johnson, the new pastor, will be continued another week. The attendance through the week has been very large and at most of the services a profound impression has been made upon his hearers."

—Judge J. F. West, Waverly, Va., who has made a most enviable reputation as Circuit Court Judge, is a candidate for the Supreme Bench in his State and richly deserves the honor that the exalted position would confer. Besides being a scholar and a clear thinker, Judge West has the judicial temperament and is a Christian gentleman who will fill with great credit to his State any position to which his fellow-citizens may call him. Here is wishing Judge West success in the achievement of his worthy ambition.

—*The Starkey Seminary* for October, a splendid number of this always excellent publication by the way, has this to say of Rev. Frank S. Child, D. D., well known to many SUN readers: "Dr. Child returned from his trip abroad just before the last commencement, but not in season to be with us. Recently he has been recruiting at Atlantic City, and a recent note informs us that he is starting off with great promise." We trust that Dr. Child's health has been sufficiently regained as to enable him to visit Elon College this Winter, for no visitor or lecturer here is greeted with gladder hand, or heard to more pleasure and profit than is Dr. Child.

—Rev. Albert Victor Lightbourne, the son of Rev. A. W. Lightbourne, D. D., Dover, Delaware, has entered the evangelistic field and is now assisting his father in a gerat meeting at Dover. God is wonderfully blessing and using Bro. Lightbourne in his influence over men. Any pastor wishing help in evangelistic services should write Bro. Lightbourne at Dover, Del. We of our Southern church much need an evangelist amongst us for all time, and here is devoutly hoping that Bro. Lightbourne will prove the very man in the right place. His father, Rev. A. W. Lightbourne, in a private letter writes of him thus: "My son seems simply filled with the power and glory of the Gospel. We had a marvelous meeting here last night under his leadership."

—Rev. L. E. Smith, 23 Dickenson Street, Princeton, N. J., writes: "We are back at Princeton for another year's work. We enjoyed our Summer very well, which was with a mission church at Trenton, N. J., under the direction of the Presbyterian church, North. I like Princeton and feel that this decision is by no means hasty, since I have had the privilege of being a student here for more than a year. Of course the theology is Calvinistic and but little or no sympathy with the Armenian view, but it is free from the spasmodic taint of modern criticism. It believes and tries to teach that the whole Bible is the revealed will of God given by inspiration for the instruction of man. And I thank God for such an institution that dares to defend His truth in an age of wildest speculation." Bro. Smith is one of our men of great promise, and his hosts of friends rejoice that he has the opportunity for thorough preparation for his work as a gospel minister.

NEWS AND VIEWS.

—President Wilson goes to Mobile, Ala., October 26, to speak at the Southern Commercial Congress.

—A judge out in New Mexico sentenced a man the other day to 150 years' imprisonment. Seems to us that might be a question of jurisdiction.

—Timothy Woodruff, former Lieutenant Governor and noted politician of New York, died Sunday P. M., Oct. 12, from a stroke of apoplexy.

—Germany has very suddenly despatched a warship to Mexican waters. Other European nations have done likewise of late months. These are troublous and doubtful times in Mexico.

—President Wilson expresses the hope and expectation that the proposed currency bill will be enacted into law before December 1. The President regards this the heaviest tax upon his strength and ingenuity that he has yet had.

—House Leader Underwood predicts that the new tariff law will save to consumers $1,000,000,000 a year, the free list alone approximating $500,000,000 annually. If half of this estimate should prove true this should be a grateful people and a glad nation.

—The recent Tennessee Legislature appropriated $5,000 to a Roman Catholic institution, solely, we are told, because the Speaker happened to be a Catholic. When Catholics get in control, it makes no difference as to the public, so their own interests are looked after.

—What President Wilson and his associates did for Wall Street when it was decided to place $50,000,000 at the disposal of those who needed it in removing crops was enough. About half the amount has been taken and the Government is putting it out as needed and demanded.

(Continued on Page 10.)

FROM OUR CONTRIBUTORS

FINANCIAL STATEMENT.

Of the Mission Treasurer for the Month of September, as per Standing Rule of the Mission Board.

RECEIPTS

For Home Missions	$ 793.01
For Foreign Missions	1,429.32
	513.04
	$ 2,735.37
Cash Balance Sept. 1, 1913	2,339.55
	$ 5,074.92

DISBURSEMENTS

To Home Missions	$ 136.50
To Foreign Missions	1,219.72
	904.05
	$ 2,260.27
Cash Balance, Sept. 30, 1913	2,810.90
Annuity Debit transfer	3.75
	$ 5,074.92

LIABILITIES

October 1, after closing and balancing the books to and including September 30, 1913.

Bills payable	$ 6,600.00
Due accounts	5,571.07
	$12,171.07
Less Cash Balance	2,810.90
Total liabilities Oct. 1, 1913	$ 9,360.17

J. G. BISHOP, Mission Treasurer.

BETTER THAN APPEARANCE.

A large number of Christians are often greatly misjudged. They are unjustly regarded by those who know them only by outside appearances. Because these Christians do not exhibit the zeal in church affairs that some others do, they are declared to be very deficient in spiritual life. They are charged with being indifferent to the welfare of the church to which they belong, and to Christianity in general. And yet those very Christians are really more truly spiritual in heart and character than are many of those who complain against them. Daily they are in communion with God. In the sanctuary of their heart they are worshiping the Lord of their love, and are making intercession for both saints and sinners. Upon the unseen altar of their souls the holy fire is kept burning. The Bible is their constant companion, and is the source of their spiritual supply and nourishment. You may say that when you go into homes of this kind you do not see evidences of such things as I mention. This may be true. There is nothing singular about it. Modest Christians are not parading their spiritual virtues before others. They are not telling people the religious secrets of the family. Sometimes, in a humble way, they relate some of their inner experiences, and for the help of feeble saints. In this way they perform a service of much benefit to those who are struggling against their moral infirmities. A great many people would be amazed if they knew the inside history of those quiet Christians who are supposed by many to be in a cold and backslidden condition. They are far better than they appear to some people to be. They are doing for God, through their prayers, a great deal more than many are who appear to be most zealous for their church.

A person's spirituality is not to be measured mainly by his or her activity in church relations. There may be an appearance of much piety, and yet a spiritual barrenness underneath. Let us not condemn a good person, simply because he does not make a stir among Christian people. He may be the salt of the earth, to whom others owe a debt of gratitude.

C. H. WETHERBE.

SEE AND BE.

Out on the broad bosom of Lake Erie, there moves a stately fleet of vessels. Plying back and forth between the Lake Cities, carrying its passengers and commerce back and forth, no line is more favorably or more generally known than the Cleveland and Buffalo line of steamers, the "C. & B." as it is called in all the lake ports.

Recently they have added to their equipment a palatial steamer, plying between Cleveland and Buffalo, splendidly fitted for carrying a large number of passengers back and forth, with magnificent saloons, large dining halls, and finely furnished staterooms. They have named her with the name of the line, "See and Bee," and as I read of this steamer and imagined her moving out so daintily, yet so steadily from her slip in the Forest City, making ready for her all night trip to Buffalo, I wondered how many of us could be labeled with that name, "See." Yes, many of us could not claim even that part of her name. Opportunities lie all around us, home and foreign work is crying out for aid. Our own little Sunday school or church may be sadly in need of help, but do we *see?* Our "eyes are holden." We envy the missionary whose name is spread in great letters across the sheet, or the teacher who has one, two or three hundred in his class at Sunday school. We think that if we had the opportunities of Such-a-one, or the fine talents of So-and-so we could do something then. We need to pray, "Lord, open thou mine eyes that I may behold." God did not put you where you are unless there was a work for you to do right there; a work that can be done by you, a work that must be done by you, or perhaps go forever undone. If, perchance, some other sees and grasps the opportunity, it may be done, but you have lost the blessing forever and forever.

And then, when we *see,* will we *be?* There are people who have the seeing eye, the hearing ear, but they lack the understanding heart. As I heard it well expressed recently, they are ready to say, "Lord, here am I, send him, or her," as the case may be. Let us *be* true, ready, constant, faithful, willing, ready, oh, there are a whole hive of bees waiting for us, sometimes in our churches, mission societies, and Sunday schools. It is a great thing even to be present, or to be prepared to help if called upon. It is a great thing even to *be.* Did you ever think how many people impress us as nonentities? And you know that word means, literally, no-being—no personality. Are you that kind? Do you stand for something, and does everyone know what that something is? Do you try to *be,* or do you just exist? Are you the kind that can obey the command to "having done all to stand," or are you one of those who are washed around by every wave of prejudice, your direction changed with every shift of wind?

We can read a great lesson from that majestic lake steamer. We, too, can cross the waves of life, joining together the City of Life and the New Jerusalem; we, too, can help many weary pilgrims on the way. We, too, if we will, can "See and Be."

MRS. F. BULLOCK.

Waverly, Va.

Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, for good or ill,
Our fatal shadows, that walk by us still.

—*John Fletcher,* 1576-1625.

"GOING ON ALL THE TIME."

It is an easy matter for a young person to fall into what Goethe calls the "delightful habit of existing." That is to say, one can consume the present time with idle thoughts of future wealth, fame, and usefulness without considering the importance of making preparation for these things.

We sing, "Work, for the night is coming, when man works no more." If this is a song for the grown-ups, the young people ought to sing, "Work, for the day is coming—get ready for it."

Milton says, "They also serve who only stand and wait," but he is speaking of his poor old blind self waiting till God is ready for him to die. One of the worst things a youth can do is just to wait; one of the best is just to work. This does not mean, of course, that one should rush blindly into an undertaking without proper preparation. One can wait until he is ready, but he can work at getting ready while he is waiting.

Mill, the political economist, says: "To work is to move." Some young people who feel that, because of poverty or other hindrance, real or supposed, they can't do anything need to be remined that active resistance is better than passive endurance. Remember the story of the two frogs that the man dipped into the can when he was watering milk. One passively endured, sunk to the bottom, and was drowned. The other actively resisted, kept kicking, and it is said he churned a lump of butter and took a seat on top of it.

At the Tennessee Centennial, 1897, before one of the large animal tents, a young black bear was placed on a high platform and given plenty of chain. All day long the cub walked back and forth on his platform. Above him, over the door of the big tent, was the sign, "Going on all the time." The activity of the bear illustrated the sign, drew crowds into the tent, and, what was more to the animal, the exercise was essential to its life.

It is said that all things come to those who wait, but among "all things" there must be much that is undesirable. Opportunity and health, wealth and honor, happiness and usefulness come to those who are "going on all the time."—*Christian Advocate.*

WHY?

We are told that for every circumstance or fact there is always a cause. Also, that every thing in the universe exists and is for a reason and a purpose. This truth may be applied rightly when we speak of the fact that certain persons are in the world of the living.

Did you ever stop to think upon the subject, "Why Am I Here," as you go about the everyday duties of life? Most assuredly, you are in the world for a purpose. Have you found what that purpose is? If not, it might be well to stop long enough to give this question a serious thought. Why?

"There is a number of us creep
Into the world to eat and sleep;
And know no reason why we're born
But only to consume the corn,
Devour the cattle, flesh, and fish,
And leave behind an empty dish.

"And if our tombstones, when we die,
Be n't taught to flatter and to lie,
There's nothing better can be said
Than that he's eat up all his bread,
Drunk up his drink and gone to bed."

There is nothing better we may say; there is often much worse that we might say. We must realize that we are not here to live the life of a parasite. We are here for service and the performance of our duty as it seems right to us. Are we rendering the service that we should?—*Elon College Weekly.*

CRADLE ROLL

DEAR CRADLE ROLL SUPERINTENDENTS:

I hope you have all followed these letters so far, and that those of you who are *not* Cradle Roll Superintendents, or members of a school which has a Cradle Roll are preparing an aggressive campaign looking to the remedying of that defect. If any school in the Conference has not received a letter from me by the time this goes to press, your turn is surely coming, for I aim to write every Sunday school as soon as possible, and see if we cannot supply the "missing link" which is cutting down our efficiency, and keeping the Sunday school and home so far apart.

Why, when you think of it, the Sunday school is the outgrowth of the Family Altar, and can no more exist and grow without that altar than the branch can exist without the root. Perhaps you never stopped to think of it in just that way, but isn't it so? Is it not at the family altar, whether it be the family assembled, or represented by Mother's knee, that the little ones get their first lessons in the love of the Father, that they first learn of the goodness of God and the love of Christ? Is it not at that some altar, if it be a true altar, fed with the fire of the love of God, and kept burning by the pure oil of heartfelt devotion, that the growing girl and boy make their first decision for God and Right? Is it not at that altar that we of older growth gather strength to live and keep on keeping on? Is not then, the Sunday school with all its branches and divisions a logical outgrowth of the family altar, nay, is it not, itself, simply an altar where the neighborhood meets as one family to worship together?

If all this be so, and I am sure you will agree with me that it is true, can we afford to lose one link binding together Home and School, or to avoid in any way adding to the sacred flame which grows and glows by the family fireside? I conceive the two greatest links, one at either end of the family, so to speak, to be, today, the Cradle Roll and the Home Department. (No, I am not trying to "steal the thunder" of the Home Department, but you see, ours is really a "Home" Department, too.) And it is for the solid welding of the link which binds the little ones to the Sunday school that we are working.

Did you ever see a blacksmith welding a piece of iron? I have watched him many times. First he has the iron which he intends to weld, then he gets the fire red hot, blowing on it, not puffily now and then, but steadily, equably, easily, until the fire is rather white hot than red hot. Into this he has thrust the iron, and as the fire gets hotter, so, too, does the iron. Out comes the iron when at just the right pitch, the two parts are placed together, sometimes a powder is scattered over the iron, a few sharp, decisive strokes on the anvil, and there, the work is finished.

We have the metal, pure gold, in the child; we must have the fire in the heart of someone to prepare the metal ready to use; that someone is the parent; so our good Cradle Roll Superintendents have to play "blacksmith", using the right tools, blowing steadily, persistently, unweariedly, until the fire has burned up to the right temperature, until the metal is ready, and then, tap, tap, tap, the deed is done, and the Baby is welded fast to the Sunday school.

Dearme, dear me, not much about tools in this, is there? Well, I fully meant to use this whole column telling you about what to use and how to use it, and now it will have to wait over until next week. Luckily our Editor is holding this column open for us. But, won't some of you get an "Anvil" and a "Bellows" and a "Hammer" this week, and begin to blow steadily, surely and persistently in the direction of a Cradle Roll in your Sunday school, if you have none, and a better and bigger Cradle Roll if you already have one, and then write and tell us about it?

MRS. F. BULLOCK.

WHAT THE COLLEGE DID FOR A FAMILY.

One Saturday evening in the spring of 1874 a Methodist preacher entered a farming community in Southern Ohio and stopped for a Sunday at a Methodist home where there were five bright children. No one now remembers the sermon which the minister preached that Sunday. During his visit in the home, however, he won the hearts of the children and talked with the parents about sending them to college. Monday morning the farmer sent his oldest son to carry the minister to the railway station. On the road the minister learned that the boy exected to remain upon the farm. He earnestly advised him to go to the Ohio Wesleyan University. The minister's words produced such an effect upon the boy that he thought much upon the conversation during the summer and at last spoke to his father upon the subject. The father and mother took counsel together and thought that by great self-denial they could start the son to college, and that fall the farmer's boy entered the university. His story of college life turned the thoughts of all the other children in the direction of the university, while the change produced in his spiritual life encouraged the parents to make greater sacrifices and to plan for the college training of the other children.

After eighteen years of self-denial the five children in that household had graduated from the university. One of the daughters went back home to teach in order that she might live with her father and mother. The other daughter is a professor in a Methodist college. One of the sons is a useful pastor in the Methodist Episcopal Church, and two of them are professors in leading Methodist universities. Financially these children earn enough each year to pay for the old farm two or three times over. Intellectually and spiritually their lives are infinitely richer than they could have been without an education. Best of all, the farmer's children have been lifted to a higher mental and spiritual plane and have helped to mold thousands of young people who are now in every part of the United States and of our globe.

Only eternity will reveal the blessings which came from that minister's talk with the farmer's boy one Monday morning in 1874 and from the sacrifices of that father and mother continued for eighteen years while educating their children. The doors of the same university still stand open; the farms and villages and cities produce the same bright, conscientious young people; the ministers have even a broader vision of the responsibilities and glories of the coming century. Are there not some thousands of young people who have the same courage in their hearts and thousands of parents who have the same devotion to their children's highest interests which characterized this Ohio family in 1874?—*Bishop J. W. Bashford, in Northwestern Christian Advocate.*

GOD'S GOVERNMENT.

Think what this world would be if an unjust or unholy God governed it! If you were compelled to choose between the two, would you not prefer to live in a world ruled by a just and holy God who was not loving and merciful, rather than in one ruled by a loving and merciful God who was unjust and unholy?—*Western Recorder.*

THREE FUNDAMENTAL CONCEPTIONS OF THE COLLEGE.

President William P. Few, in his address to the students of Trinity College, Durham, N. C., at the opening of the new session, spoke of the three fundamental conceptions of the college as stated by Dr. Jowett—a place of education, a place of society, and a place of religion. These, as he well said, are likewise the three fundamental conceptions of human life.

Of the college as a place of religion President Few said in part:

Finally and supremely, a college is a place of religion. I reiterate with all the emphasis I can command this assertion of Dr. Jowett, although I know that there are competent and conscientious educational experts in this country who deny it. Backing his judgment by high expert authority and by millions of dollars, Mr. Carnegie has lately said in effect that religion and education should have nothing to do with each other, and when they do both suffer. I do not believe there is any such dualism as is implied in this divorcement between the two fundamental conceptions of life. I am aware of the long historic conflict that has been waged through all civilizations between beauty and fullness of life without a moral meaning on the one hand and austerity and barrenness along with moral intensity on the other hand. And I realize that it is only through a fuller comprehension of the meaning of life that the synthesis of these two divergent elements can be effected. But the highest civilization still awaits this power to combine a full and beautiful living with a religion that comprehends the whole of life. And to produce this synthetic power is one of the missions of the highest kind of college. We need especially in this time of hesitancy and uncertainty in so many directions colleges that are organically and fundamentally committed to the Christian religion; that are not set to promote sectarianism (for I take it no Protestant American Church would stand for that today); that do not exist to promote denominational triumph (no college competent to do educational work could live for that), but that do avowedly make it their first business to promote the kingdom of God and his righteousness, confident in the belief that all these things shall be added unto them. That educational and social efficiency comes most surely to men and colleges that put first things first.

These words from the President of the most richly endowed college of Southern Methodism are heartening to those who still believe that the college should be the Church's strong ally and helper in the making of Christian character.—*Nashville Christian Advocate.*

ONLY A BOY.

When Napoleon was leading his army through the rugged fastnesses of the Alps, a drummer boy lost his footing and fell to the abyss below. An officer asked the great commander if the army should halt and attempt to rescue the boy, or at least ascertain whether the fall had resulted in death. After a moment's thought Napoleon's answer was: "No, it is only a boy." Many boys in our own country have lost their footing and many have fallen to an untimely end. But shall we say as did the heartless general, "It is only a boy"? Is not the boy the greatest asset of our country and of the Church of God? We must save the boys to the Church and make of them godly Christian men. This is the high duty and the noble privilege of God.—*Sel.*

Hopefulness, like the nightingale, sings its sweetest song in the darkest hour and hides away in silence when the sun shines."—*Florida Christian Advocate.*

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

One of the first and fundamental contentions of the founders of the Christian Church was the rights of laymen. *Creeds* controlled the *conscience* and *clerics* controlled the *church.* The right of private interpretation of the Scriptures was bedrock in the foundation of the Christian Church. As builders now use concrete in place of granite, so the founders put concrete private interpretation in place of creed. In spite of this, and the claim for lay representation, the Christian Church has not developed lay-leadership in any marked degree. It must be confessed that other communions, later to see the importance of lay-leaders, have outstripped us in the very field where we first planted this banner. This is not a declaration to be argued, but a fact to be deplored.

Laymen have not *exercised* the rights they have enjoyed to the extent of developing leadership in the great enterprises and movements of the church. In most congregations and in most conferences and conventions, the ministers still carry the burden and lead in the work. This proves the need of *educated leadership* among the laity. Perhaps another adjective would better express this need. "Trained" in this connection is, no doubt, a better word than "educated;" for we have many *educated* laymen who are not *trained* laymen. Training comes by a process of doing. The athlete is trained by athletic exercise. Laymen must accept service in positions that require training, and real obligations must be pressed upon their consciences until they act willingly in doing work for the Kingdom.

We have many trained *workers,* but few trained *leaders* among the laymen. The ministerial function is interrupted by duties that belong to the laymen. Poor preaching is often the result of poor work among the laymen. Trained leaders among the laymen would not only relieve ministers, but would carry the work of the church forward so much as to require better preaching; by which is meant profounder exposition of Scripture and more spiritual daily living; but untrained leaders are invariably in the way of progress and do not care for real preaching. The pulpit that does not demand much of the church pleases non-progressive leaders; but trained leaders demand higher standards for the whole church.

Teacher training in the Sunday school illustrates this matter of trained leaders. There will always be Sunday school teachers; but *trained* teachers is what is needed and that toward which the schools are striving. Now, in the church there are always leaders; but the Bible speaks of the blind leading the blind. The church needs not simply leaders, but *trained* leaders. W. W. Staley.

WINCHESTER LETTER.

The many reports coming in of the good meetings held within the bounds of the Southern Convention are encouraging indeed. They indicate that the Christian Church is growing in strength in the South. Looked at from every viewpoint, our work seems to be in a prosperous condition.

With The Christian Sun enlarged and printed in our own publishing house, a need of the church has been met that should mean much in the enlightenment of our people and the development of our work. There should be a hearty co-operation on the part of our pastors and laymen to extend the circulation of this worthy paper. Dr. Atkinson is giving us a good paper and we should show our appreciation by a hearty support.

The splendid opening of Elon College this fall is a source of joy to all of us and shows that our school is firmly fixed as a higher institution of learning and that our people are becomnig more interested in education. This is a hopeful sign and means for us a more progressive and more efficient church membership. We congratulate those in charge on what has been accomplished. We have an institution that is well worthy of the loyal support and patronage of our entire brotherhood.

The continued interest in the Christian Orphanage is an evidence of the breadth of our feeling toward others. The interest in this institution should increase on the part of our people.

The Laymen's Movement and the work of the Woman's Home and Foreign Mission Board is developing a missionary spirit which has been partly dormant since the organization of our church. The Conference Missionary Associations, and the Convention Mission fund, out of which has grown the Church Loan Fund, are evidences of our awakening and yet we are but beginning to learn the alphabet of mission work and mission giving. We should, and I believe we will, more than double our mission offerings within the next ten years. The life and advancement of our Church depends largely upon what we do for this great cause. Our latest move, the Chautauqua, is a long step in the right direction and will mean much to us as a people. I hope that all our pastors, Sunday school and Christian Endeavor workers will arrange to attend.

All these things mean that our church is facing an opportunity it has never had before. With abiding trust in God and a strong faith in our fellow laborers, we expect to see the Christina Church, within the bounds of the Southern Christian Convention, develop more strength and become a larger factor in the work of winning the world to Jesus Christ.

W. T. Walters.

GREENSBORO.

The two weeks' meetings which have been held at the First Christian church closed last night. Fifteen hundred people attended the services yesterday. Rev. Charles Butler preached in the afternoon at 3:30 and the closing sermon at night. They both were masterpieces and his audiences were spell-bound; but the meetings closed and no one came to the altar. Several services were intensely interesting, there being the evidence of God's spirit moving upon the hearts of His children. Love feasts were held in which many renewed their vows with the Lord and declared themselves to live for Christ. Other than this there was no special interest. Our consecrated and optimistic brethren believe that the church has been greatly uplifted.

Mr. Butler and family left at midnight last night for Atlanta, thence to Valdosta, Ga., where they will conduct a two weeks' meeting for a pastor.

Next Sunday evening, the Baraca and Philathea classes of this Sunday school will celebrate the 23rd anniversary of the Baraca movement, by Marshall A. Hudson. The services will be under the auspices of the classes. A unique program is being arranged.

H. E. Rountree, Pastor.

(The following letter went astray and only came to our notice just now.—Editor Sun.)

Greensboro, N. C., Aug. 25, 1913.

My vacation is over and I am now two weeks in my work. I want to thank the church for this great kindness which proved so very profitable to me. I was away three weeks. I spent two of them with my father and mother and one with Dr. Atkinson at Pleasant Grove. I preached nineteen times, witnessed fifty-seven conversions, forty-three uniting with the church, and I gained about eight pounds.

It was a great pleasure to be home again where I could enjoy the sweet fellowship of father and mother and good corned herrings and corn-bread. Nearly every morning at breakfast I ate from two to three herrings and a hoe-cake of bread. Nobody knows just how good my "Daddy's" fish are except he has been there and tried them. I take them in preference to chicken every time. I wish I could have them here in Greensboro.

The Greensboro Church had a treat yesterday in the person of Rev. L. F. Johnson, D. D., a former pastor and much beloved. A very large congregation greeted him at each service. He preached with great spirit and power. His utterances came forth from a heart of deep piety and each and all "gathered for himself" and themselves "bread" enough to sweeten the soul with heavenly inspiration and to put upon the lips blessed testimonies of Jesus. I am living better today for having heard these sermons, and I believe all the others of the congregations are. Yours truly,

H. E. Rountree.

WINDSOR NOTES.

Meetings have been held in three of my churches recently. Johnson's Grove week following the 5th Sunday in August, Union week following the 2nd Sunday in September, and Barrett's week following the 4th Sunday in September. Rev. H. H. Butler helped me at Johnson's Grove and Union. At Johnson's Grove there were about twelve professions and four additions to the church. At Union about twenty professions and twelve additions. Rev. C. C. Jones assisted me at Barrett's. There were about twelve professions and five additions. Both these brethren did excellent work in the meetings and the churches seemed revived and strengthened.

It was my pleasure to assist Bro. Bulter in meetings at Oak Grove and Mt. Carmel. Good meetings were enjoyed at both these points, and it was a pleasure to be with the good people of these communities.

The Windsor people are moving their church to another lot away from the railroad. This work has been talked of for some time, but the work has been handicapped in some ways. Finally the church is on the move and we trust the new location will be advantageous.

R. H. Peel.

HAW RIVER.

It was my privilege to be in a revival at Haw River week following the first Sunday in October. This was a union meeting between the Methodists and Christians, and was conducted in the Christian Church. Dr. Wicker, the pastor, was not with us all the time, owing to the fact that he was busy teaching in Elon College. Bro. Edwards was with us one night and rendered faithful service in song and prayer. Bro. Noblett and wife represented the Methodist church, and there was much interest shown toward the last of the week. On Friday I had to leave for my appointments in Lee County. Up to this time there were many requests for prayer and five professed faith in Christ. B. J. Earp.

DEFIANCE COLLEGE (OHIO).

Sunday, the 5th instant, was a good day with the college church. Dr. Martyn Summerbell preached two great sermons to the delight of fine audiences. At the evening service three members were received by letter and four new members and thirty-nine associate members

were received on profession of faith. These came from the student body, faculty, and citizens, and constitute a class of which any church should be proud. The Christian life and activity here is strong. N. G. NEWMAN, Pastor.

DR. SUMMERBELL'S LECTURE AT DEFIANCE.

The students, faculty and friends of Defiance had a rich treat this week in the lectures of Dr. Martyn Summerbell. He gave four on the Reformation in Enland, beginning with certain conducive influences and closing with the final break with Rome. The first was pronounced excellent and each succeeding one better. With rare insight and literary skill he has brought together the result of his studies in lectures of great interest and value. They are unique in their clearness and force, and impel the student to a renewed interset in this vital phase of history. We hope to see them in print. None of the great speakers who come to Defiance College is more highly appreciated than Dr. Summerbell. N. G. NEWMAN.

ARE THE HEATHEN LOST?

There is one question which confronts every Christian today, and that is: Are the heathen lost without the gospel? If they are not lost, why are we trying to send the gospel to them so that a large part of them will be lost in the future? If they are not lost, it would be far better if we were heathen, and we should take all of our missionaries out of the foreign field, blot all of our mission study out of existence and take their plan of living, for they are far better off than we are, with all of our civilization.

Why do so many preachers try to raise money for missions and fail? It is because they do not believe that the heathen are lost. It is from sympathy that they try to raise money and fail. And it is difficult to get them to believe that the heathen are lost.

What was Christ's mission on earth? Jesus said, "I am not come to call the righteous, but sinners to repentance." What were the disciples sent into Judea for? "And there stood up one of them named Agabus, and signified by the spirit that there should be great dearths throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples every man according to his ability determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabus and Saul" (Acts 11:28-30).

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). Jesus said, "Except ye repent ye shall all likewise perish" (Acts 5:12).

It would be impossible for us to believe the statement of Christ if it is possible for the heathen to be saved. "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction; and many there be which go in thereat: because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14). One can not keep from denying this verse if one says the heathen are saved, because this states that but few will find the straight gate. If the heathen are saved, about three-fourths of the entire population will be saved without the gospel, in addition to those saved with the gospel.

If these references do not prove that the world is lost without the gospel, the Bible is not plain on this subject. What was Christ's mission, pray tell me, if the heathen are not lost? "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9). We see that He became the author of eternal salvation to those only who repent and obey Him. By this it can be seen that the heathen are excluded. It is shown plainly that it behooves us to carry the gospel to the heathen, so they can be obedient and have eternal salvation through Jesus Christ. "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). What made Jesus make this commission, if the heathen are saved? Was it just pleasure to his disciples to go preach and teach the great truth of the Bible? or was it to convert them that they may enjoy eternal salvation?

One surely cannot think that Jesus Christ would command his disciples to do all of this work if it was not necessary. It is certainly necessary for us to carry the gospel, and carry it as rapidly as possible. If we want to do this we must believe in God. Paul said: "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). From this quotation we see again it will be impossible for a person that does not even know the name of the Lord to receive the reward which He is offering to those who are diligently seeking Him.

So let each person do his part, and consider his part a very great part, for it is. If a person cannot give himself and all of his possessions to the cause of sending the salvation of eternal life, he can help support some one else who will. It is not intended for all to go into some heathen field, but it is intended for all to take a great part. Then this world will be as Coleridge said:

"Mankind to be one mighty family,
Himself our Father, and the world our home."

D. F. PARSONS.

CATHOLICISM OUR NATIONAL PERIL.

The trouble with the Roman Catholic Church is that it seeks to be both a church and a political party. Its arrogant claims of being the only true Christian church, intolerant as they are, might be treated with indifference; but when for its head it asserts temporal power and civil authority, intruding itself by logical consequence into the political affairs of every country which it enters, a position is assumed which cannot be allowed any church whatsoever. If it must assume such a position, its members must not complain if it is met with political opposition not offered to any other church. This is why such great men as Gladstone, Bismarck, Juarez, Diaz, Garibaldi, and the ruling statesmen in France have resisted its pretensions.

Since the Spanish-American War and the acquisition by the United States of colonies where Romanism has been the established religion, it has been more aggressive than ever in our political affairs. The peril of Romanism to our institutions is not an imaginary danger, concevied by the heated brains of fanatics; it is a real and constant menace. It must be resisted in our country, as it has been resisted in England, Germany, France, Italy, Mexico, Portugal—as it has been resisted in every country where it has secured any considerable following. If it were willing to take its place as a church along with all the other churches it would be improper to meet with any other attitude than that in which we meet all the other churches; but it is not willing to be only a church. Putting itself in a class by itself by its political animus, it must take all that such an improper position makes inevitable; it can not claim the political exemptions of a church while it asserts political claims as well as churchly prerogatives.—*Warren A. Chandler, Bishop M. E. Church, Atlanta, Ga.*

CHURCH NEWS

CHRISTIAN CHAPEL.

We began our meeting here Saturday before the second Sunday in August, and continued till Thursday. We had a very good meeting. The church was revived and some were reclaimed. Rev. A. F. Iseley was with us here and did good preaching.

HANKS CHAPEL.

Here we began our meeting Saturday before the first Sunday in September, and closed Thursday following. We had a good meeting. There were nine professions; six joined the church. Rev. A. T. Banks was with us and did good preaching.

This church seems to be in good working order. We expect to carry all of our assessments up to Conference. This is my second year with this church, and have accepted the pastorate another year.

NEW HILL.

We began our meeting here on third Sunday in August, and closed Thursday following. This was a very rainy week, but the Lord gave us a good meeting. Two professed faith in Christ and one joined the church. This is a good congregation to serve. If it is the Lord's will I will preach for this people another year. We expect to go to Conference as a banner church.

PLEASANT RIDGE.

We began our meeting here on the third Sunday in August and continued eight days. God gave us a good meeting. About forty professed faith in Christ and twenty joined the church. Rev. J. W. Pinnix, Rev. H. E. Rountree, and Rev. Mr. Mines assisted in this meeting. This is a good people to serve. To God we give all the praise.

J. S. CARDEN.
906 Shepherd St., Durham, N. C.

NOTICE.

All who are expecting to attend the Western N. C. Conference at Ramseur, notify Rev. T. E. White, and he will see that homes are arranged for you. Trains arrive at Ramseur at 10:20 A. M. and 5:25 P. M.

NOTICE.

All ministers, delegates and visitors who expect to attend the Ga. and Ala. Conference, which meets with the Rose Hill church, Columbus, Ga., October 28th and 29th will please notify W. L. Wells, 2841 Beacon Ave., Columbus, Ga.

A GOOD RECORD.

Atlanta, Ga., is the largest dry city in America, and produces facts and figures which demonstrate that prohibition does not increase drunkenness, neither does it ruin the business of a big city. In 1907 the building permits in the city were $4,554,771, while in 1912 they were $9,978,444. The property valuations jumped from $91,840,350 in 1907 to $154,827,487 in 1912. The tax receipts have nearly doubled since 1907. Bank clearings in 1907 amounted to $254,965,800, while in 1912 they reached $691,941,254. On the other hand, the number of arrests for drunkenness in 1907 was 6,480, while in 1912 it had sunk to 3,021.—*Michigan Christian Advocate.*

Did you ever reflect upon the misery, squalor, vice and crime that result from preventable invalidism and mortality?—*Health Bulletin.*

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

FOR THE SUNDAY SCHOOL.

Subject for Sunday, October 19: "The Report of the Spies."—Numbers 13: 1-3, 25-33.

Time.—Summer B. C. 1490 (Ussher).
Places.—Kadesh, Canaan, the Wilderness.
Persons.—Moses, spies, people.
Golden Text.—"If God is for us, who is against us?"—Rom. 8:31.
Leading Thought.—When God is with us we can go bravely forward.

The Israelites marched toilsomely through the desert of Paran (of which the desert of Zin was a part), and came to Kadesh-Barnea, an oasis at the extreme south of Canaan. The oasis contains twelve springs, and three other large fountains are near by. Here, after the events of today's lesson, the people made their headquarters for the 38 years they remained in the wilderness, and from here they set forth at last on their final march around the southern end of the Dead Sea to the Promised Land.

Deuteronomy 1 tells of God's command through Moses bidding the people to go directly up into Canaan and conquer it; but the people were afraid, and insisted that first spies should be sent to learn what obstacles would be encountered and what enemies they must face.

A leading man was chosen from each of the twelve tribes. These twelve spies seem to have divided into two companies. One, led by Caleb, went only about 100 miles, as far as Hebron and the Eshcol valley a little farther north. These returned first and made the first report. The other band, led by Joshua, went clear through Palestine, 300 miles, to a pass through the Lebanon Mountains leading to Hamath, a city north of Damascus. Both parties would pass as ordinary travellers from Egypt.

The cluster of grapes they brought back is matched by clusters weighed in modern times, one of 23 pounds, another of 19. The walled cities they saw were difficult even for Egypt to conquer. The gigantic Anakim probably left specimens of their race in Goliath and his brothers. The Amalekites were a wandering tribe to the south, descendants of Esau. The Hittites were a wonderful race, whose empire extended far to the north. The Jebusites centered in Jerusalem. The Amorites were hill people, to the east, and the Canaanites were plain-dwellers, on the western seacoast. The land was, in general, an unhealthy region, as they saw it, "eating up its inhabitants." It seemed barren enough to men fresh from Egyptian fertility.

Lesson Announcement.

We have heard of Moses as the meekest man. Next Sunday's lesson tells of a time when he lost his patience with the Israelites and the punishment it brought him. Many good people who would not stoop to steal even a trifle from another will steal other people's courage, good temper, cheerfulness, faith. They do this by faultfinding and grumbling. Next Sunday's lesson is the story of the Israelites stealing from Moses and Aaron in this way.—*Hageman.*

SUBSCRIPTIONS BY CLASSES.

This is no experiment; it is a plan that has been carefully worked out. It is very simple and has the merit of being equally adapted to the big class and the little one. It has to do with a systematic method of raising money for the class and Sunday school.

Contributions are arranged on a five cent basis. Each member is to give some multiple of five cents a Sunday for the cause. Let the amount be five, ten, fifteen, twenty-five, fifty cents or one dollar a week. Let the plan be explained and give each membre a week to think over the matter. Pledge cards may be used.

If the class is composed of primary children or beginners it can be arranged on some multiple of one cent. The teacher can tell who is able to give and who is not. If children come from homes of parents who are able to give the teacher should talk with the children one at a time and impress upon them the importance of regular, systematic giving.

At the beginning of each year let new pledges be made, so that those who can may increase their weekly offering.

HOME DEPARTMENT—WHAT IT IS.

The Home Department brings the Sunday school to those who cannot go to it, or who can go only occasionally. It, together with the Cradle Roll, is the Sunday school's extension plan and its feeder. Eventually the Sunday school without these two departments will lose out, because the progressive school with its feeders will reach the children and grown-ups before the other school will get them.

The same lessons that are used in the regular school are used in the Home Department. Members are asked to study the lesson one half an hour or more each week. Visitors carry the quarterlies to the members, collect the envelopes in which the offering is made, and these envelopes have a space in which the member can mark for each lesson he has studied.

Joining restores the Sunday school days to the man or woman who has had to drop out. To the man who stays away from Sunday school because "he has worked all week and is too tired to go," the Home Department means the awakening of his interest and eventually his being brought back into the school.

Those who join home departments are members of the school; have an incentive for Bible study; receive the best of helps; are one of millions who are studying the same lesson every week; are able to help the children in the study of their lesson; will receive at least four visits a year; will keep in touch with the church and school, will feel like a new man or woman.

CHRISTIAN ENDEAVOR LESSON: OCTOBER 26.

Topic: "Missionary Essentials at Home and Abroad. IV. Going." Matt. 22:1-10.

Ask for one minute—not three minutes or longer—from the speakers. Ask them to try to make their talks from 40 to 60 words only. They might write them out in advance but not read them. Let each speaker stand in front of the society. Use the roll call if members will not follow each other rapidly, but it would be well if instead of the roll call, the president would, as a speaker sits down, recognize the next by a nod. If you have a blackboard large enough, write the names of members, as they come in, on the board and let them speak in that order. Let the leader make the opening talk of about five minutes along the line suggested in the *C. E. World.*

It would be well if in advance of the meeting five members should be selected to talk one minute on great missionaries of the past; then five more to talk of missionaries of the present day and their work, and let them select missionaries of our own church; five others may talk of the need of more men and women in the field. Others may show the opportunity for mission work at home. "Going" may not necessarily mean to take a trip across the ocean; it means also to go just around the corner or over on the other side of the neighborhood. It may mean to serve as a member of the Cradle Roll Committee or a Home Department visitor.

For Answer in the Meeting.

Why must missionaries go forth with the gospel message?
Why is this an especially favorable time for missions?
Who should go as missionaries?
What excuses will warrant one in not going as a missionary?
What is the missionary call?
How much education is needed by a missionary?
What varieties of talents and abilities can be utilized on mission fields?
What rewards does the missionary life offer?
Why should many missionary recruits come from our Christian Endeavor societies?
What mission fields today especially need re-enforcements?

CHRISTIAN ENDEAVOR WEEK.

In February, 1914, Christian Endeavor societies will not simply celebrate Christian Endeavor day but will observe Christian Endeavor week. The purpose it to make it a time for a canvass of the fields of the societies for new members, general celebrations in the departments and revivifying of the whole work.

To make that week a success it is necessary to begin now. If your society is run down or lagging, take up the increase and efficiency campaign. From time to time special matter is being issued by the General Society which provides the plan for the work that societies need to do. Officers should keep in touch with headquarters.

FOR A SEASIDE CHAUTAUQUA.

A committee headed by Rev. Warren H. Denison and Prof. S. M. Smith, of Norfolk, Va., are planning to give to the young people of the Christian church what we have long needed—a Chautauqua for Sunday school and Christian Endeavor workers.

This movement was started at the last session of the Eastern Virginia Sunday School Convention, but really grew out of suggestions made at the General Convention in Burlington a few weeks before. That a conference has undertaken it should not prevent those of other conferences from joining in the movement.

The plan is to make the Chautauqua an annual event, to be held at Virginia Beach every Summer. Men of national reputation will be on the program. From time to time the matter will be further explained in these columns.

Members of the commitees are from all conferences and include the following: Rev. W. H. Denison, Chairman; Prof. S. M. Smith, Secretary; Rev. J. F. Burnett, G. W. Truitt, Rev. A. W. Lightbourne, Charles A Hines, Martyn Summerbell, Rev. H. E. Rountree, Hon. E. E. Holland, Pres. W. A. Harper, Rev W. G. Sargent, Rev. M. T. Morrill, K. B. Johnson, Pres. E. A. Watkins, Dr. J. O. Atkinson, Rev. W. D. Samuel, Netum Rathbun, Pres. P. W. McReynolds, Rev W. W. Staley, Rev. A. B. Kendall, Rev. W. H. Hainer, Rev. H. W. Elder, Col. J. E. West, I. A. Luke, R. B. Odum, Rev. F. G. Coffin, Hon. O. F. Whitelock, Dr. J. W. Manning, W. J. Lee, Rev. G. O. Lankford, Prof. S. O. Albaugh, Rev. C. H. Rowland, Pres. D. B. Atkinson, Dr. E. L. Moffitt, J. A. Mills, Dr. D. A. Long, Dr. J. P. Barrett, Herman Eldridge, Rev W. T. Walters.

For information write Prof. S. M. Smith, Central Y. M. C. A., Norfolk, Va.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
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THE CHRISTIAN'S FAITH.

(Written by one of our Santa Isabel Christians.)

All those who think seriously of the condition of their souls should recognize the great necessity of practicing the truth that we confess. Let us ask God to increase our faith. Let us ask ourselves for a moment if we have received the true power of God. The very same moment that God calls us to perform our duties, we should say, "Here I am."

Let us say directly the foundation of our faith is in Jesus Christ. We believe in the Bible which is His Holy Word. It is our advice and guide. Therefore, being the Bible, the Book of God and the advice of Christ, why don't we study it and think of it daily?

In order to have a good knowledge of the Divine Persons, it is necessary to search the Sacred Book and use it as our only text book. It is not enough to study portions of the Bible, read papers or reviews that we should prepare. We should not ever be discouraged, when the Lord doesn't answer our prayers. It is because sometimes when we ask we don't ask wisely. Let us be sure that everything will be done, if our petitions are made according to His will.

Christ commanded His disciples to preach the Gospel to every creature, and I think we have a participation in this commandment. As soon as the light of the Gospel illumines our hearts we are able to see clearly His will. Let us remember that balsamic saliva applied in the eyes of the blind man by Jesus, and let us say with him, one thing I know, and that is, myself being blind, am able to see now. He who believes in our Lord according to the Scriptures, and deposits his trust in Him, and accepts Him as his Savior, and will be uplifted from the sinful state of the world to the throne of the Father, He said, "He who believes in me, greater works than what I do, he will later do." There are three things that ruin both our bodies and souls; that is playing cards, the saloons, and the balls. If a man puts his attention in the misery of the world, he will be in a continual darkness. Jesus is the light of the world, and let us all be illumined by Him.

JUAN VALDEJULY.

Santa Isabel, P. R., June 27, 1913.

THE MIGHT OF THE MITE BOX.

The women of Bethlehem church recently had an opening of their Mite Boxes which they had distributed in the Spring. Mrs. Upton Savage is Supt., and she has reported to Mrs. Dick, Treas. of the Conference Board, $23.43. This ought to encourage other country churches to adopt this plan. Wherever a society can be organized, with regular monthly meetings, it is urged that the organization be effected; but in some places this is hard to do. We hold that there is no church but that can distribute the mite boxes, have an opening of these, with a program of a missionary nature, and forward the amount collected to the Treasurer of the Conference Woman's Board. The beauty of the plan is its simplicity.

The women of Bethlehem have made a good beginning and what they have accomplished should be an inspiration to others.

MRS. C. H. R.

A WOMAN'S MISSIONARY CONFERENCE.

The Woman's Board of the E. Va. Con. is planning to have a Woman's Missionary Meeting one day during the session of the Conference at Mt. Carmel church. It is expected that all societies will send representatives. Superintendents of Mite Boxes and of Y. People's and Willing Workers' Societies will represent these departments. Churches not having societies are asked to send some woman to represent them.

The Conference Board meets tomorrow (9th) to arrange a program and perfect plans. Announcement of these will be made next week. Let our women plan to be present to help and to be helped. This is something never before attempted in our Southern Conferences, but the work seems to have developed in this Conference to such a degree as to demand a time for consideration, deliberation, and consultation. No doubt this is the beginning of an annual gathering of our women in the interest of Missions.

THE SECRET DOCTRINE.

The "Secret Doctrine" notion holds a strong place in the thoughts of all cults of the theosophical order. They glory in having what they assume to be occult vision and knowledge of the higher mysteries of the universe, including even the spirit realms—functioning on the astral plane, they call it. With them, the initiated constitute a spiritual aristocracy, an exclusive class, a privileged caste.

"In secret have I said nothing," said Jesus Christ. He brought light into the world expressly to *reveal* the truth, to make it common public property, not to keep it hidden in secret lodges or confined to priestly adepts. He, in himself, was a complete revelation of God, the Father. With him ended all symbolism, ceremonies and sacrifices that foreshadowed the coming Savior. When the ideal becomes real, there is no more place for the image. Churches, societies and cults that are now indulging in the mystic mazes of symbology, ritualism and sacramental offerings are, in and by those very things, denying the gospel of Jesus Christ which clearly declares a finished work of redemption. They annul for themselves the cross of Christ, and put him to an open shame, making void his death for them.

Jesus Christ kept nothing back, but declared the entire counsel of God. Disciples were not divided into classes. There were no "degrees" in the work of the church as he founded it. All members had free and equal access to all the teaching. Pagan religions were full of "mysteries"; secret places and meetings; darkened rooms; signs, symbols and signals known only to the initiated.

Any religion, every religion, or social or ethical society that follows these lines is dominated by the spirit that rules Paganism, not by the spirit of God, who always gives light and liberty, and impels to give away the truth freely to everybody.

Pagan religions are dominated by Satan, the Deceiver. Imitation is his most effective scheme for misleading. The mysteries, the initiations, the secret doctrines, the occultism of pagan religions and of present-day cults are schemes of Satan to imitate the real truths of Christianity, making people think *they* are the original ways of life. Everyone who is born of God receives a new mentality whereby, being restored to the Divine nature, he perceives truth from God's point of view—he discerns and begins to comprehend spiritual things. This is a true illumination, but it is not occultism, that spectral conjuring of diseased imagination and that hypnotic bondage to deceiving spirits on the "astral plane" which is known as Oriental Theosophy. In anticipation of the Christian way of conversion and life, Satan introduced into pagan philosophy and religions the complicated systems of superstition, called "mysteries," with their secret rituals. They are still in the world to mislead and to prevent people from seeing the reality. They are largely hidden under Christian verbiage, and actually teach some truth and good conduct as a snare; for Satan never announces himself openly. He pretends to be a messenger of fuller light, of higher truth, of completer holiness, of broader charity—the special champion of evolutionary progress.—*The Christian Way.*

A CHILD'S UNCONSCIOUS INFLUENCE.

A pretty story of a child's unconscious influence was told by Mrs. Willoughby Cummings at a meeting at the Mansion House last week. She explained how there was in Canada a very high official, a very prominent man who did a great deal for the country, but who at one time in his career took little or no interest in missions. This gentleman had a little granddaughter who was the apple of his eye, and his chief delight was to get the child on to his knee and encourage her to talk to him of all the things that interested her. One of her great interests was missions, and in particular a hospital which was being established for Blackfoot Indians, and the grandfather drew her to tell him all about it, quite unconscious of the feat that all the while he was imbibing missionary knowledge. After a time a minister of affairs brought forward a suggestion in Parliament for making a grant for the building of a new hospital. Several people rose and opposed the measure, bringing forward old threadbare arguments against the advisability of such a venture, when suddenly to the astonishment of all concerned the official whose little granddaughter had unconsciously primed him with all the necessary information, rose to his feet and made such a stirring speech in defense of the scheme, and brought such weighty arguments to bear in its favor, that no one had a word to offer in opposition—the resolution was passed and the grant was made. The little child had led them.—*The Scottish Chronicle.*

PROMOTES ALL CHURCH ENTERPRISES.

Christian education produces men and women who cooperate intelligently, sympathetically, and effectively with Christian leaders. Who are the men and women who support and promote all of the benevolent and missionary enterprises of the Church, those enterprises which are essential to the upbuilding of the kingdom? Are they not the men and women who are characterized not only by consecration to Christian ideals, but by knowledge of the world's need and a clear vision of how that need is to be met by Christian service? Ignorance leads to indifference. The men and women who help a pastor work out the great task of kingdom-building are they who are both consecrated and enlightened. It is this fact which makes Christian education the basis of every effort for the establishment of the kingdom of God among men.—*Presbyterian Advance.*

NEWS AND VIEWS.

(Contiued from Page 3.)

—President Huerta, of Mexico, has practically suspended the constitution of his country, suppressed the national Legislature, and constituted himeslf dictator. The *New York Times* says this conduct shows the wisdom of President Wilson in refusing to recognize Huerta's presidency.

—The New York Impeachment Court announces a delay in rendering a verdict as to the guilt or acquittal of Governor Sulzer.

—At a terrible mine explosion, Cardiff, Wales, Oct. 14, 931 were entombed, about 500 of whom have been rescued, the remainder being killed, it is reported.

—Governor Hooper of Tennessee still has his nerve and means business. Recently the Legislature adjourned in an uproar, and after considerable filibuster to prevent legislation. The Governor has reconvened the body in extraordinary session and bidden it do things with decency and in order.

—The income tax feature of the new tariff bill is interesting and worth while. It is calculated to raise a revenue of $83,000,000 annually. It calls for a tax on all net incomes of unmarried perons of $3,000 per annum or upwards, and on net incomes of married persons living together, where wife or husband is dependent, of $4,000 and upwards.

—The special session of the North Carolina Legislature adjourned last Monday evening, the principal work of the session being that of providing a new constitution for the State to be submitted to a vote of the people, accepting the offer of the railroads to reduce interstate freight rates as affecting North Carolina, passing an intra-state freight rate bill, and an act to work convicts on the public roads instead of on the railroads.

—Recently the students in the high schools of Syracuse, N. Y., went on a strike because the hours of their school day were changed from four hours and twenty minutes to five hours and thirty minutes. There was a parade through the streets and a great demonstration as a protest. As a result a thousand pupils were suspended. But haven't we gone a long way from the old time school day of six and eight hours to the new time idea that five hours is too much, and that school boys and girls can go on "a strike" to demand what they want?

—Congressman Hobson and Congressman Underwood are both candidates for the United States Senate from Alabama. These are both men of great ability and of nation-wide reputation. Underwood has made an enviable reputation for himeslf as floor leader in the House, and for his great work on the new tariff bill, and Mr. Hobson has a great reputation as an orator and temperance advocate. We have the idea that if the two meet on the hustings for debate Leader Underwood will be no match for the hero of the Merrimac. Hobson is an orator and a master of assemblies.

—William Graham, alias William Reaves, who escaped from the penitentiary in this State three days after he had begun to serve a five years' sentence for larceny, returned voluntarily and gave himself up and began serving his sentence last Saturday evening. He had made good his escape, completely covered his identity, and was leading an exemplary life in Philadelphia, but he recently became converted, acknowledged Jesus as his Savior, and then his conscience began to wrok on him with the results mentioned. That is making a sacrifice for conscience's sake, at which we have no doubt many of us would balk.

—The North Carolina Legislature which adjourned Monday P. M. of this week, passed in its dying moments a very live and wholesome bill, and one that should be carried out to the letter. It was the persistent Caldwell calf bill, which makes it unlawful to sell or slaughter for veal a calf under one year old. We know not how many hundred calves, ready for the gambols, have been shipped from our village the past two years, to nearby markets. The question of beef is getting to be a momentous one in our Southern States, save for those who prefer western slaughter houses, and whatever conduces to supplying the home market with home grown cattle is wholesome and helpful.

NOTICE.

To Ministers and Other Friends:—

We are anxious to secure the names and address of all families represented in the Christian Church within the bounds of the Southern Christian Convention in particular, who should take THE CHRISTIAN SUN, but do not. To this end we addressed a letter, with ample blanks and stamped envelope for reply, to all our pastors last week, requesting that they send us names of persons in their pastorates, who should take THE SUN, but do not. Will not any and all who read this notice kindly send us such names, as we desire to interest them in their church paper. Don't fear that too many names will be sent. In reply to our request, the following pastors have already responded, with long lists, which we appreciate, and urge others to do likewise at earliest possible date: Rev. H. W. Elder, Rev. I. W. Johnson, Rev. J. D. Wicker, Rev. W. H. Denison, Rev. H. E. Rountree, Rev. J. F. Morgan, Rev. A. W. Andes, Rev. J. Lee Johnson, Rev. A. N. McAbee, Rev. E. D. Short, Rev. P. T. Klapp, Rev. W. T. Walters, Rev. J. H. Hughes, Rev. A. F. Iseley, Rev. C. H. Rowland, Rev. W. D. Harward, Rev. R. H. Peel, Rev. L. I. Cox. Harward, Rev. R. H. Peel, Rev. L. I. Cox, Rev. W. C. Wicker, Rev. J. C. Stuart,, Rev. T. E. White, Rev. H. H. Butler, Rev. H. Scholz, Rev. J. W. Holt, Rev. G. O. Lankford, Rev. W. L. Wells, Rev. W. H. Garman, Rev. G. D. Hunt, Rev. R. L. Williamson.

CONFERENCE CALENDAR.

Conferences, other than the Virginia Valley Central, which met at Winchester, Va., August 14, will convene at the following times and places:

Alabama.

Noon Day Church, Tuesday, October 21. Rev. G. D. Hunt, Wadley, President; Rev. G. O. Lankford, Secretary, Wadley.

Georgia and Alabama.

Rose Hill, Columbus, Ga., Tuesday, October 28, 10 o'clock A. M. Rev. H. W. Elder, President, Richland, Ga.; Edwin E. Hill, Secretary, Box 64, Phoenix, Ala.

Eastern Virginia.

Mt. Carmel church, Walters, Va., Tuesday, October 28, Rev. C. H. Rowland, D. D., President, Franklin; Rev. I. W. Johnson, D. D., Secretary, Suffolk.

Eastern North Carolina.

Mt. Auburn church, Warren Co., Thursday, November 6, 10 o'clock A. M. Rev. C. E. Newman, President, Henderson; Rev. W. C. Wicker, D. D., Secretary, Elon College, N. C.

Western North Carolina.

Ramseur, Tuesday, November 11, one o'clock P. M. Rev. L. I. Cox, President, Elon College, N. C.; Rev. J. W. Patton, Secretary, Elon College, N. C.

North Carolina and Virginia.

Lebanon church, Semora, N. C., Tuesday, November 18, 10 o'clock A. M. Rev. J. W. Holt, President, Burlinton, N. C.; Prof. W. P. Lawrence, Secretary, Elon College, N. C.

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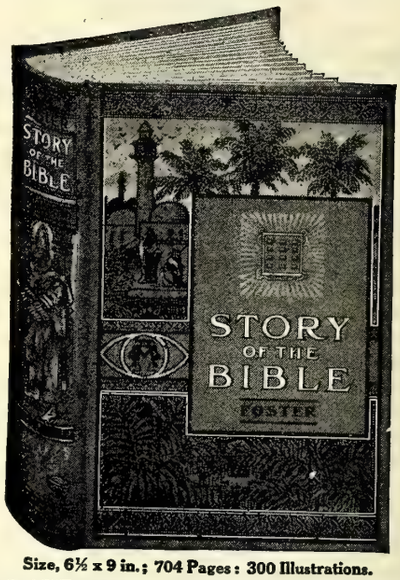

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IRRITATING HABITS.

A grass burr in your shoe never produces death, but it is exceedingly disagreeable. And so it is with the nagging and fault-finding habits of some people. They never kill you outright, but they sometimes make you almost wish you were dead. How they irritate and pester you! The only good purpose they serve you is to cultivate the graces of patience and forbearance.—*Texas Christian Advocate.*

WHERE THE TROUBLE IS.

It is very hard for a man who has grown cold spiritually to believe that there is very much religion anywhere in the world, and very likely ere long he becomes lamentably lugubrious, even if it did originate with God himself and has all the heavenly promises back of it. The trouble is not with the promises or the plan of redemption. It is with him and his kind. They need and most egregiously grit, grace and godly gumption.—*Alabama Christian Advocate.*

FOOL FASHIONS, OR FASHION FOOLS, OR WHAT?

The following clipping from the pen of the gifted Kansas author and statesman, William Allen White, may lead to some profitable reflection:

That's some dress you've got on, little girl—it sure is. That delicate, clinging, crinkly stuff is the prettiest cloth on the store counters; that silk Persian sash of many colors so gracefully swathed about the center sections of your anatomy would knock the spots off Joseph's coat. You are corseted and tailored according to the most extreme models in the advance Angust fashion-books.

But your neck is too low and your sleeves are too short, and your skirt is far and away tighter than skirts ever were meant to be. And that graceful slit exposing your dainty left ankle shows a stocking above your pump that is almost transparent enough to read through. And you haven't any more petticoat than a rabbit—you know you haven't.

Oh, you're some swell, you are! Have you noticed how the loafers around the grove rubber after you as you trip demurely by on your way to the uplift lectures? And have you been thinking, little foolish one, that they were rubbering out of pure admiration? Ask your brother about it. If he's got any sense, he'll tell you some things that will be hard on your vanity and good for your soul. And if you've got any sense, you'll take his word for it; you'll lay that dress away and don something that is wide enough around the bottom to allow room for two petticoats and one pair of legs.

For there never was a dress designed, little girl, that is half so beautiful as a young girl's modesty.—O. B. WHITAKER, in Herald of Gospel Liberty.

THE DRIFT TOWARD FORMALISM.

There seems to be an almost inevitable drift toward formalism in religious work and worship. The singing is made artistic rather than fervent and helpful; the preaching becomes scholarly and stately rather than practical and spiritually quickening, and even the prayers are permitted to assume a cold and stereotyped form. There must be a special day for everything, and there is an almost constant extension of the organization and machinery of the Church. Apparently the leadership of the Holy Ghost is little sought. Do we not need to meditate upon St. Paul's declaration, "Where the Spirit of the Lord is, there is liberty"? One of the most striking features of a genuine revival is the extent to which formality disappears.—*New Orleans Christian Advocate.*

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SEE ANNOUNCEMENT ON PAGE 15.

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No. 29	Ar.	10:05 a. m.
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No. 43	.....	6:00 p. m.

FOR THE NORTH

No. 84	.....	12:48 a. m.
No. 38	.....	11:35 a. m.
No. 66	.....	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

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SPECIAL ANNOUNCEMENT.

We desire to correspond with persons who have BOXWOOD TREES OR HEDGES with a view of purchasing the sprays for shipment to be made in November. In replying please state the number of trees or feet of hedge and their heighth, from which you can cut these sprays. Also mail sample. Reference gladly exchanged.
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REV. E. M. CARTER, Editor, Elon College, N. C.

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All those who are interested in the Orphanage and know of Miss Dora Edwards, will be glad to learn that she has come to take her former place as housekeeper. This gives us a well equipped force of workers. Miss Dora came to the Orphanage at its beginning and did faithful work for five years. With the improved conditions we have already, I feel sure that Bro. Cox will have little trouble in carrying on the work.

Rev. J. O. Cox was with us last Monday looking over and planning the work for his administration. And, since there is so much depending on the Thanksgiving offering I am anxious that we have a liberal offering this time. There are 20,835 members of the Christian Church in the Southern Convention; and wouldn't it be fine if this Thanksgiving, they would yield an average of even fifty cents per member! I have suggested that we raise only $2,000, but think of what it would mean if we had the average of fifty cents for the entire membership.

Now, look! If your school is not giving one of its regular monthly offerings, that would be a fine beginning for the Fall. Try it, and see if your school or class doesn't take on new life. Early training for the chlidren is what counts; and if they are taught to support the enterprsies of the church, better results will be realized when they are men and women.

I have two other inquiries as to our needs; that they are planning to send boxes. Now, that is business. Let's have more of that.

It is a general complaint, "nothing to boil," and that is ours, too. Our garden has given out, and of course you know what it takes to supply that.

E. M. CARTER, Supt.

THE COOKEE.

The boy or man assisting the cook in a lumber camp is called the cookee. When the meals are on the table and the men come in hungry, much of the praise goes to the cook. A good deal of the work and less than half the pay go to the cookee.

But the meal would never get on the table were it not for the cookee. He it is who cuts the wood, washes the dishes, sets the table, carries the water, peels the potatoes, etc. In short, the cookee is indispensible to the lumber camp. The work would stop without him. He has his share, and a very important share, in the big piles of boards that fill the lumber yards.

To work away faithfully and unassumingly when days are very busy and tasks are very irksome and rewards are very small is the quite brave task that the cookee accomplishes. And to do work this way is one of the really great achievements of life. Many people who are helping with things that seem small, like washing dishes or dusting a room or going errands, might be called cookees. To be a good cookee is to be a good worker, and the boy or girl who is faithful in little things is the one who will succeed in the big things.—*East and West.*

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Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic. Adv.

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WALKING ON RAILWAYS.

"He was in the habit of walking home nights along the railroad tracks," says a newspaper account of the death of a minister of the gospel who was recently killed by a freight train near a Georgia city. A college graduate, a man far above the average in intelligence, and a useful citizen, yet this man by his daily habits, formed probably because the railroad track offered smoother walking than the public road, did nothing less than invite the fate which finally overtook him.

Commenting on this dangerous practice the *Atlanta Journal* says editorially:

"The loss of fourteen lives in a wreck would loom forth as a national horror; yet statistics show that there is an average of fourteen deaths every day caused by the dangerous custom of walking on railroad tracks or otherwise trespassing on such property. It is estimated, indeed, that in this manner occur more than half the fatalities incident to railroads in the United States; and the majority of the persons thus killed are not tramps, but children and valued citizens.

"The time has come when the public should take serious note of this record with its grim warning to all who are accustomed to use railroad tracks as a common highway. The transportation companies are exerting themselves to end this peril and the Interstate Commerce Commission has spoken to the same purpose. After all, however, it is upon the individual that responsibility must rest; it is popular sentiment and popular judgment that must correct this evil. Five thousand lives a year is a terrible sacrifice to carelessness. It can be reduced and prevented only through individual recognition of the great risk in walking on a railroad track.

"This matter should now be of peculiar concern to the South where railway traffic is fast increasing. In Georgia and neighboring states many more trains are in operation today than ten or even five years ago and their number is continually multiplying. The danger to pedestrians who venture on the tracks is accordingly more and more serious. It is far better to stick to the muddiest highway or the roughest woodland path than to take the deadly chance of following a railroad track simply because the latter affords easier walking.

"Much emphasis is now laid on the need of greater caution in the traffic of crowded cities but it is scarcely less important to remember that in rural districts and in the open country there lies a constant jeopardy of life to every one who walks on a railroad track."

POSTING THE DRUNKARDS.

It may not be generally known that the State of Washington has adopted the practice of publicly posting the names of persons who have been adjudged drunkards. The determination of the status of the posted persons lies with a county court. Saloon keepers are compelled to put the lists up in their saloons. A recent list containing twenty-eight names was accompanied with the following statement: "Each of the persons below named and listed has been adjudged an habitual drunkard by decree of the Supreme Court of Spokane, State of Washington. All persons licensed to sell by retail intoxicating liquors in said county are forbidden to sell or give any of said habitual drunkards any intoxicating liquors, and are required to keep this notice and list posted in some conspicuous place in their place of business, under penalty of law." The question of prohibition is now before the people of Washington, and will be voted on November 3, 1914.—*United Presbyterian.*

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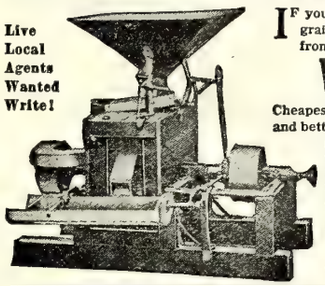

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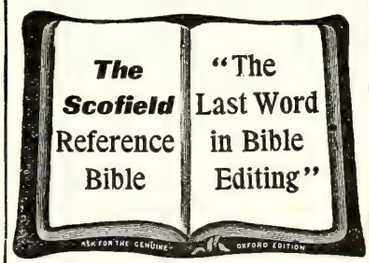

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TO HUSBAND AND WIFE.

Preserve sacredly the privacies of your own house, your married state and your heart. Let no father or mother or sister or brother ever presume to come between you or share the joys or sorrows that belong to you two alone.

With mutual help build your quiet world, not allowing your dearest earthly friends to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never speak of it outside; but to each other confess and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow. It will do you good; and thereby your minds will grow together contented in that love which is stronger than death, and your wills will be truly one.—*National Magazine.*

THE CREATION OF OBLIGATION.

When opportunity brings together necessity on the one hand and ability on the other, moral obligation is at once created. If the heathen man needs the gospel and the Christian man is able to give it to him, then as long as the Christian has the ability that long is the obligation upon him to supply that heathen man's need.—*Western Methodist.*

The old shepherd who offered prayer in a Welsh revival meeting, put it exactly right when he lamented his backsliding in these words: "Lord, I got among the thorns and briers and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on thy ground; I had wandered out of Thy pasture." And there are many others whose scars were obtained in the devil's thickets outside the field where duty called us.—*Selected.*

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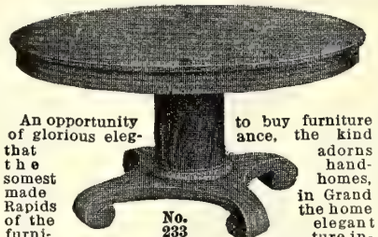

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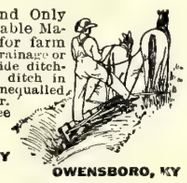

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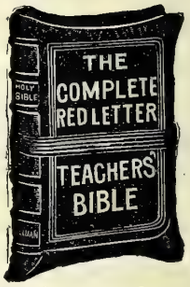

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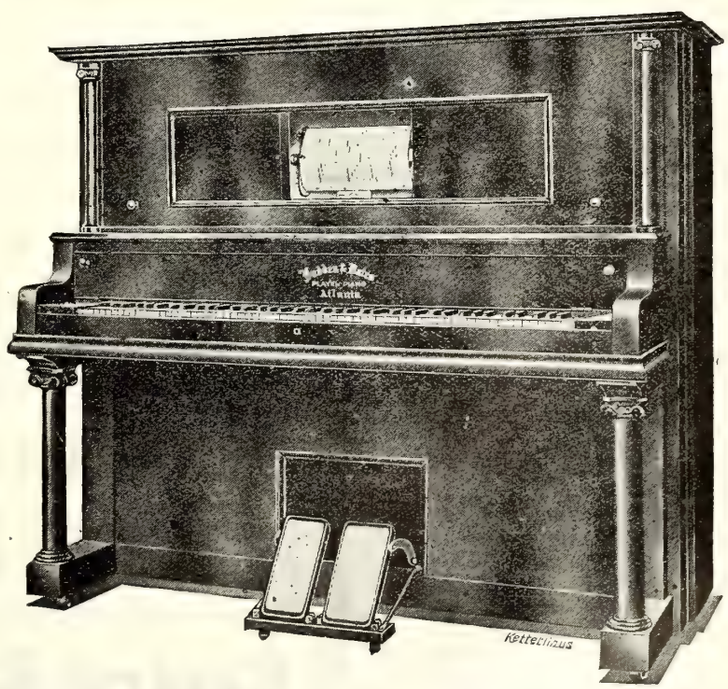

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J. O. ATKINSON, ... EDITOR

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OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Welch.

Mrs. E. C. Welch was born July 7, 1833, died Sept. 8, 1913. She professed faith in Jesus when a child and lived a consistent Christian till death. She joined the Baptist church at Shady Grove near New Hill, N. C. She leaves to mourn four children and a host of friends. Funeral by the writer.

J. S. CARDEN.

Lemons.

Mrs. Hattie Lemons, wife of J. Frank Lemons, died Sept. 16, 1913, at the home of her brother, J. F. Roach, Mayodan, N. C. She was 27 years old.

At the age of fifteen she professed faith in Christ and joined the Christian church, Howard's Chapel. Later moved her membership to Mt. Bethel Christian Church, where she remained a consistent member until death.

She lived a beautiful Christian life. All who knew her loved her. Everything that skilled physicians, trained nurses and loved ones could do, was done, but our heavenly Father said, "Come home," and Hattie is gone.

Funeral services were conducted from Sardis Baptist church by Revs. Fagg and Gourley, at the close of which the Mayodan Council of the Daughters of Liberty took charge of the remains and interred them in a most impressive manner.

Besides a devoted husband, she leaves her father, Cicero Jones, a stepmother, five brothers, two sisters, and a host of friends. A FRIEND.

YES, PEOPLE ARE QUEER.

People are queer. When a man gets in debt to his groceryman and the groceryman wants his money, he is likely to fall out with him and quit trading with him and go to abusing him. When he gets behind with his rent and the landlord wants his money, he falls out with him and moves. When he is behind with his Church, he falls out with his pastor and quits coming to church and wants a new pastor. When a board of stewards gets behind with the pastor's salary, they quit the prayer meeting and, like as not, fall out with the pastor. Yes, people are queer.—*Midland Methodist.*

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This property will rapidly enhance in value so

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It Will Pay You To Attend This Sale

This will be an Auction Sale in every sense of the word; every lot offered will be sold to the highest bidder, regardless of price. The sale will begin promptly Friday, October 31st, on the grounds, by Thomas Bros. Realty & Auction Co., of Greensboro.

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One Free Lot and Several Valuable Cash Prizes

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Central Loan & Trust Company

Burlington, North Carolina

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., OCTOBER 22, 1913 NO. 43

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Women and Missions.

At the Episcopal Convention in New York last week the Woman's Auxiliary of that church held a very impressive meeting, over two thousand persons, mostly women, were present, partook of the communion and made an offering of $307,500 for missions. Women are coming to realize that they have a great place in helping to evangelize the world, and right well they are filling that place. When the women shall awake to their duty and privilege in the matter of missions the kingdom will be extended as never before.

The Miracle of Miracles.

Of all miracles and marvels ever brought out, the Bible itself is the most wonderful. Each year witnesses an enormous increase in its sales and output. The British and Foreign Bible Society, in existence now 103 years, distributed the past year 7,899,562 copies of the Book, a half-million more than in the previous year, which was unprecedented. Hundreds, and some of it, thousands of years old, this wonderful Book grows in popularity and in power all the time. This is the greatest miracle of all. There can be no other explanation of it than that this is the Word of God.

Not In Order.

While the world's series of ball games was being played between the Athletics of Philadelphia and the Giants of New York, this colloquy occurred in the Congress of the United States: "A parliamentary inquiry, Mr. Speaker," cries Representative Mann, minority floor leader of the House. "State it," replies the Speaker. "I would ask," says Mr. Mann, "if it would be in order to announce that Baker of Philadelphia has just knocked a home run and that the score is 5 to 1 in favor of the Athletics." It was ruled out of order, and the House was out of order for a season of cheering and yells. Sedate and dignified men are boys and youths in order.

Morally Unfit.

The people of Now Yrok, through their legally authorized representatives, have tried their governor, William Sulzer, for high crimes and misdemeanors in office, and have declared him "morally unfit" to preside, as chief executive, over the affairs of their great State. In all the history of that State this is the first governor to bring this humiliation, this shame, upon his State. He was proven to have sworn falsely in his statements of campaign contributions, and to have used money for private speculation which was contributed for his campaign purposes, and then to have begged those who knew the truth to conceal it from the public. No one has ever questioned Sulzer's ability, his mental equipment for public place. He stands disgraced, stripped of his high office and the honor that pertained to it, not because he was mentally unfit, but because he was morally base. "Morally unfit!" Ah! the many millions before who have gone down to ruin on this very account.

Daily Prayer and Personal Work.

Because there is a great deal of hurry and worry and waste and wickedness about us, do not let us lose sight of the fact that thousands, tens of thousands of bright men and alert boys are active, vigorous, virile Christian workers. Last week the Brotherhood of St. Andrew, an organization for men and boys in the Episcopal Church, met in annual Convention in New York City. Of this order there are enrolled 15,000 members, 2,600 of whom went as delegates, from all parts of the United States, to New York, at a great personal expense. Every member of this order is pledged to "daily prayer and definite personal service." So far as we know this meeting was not unusual, nor extraordinary in any manner. Such religious assemblies, organized and working solely for the extension of Christ's kingdom, meet almost every week, and little is noted or said of them. This lack of notice or comment is because they are so numerous and commonplace, which fact argues more strongly than figures can indicate that those whose daily lives are devoted to prayer and Christian service are not dying out, nor decreasing in the world. They are multiplying ever and always.

Heart Culture.

Our schools, colleges and universities are busy now giving head culture. They are engaged in teaching youths how to think. This is well, and there is no danger that any will be taught to think too well. One must not forget, even these trainers of youth, if they be sane and sober, cannot ignore the fact that the foundation of our society, the stay of our civilization, the hope of our race, the security of the nation and the salvation of the individual is not head culture but heart culture. Educate a man whose heart is wrong and you make the case of that man, and of society, ten fold worse than it was. A man must have an acute conscience as well as comprehensive consciousness to be of worth to himself and society. Secretary of State, William Jennings Bryan, declared at a great assembly in Washington the other day, "I am inclined to believe that we have overestimated the value of mental training and underestimated the value of the heart's development. A good heart can use a very dull mind and make that mind serviceable to society, but a bad heart cannot make use of a mind however brilliant." Unless the schools can lead the youths to right heartedness, no amount of brilliant-mindedness can suffice.

Too Busy.

The late Prof. Hpxley, noted biologist, expressed the wish that he had some friend upon whose judgment he might rely who would examine for him the tenets and claims of Christianity and say just what attitude he should assume toward Christ and the church; he would do this for himself, but was, he declared, so busy studying and teaching biology that he did not have the time. Prof. Huxley won fame as a scientist and was a familiar name in many lands. His mind was brilliant, his energy unlimited, his achievements great. But who cares today any thing about Huxley's biology and his vague and abstruse theories about the origin and development of life? Yet millions are finding comfort and solace and strength and life itself in seeking and trusting Him who said: "I am the way, the truth, and the life." And when the name, and all the words and works of Prof. Huxley shall have been buried and forgotten men and women will be pondering over the wise and weighty words found in Mark 8:36, "For what shall it profit a man, if she shall gain the whole world and lose his own soul?" We wonder if there are not others of us than Prof. Huxley who are too busy seeking to make name and fame or fortune to enquire into and look after the one thing needful. Too busy! Too busy! Too busy!

"MORE TO FOLLOW."

A benevolent person gave Mr. Rowland Hill a hundred pounds to disperse to a poor minister, and thinking it was too much to send him at once, Mr. Hill forwarded five pounds in a letter, with simply these words within the envelope, "More to follow." In a few days' time the good man received another letter by the post—and letters by the post were rarities in those days. This second messenger contained another five pounds with the same motto, "And more to follow." A day or two after came a third and a fourth, and still the same promise. The astonished minister was made familiar with the cheering words, "And more to follow." Every blessing that comes from God is sent with the self-same message, "And more to follow." "I forgive you your sins, but there's more to follow." "I justify you in the righteousness of Christ, but there's more to follow." "I adopt you into my family, but there's more to follow." "I educate you for heaven, but there's more to follow." "I give you grace upon grace, but there's more to follow." "I have helped you even to old age, but there's still more to follow." I will uphold you in the hour of death, and as you are passing into the world of spirits, my mercy shall still continue with you, and when you land in the world to come there shall still be more to follow."—*C. H. Spurgeon.*

Out of her half-million-dollar estate Mrs. Mary Davis McKnight, of Galesburg, Ill., has left $435,000 to religious institutions. The Moody Bible School, the American Board, American Tract Societies, and the American Missionary Association are large beneficiaries.

The New York customs authorities collected $923,374 on October 7, a record day's work, following the passing of the tariff bill. Enormous quantities of goods had been held in bond, awaiting the lower duties.

EDITORIAL

CHRISTIAN SERVICE.

"He is a loyal church member and a good church worker." Doubtless every SUN reader has heard that expression about a few of the "faithfuls," from time to time. Who is that "good church worker"? It matters not about his name or age or family. Nine times out of ten here he is: The one who was at first asked to do something in the church, or for the church, and did it. He discovered pleasure, maybe pride, in doing it; then he began to do things for his church without being asked. See the point? First he was asked to do something. Don't forget how he began—somebody, most likely the pastor, asked him if he would render some service for his church. This is the very foundation, the beginning of church work, of Christian service. *Somebody who is in Christian service must take the initiative for those who are not.* There are just thousands of do-nothings, drones, hangers-on in the church today who have never tasted the sweets of Christian service because no one has taken the initiative for them, no one in service, or in authority has ever asked them to do a deed, render a service, for their church.

Suppose children growing up in the home are allowed to do what they please and when they please without having the initiative given them by parents? Is it likely that they will be "good workers" in the family? Those children may be at meals and hear the blessing, they may be close by and get commands about their moral and religious life, but they will not be "good workers" in the family, for the support and upbuilding of the family life.

No more will members taken into the church, and left to serve or not serve as they elect. They may be at church and hear sermons, at Sunday school and learn the Word. But somebody must give the young church members, as parents give children, the initiative—point out duties to be done, work to be undertaken for the church.

This writer has had some experience as a pastor, but he has yet for the first time to ask a young man or young woman, not long in the church, to do something for the church and see that young person refuse the suggestion or decline to undertake the duty.

Young people do not go to work for the church because they are not given anything to do in the church.

Ours is a busy time. This is a day of energy and activity. If you want to keep anybody interested you must give that body something to do. You cannot expect interest and activity where and when there is nothing doing. If the church really wants "church workers," then the church must offer and suggest work to be done. Find, create, initiate some church job, put some fellow who has never done anything for his church on that job, seek by a little vigilance to keep him at it for a season and see what happens. You will have a "good church worker" before you know it.

There is no service on this earth more delightful, more interesting, more engaging, than Christian service. Your strong type of man and woman, your wholesome, happy type, is that which you find carrying with their own cares the cares also of the church, bearing with their own burdens the burdens of the church. Their tasks, their burdens, strange to say, are not any more irksome, not any heavier because they also carry those of the church. This, however, is in strict keeping with that strangely familiar scripture which reads: "For my yoke is easy, and my burden is light" (Matt. 11:30).

DANCING.

Now that is a topic that this writer does not know much about. Life, to him, has been so full of real pursuits and wholesome privileges that he has not had the time, or the disposition, for the frills, fancies, tangoes and such. So he has been reading somewhat, of late. It is an amazing theme. We will let one speak who knows all about the modern dance. He ought to know. He was brought up "in the best society." He had leisure, liked the whirl and rhythm of the ball room, and so took to the dance as a duck to water. To quote his words: "I began to dance at twelve, and have spent most of my life since that time, . . . in dancing parlors and academies. For the last six years I have been a teacher of dancing, for several years held the championship . . . in fancy and round dancing. I am also the author of many of the round dances which are the popular fads of the day." So this high society man, this expert and life-long devotee on the ball room floor ought to know what he is talking about. He evidently knows, and we will let him speak out here on this topic about which he knows so much and this editor so little.

Now this man, Prof. T. A. Faulkner, has written a book whose pages are devoted to telling what he has seen and experienced in the dance. The volume is entitled, "From the Ball-room to Hell." Why did Mr. Faulkner write the book? He explains in the opening paragraph of his volume: "Since my conversion from a dancing master and a servant of the 'Evil One' to an earnest Christian and a servant of the Lord Jesus Christ, the question has been repeatedly asked me, 'Is there any harm in dancing?'" The book is an attempt to answer fairly and squarely that question. The author tells only what his own eyes saw, or his own ears heard, in or about the ball-room. But this is enough.

Prof. Faulkner says you will find "the most accomplished and most perfect dancers" not in so-called society, nor in the homes of the leisurely and the rich, but "among the abandoned women." Why? *"Because they are graduates of dancing schools."* "If any should wish to ascertain the truth of this let him ask the women themselves. I myself asked two hundred fallen girls, inmates of brothels, the direct cause of their downfall. Of that number, one hundred sixty-three answered frankly, 'the dance and the ball room,' (twenty said from drink given by parents). I know of one select dancing hall from whence, in a period of three months, eleven girls went to the brothel."

"Where did the majority of the drunkards take their first drink? Where did the gambler play his first card? Where did three-fourths of the women who are today living a life of shame have a man's arm clasped about them for the first time? Let me answer. The first drink of the drunkard was just a social glass. The first game of the gambler was just a social game. And three-fourths of the outcasts had a man's arm about them for the first time when they were young girls at a social dance. There are in San Francisco today 2,500 abandoned women. I can safely say that three-fourths of them were led to their downfall through the influence of dancing."

"The matron of a home for fallen women in Los Angeles says, Seven-tenths of the girls received here have fallen through dancing and its influence."

"To stop this great tide of sin we must begin at its source. To close the doors of the brothel, close first the doors of the dancing school."

"Some contend that there is no harm in parlor dancing. How many parents are able to restrict their children to parlor dancing only? Not one in ten thousand."

But space forbids our giving further of this theme even from a man who knows what he writes, and on that account writes as one having authority. We have not quoted the strongest, nor even the most salient passages, for the reason that these were too long. The volume does not contain over 75 pages and can be read in an hour or so. It is worth while, as most books are when written on authority. The Presbyterian Committee of Publication, Richmond, Va., has the book on sale, or THE SUN will secure the book to our readers at the publisher's price, 50 cents postpaid, if ordered of us.

THE RETIRING SUPERINTENDENT.

Rev. E. M. Carter, who has been Superintendent of the Christian Orphanage the past year, left last Thursday to attend his annual Conference, the Alabama, which is in session this week. Bro. Carter has arranged for his successor in office, Rev. J. O. Cox, to take charge of the Orphanage so that he may not have to return here for a brief stay, as his tenure of office was to expire shortly.

The Board of Trustees, and the people of Elon, feel a keen sense of loss in the going away of Bro. Carter. With sincere devotion, singleness of purpose, and devoutness of aim Bro. Carter gave himself to the Orphanage work in a most loyal and fraternal manner. His administration has been honorable, upright, prudential and praise-worthy. The children in the Orphanage will ever remember him as a kind, considerate, Christian man, and his godly walk will have influence upon their lives in days to come.

Bro. Carter retires from the Superintendency of his own choice to reenter the pastorate to which he is devoted and to which he feels called.

His good wife was of inestimable worth in the institution and upheld him in his good work, and assisted most loyally in every undertaking which made for the progress and development of the institution. Her going, like that of Bro. Carter's, is deplored, and like him further, carries the best wishes and sincere esteem of the children and all connected with the institution. Here is wishing for them both that meed of success and usefulness in their field of labor to which their piety and consecration entitle them.

PARAGRAPHS.

It is not often that a man makes a State-wide reputation as Superintendent of a Sunday school, and yet that is what Superintendent N. B. Broughton of the Baptist Tabernacle school of Raleigh has done, and now after a distinguished service covering a continuous period of 37 years, on his own motion lays down the work. When he began as Superintendent of his school there were 75 pupils; there are now 1,100 members, and it is known as one of the largest schools in the South. A few years ago, we happen to know, Brother Broughton was "called" to become Superintendent of a large Sunday school in Boston, Mass., on a splendid salary and for all his time. He declined, preferring his gratuitous service among his own people. He has certainly rendered valiant service as a Sunday school worker and hundreds over the State will regret to learn that the condition of his health would not longer allow him to remain as head of a great institution in which he rendered conspicuous service.

Brother Johnson, of *Charity and Children,* thus speaks: "A good brother writes from under a juniper tree, that he sees small hope for

our denominational schools and that in fifteen years the State will command the whole educational situation. Cheer up, beloved. Your liver is slightly out of whack. There are enough Baptists with sufficient loyalty and wealth to crowd our academies and colleges with boys and girls, in spite of free scholarships and free tuition and free everything else. Bless your life, they are doing it right now, and they are going to keep right on doing it." Why of course, of course. And there are others than Baptists just as loyal and wealthy who are not going to risk their son's morals and religion at a State school, even with the bait of free scholarships and such. The State schools never were as crowded, and the Baptist College was never so full, and the Methodist institutions never had so many enrolled, and our Christian Colleges were never so taxed with numbers. So there you are. There is a whole world of ignorance to work in and to fight without the colleges pulling one another's eyes out.

We doubt if many SUN readers were aware of the fact that General Robt. E. Lee's daughter, Anne C., was buried in North Carolina. The mortal remains of the great General's daughter rest in Warren county soil, out about twelve miles from Warrenton, and on the monument that marks the spot are these words, selected by her illustrious father, "Perfect and true are all His ways whom heaven adores and earth obeys." Miss Anne, 23 years of age, was visiting White Sulphur Springs in Warren in 1862, was taken sick, died and was buried there. We are indebted to Bro. Archibald Johnson, of *Charity and Children,* for calling to view this historic event. It is purposed now to build the Anne C. Lee Memorial Farm Life School at the place of the young woman's death and burial.

Wonders have not ceased yet, and may not for some time. A widely read journal announces that in an early issue Prof. William H. Taft of the Yale Law School, a distinguished Unitarian and former President of the United States, will write an article on "The Growing Importance of Foreign Missions." Which shows that Foreign Missions is one of the vital topics of our time and is engaging the highest thought and best literary treatment accorded any subject of our day.

—Governor Sulzer of New York was impeached for high crimes and misdemeanors in office and removed from office at noon October 17. The impeachment of a governor is a rare occurrence in this country and a course of conduct seldom resorted to by any State. Many feel that Tammany Hall was the cause of Sulzer's downfall; but the evidence against him as a man of low, not to say, base moral ideals, was very strong.

Julian Hawthorne, the distinguished son of a still more distinguished sire, and who used the United States mails to sell the influence of his name in connection with worthless mining stock and had to "serve time" in a federal prison therefor, has finished his sentence and is at liberty. Here is hoping he will now strive to live worthily of the great name bequeathed him and help redeem the honor he flung away for fortune.

NOTES AND PERSONALS.

—Many words of approval have come to the Board of Trustees of the Christian Orphanage on their election of Rev. J. O. Cox as Superintendent. Rev. W. T. Walters writes: "I think the Trustees made a wise choice. Bro. Cox is a good man for the place."

—Rev. W. L. Wells, Columbus, Ga.: "Our Sunday school is the largest it has ever been. We had 108 present last Sunday, 26 more than we had Sunday before. I think the work here more encouraging than I have ever seen it. The Lord is blessing our efforts here."

—Mr. and Mrs. Llisha Lee Everett announce the marriage of their daughter, Adelaide Lee, to Mr. W. Moncure Ashby Bloxton on Saturday, October 4, 1913, Norfolk, Va. The happy pair will reside at Williamsburg, Va., and have our best wishes for a long and happy life.

—President and Mrs. Harper went to Richmond, Va., last Wednesday to attend the marriage of Mrs. Harper's brother, Rev. J. M. Walker of Spray, N. C., to Miss Annie Muller English, daughter of Prof. English of the Union Theological Seminary of that place. They report a very pleasant trip.

—If you do not believe Elon is growing into a real town just read the advertisement of the "big land sale" to take place here Friday, Oct. 31 and be convinced. And this is the second sale of the sort in less than six months; we are growing all right, and real estate is worth while here.

—Rev. S. B. Klapp, Greensboro, N. C., who feels that he should decline re-election to the pastorate of Ingram church, after having served successfully for six years, is open to engagement with a church desiring services second Sunday of each month. Bro. Klapp is a faithful pastor and should be kept in the pastorate for full time.

—Dr. Samuel Dace McPherson of Durham and Miss Katie Lee Banks of Haw River were united in marriage at the bride's sister's, Mrs. W. H. Anderson, Haw River, N. C., Tuesday p. m., October 14. They will reside in Durham, where the groom is an exceedingly popular and successful practitioner. These good friends have our heartiest congratulations and best wishes.

—When writing to a person for help or information advantageous to you, but not in any manner advantageous to the person written to, why make that person pay postage for your benefit? It is the height of discourtesy to make a person pay for the privilege of doing you a favor—when to answer your questions is a sufficient tax on time and strength. Our postage bill will amount to many dollars a year answering letters in which we have no concern or benefit whatever.

—Our Woman's Missionary Department this week is not only important to all women SUN readers, but exceedingly interesting. When President Staley, of the Southern Convention, put Mrs. C. H. Rowland at the head of our woman's work, he chose better than even his great wisdom led him to hope or suspect, we fancy, and the other members of her Board are upholding her in the work. It rejoices our heart more than we can say to see the great work our women are beginning to do for missions. God speed them.

NEWS AND VIEWS.

—"There is something better than stopping to count ten when you are angry: count a hundred." Why not make it two hundred?

—Besides many who were drowned from the ill-fated Volturno in midocean week before last, eighty persons are reported to have burned to death.

—A Progressive convention has nominated William Sulzer, deposed governor of New York, as candidate for a seat in the next General Assembly of that State.

—Mrs. Pankhurst, of militant suffragette hunger strike fame in England, is on a lecturing tour in the United States. What sin has our country committed that it should be afflicted in this manner?

—The railways of the United States are appealing to the government for more pay for handling the mails, claiming that they are underpaid for this service by $15,000,000 annually, besides a great loss in transporting parcels post goods.

—A Zeppelin airship, with 27 military officials aboard, exploded in mid air and dropped a complete wreck 900 feet, instantly killing all on board, save one, near Berlin, Germany, October17. The ship was 500 feet in length and a costly vessel, intended for use as flagship in the German air-ship fleet.

—Col. Ashley Horn, of Clayton, N. C., died early on the morning of October 22. He was a benefactor not only of his town and county, but of his State. He was a candidate for Governor six years ago but was defeated. Nevertheless he went on serving his State with loyalty and fidelity. This year he gave $5,000 for the purpose of erecting at the capital a monument to the North Carolina women of the Confederacy. He was a man of affairs, a splendid citizen and above all a devout Christian.

—The *Charlotte Observer* says that one of the New York Giants who received $2,161.62 as his share of the gate receipts of the world's championship games is Bun Hearne, a North Carolinian and a resident of Chapel Hill. While we wish Bun Hearne had remained at Elon College and finished his course pursued in the College here as a very popular student, we note with pride his success. He was at the College the other day bidding good-bye to his many friends, for six months or more, as he goes on a tour of Europe with his team this Winter.

—President R. T. Vann's very puerile, not to say silly and sacriligious declaration before the committee of the North Carolina legislature has called forth not a little surprised comment. The *Statesville Landmark* says: "Talking before a legislative committee in Raleigh, in opposition to the constitutional amendment concerning Bible reading in the public schools, Rev. R. T. Vann, D. D., president Meredith (Baptist) College, Raleigh, said: 'When I find that the success of my God's kingdom is dependent upon an act of the North Carolina Legislature, I shall hunt me up a new God before breakfast.' We don't know about Dr. Vann, but most of us have heard preachers at times advocate the passage of laws with a zeal that indicated that they believed the laws were necessary to the success of God's kingdom."

—Col. H. B. Varner, who is doing more for good roads than any man in the State, and who is getting out the finest practical publication on good roads we know anything about, has associated with him in the editorial work on *Southern Good Roads,* Mr. C. B. Scott, of Lynchburg, Va., Miss H. M. Berry, of Chapel Hill, N. C., and Prof. F. Horton Colcock of the University of South Carolina. Meanwhile his splendid magazine has become the official publication of the Virginia Road Builders' Association, the North Carolina Good Roads Association, and the South Carolina Good Roads Association. Varner is really building up a great, and a very readable magazine, which he is selling at 10 cents the copy, $1.00 the year, Lexington, N. C., and deserves the best wishes and hearty support of all who have good road building at heart and desire mud replaced by macadam.

—Governor O'Neal of Alabama gives out an interview in which he says if the people of his State choose Hobson as United States Sen-

(Continued on Page 6.)

FROM OUR CONTRIBUTORS

WHY A NATION-WIDE CANVASS FOR MISSIONS IN 1914?

By J. Campbell White, Genepal Secretary, Laymen's Missionary Movement.

What has led the leaders of all the Protestant churches of America to plan for a simultaneous canvass for all Missions and Benevolences next March? And what are some of the results that may reasonably be expected from this great combined effort?

One of the most powerful arguments for the simultaneous canvass on the part of all churches is undoubtedly the marked success that has attended this plan in three different denominations. The first denomination to try out the plan was the United Presbyterian Church. By a simultaneous canvass of that whole body, with 1,000 congregations and 142,000 members, during the month of March, 1912, they made an unprecedented advance of about 30 per cent. in a single year in their total missionary receipts, even though they were already at the top of the list of the denominations in their per member gifts to these objects. Of course they did a great deal of educational work in preparation for their simultaneous canvass. Missionary conferences, lasting through the most of two days, were held at all of the leading centers of the denomination, some sixty conferences in all. There was also ceaseless agitation by the church papers, and a vast amount of literature sent out by a special committee in charge of the campaign. But all of this effort was far more than justified by the splendid results.

Briefly summarized, the canvass increased the regular income of the various Mission Boards of the Church from $580,169 in 1912 to $739,452 in 1913, or a gain of $1.12 per member for the whole denomination in a single year.

This *increase* of $1.12 is more than many denominations now average as their *total contribution* for Missionary purposes, appalling though this fact is. But to appreciate fully the achievement of this one denomination, there must be added to the above figures a large amount contributed by their Women's Missionary Society, and bringing up the total of their Missionary giving to $853,569 for 1912-13, or an average of $6.11 per member for their entire constituency. The nearest approach to this that has yet been discovered is the Baptist Church of Ontario and Quebec, with 55,000 members, who this past year gave $220,000 to all Missionary purposes, an average of $4.00 per member. This has been increased from $103,000 since 1908. Very few denominations average over $3.00 per member, and the Protestant Churches of America as a whole, only average about $2.00 per member per year to all Missionary purposes.

It is also worthy of note that while the United Presbyterian Church added $1.12 per member for Missionary purposes, they also added $1.07 per member for other purposes, clearly proving that Missionary giving enlarges rather than decreases all other Church offeringss. The average per member to all purposes in this Church is now $20.97, which is the highest we have yet discovered for a whole communion.

The other two denominations that made a similar simultaneous canvass in 1913, were the Reformed Church in the United States and the Southern Presbyterian, both of which made unprecedented increases in the amounts subscribed and in the number of churches actually making the canvass. Even during the year of the agitation for this simultaneous canvass, however, the Reformed Church increased its Foreign Missionary offerings from $107,900 to $146,020, while those of the Southern Presbyterian Church increased from $501,412 to $631,069. This is an increase from $276,263 in 1907, or a gain of 129 per cent. in six years. Offerings for Home causes increased in about the same proportion.

In view of the manifest success of the simultaneous canvass plan in these three denominations, it was very natural for the leaders of the Home and Foreign Missionary Boards of America to decide upon carrying the co-operative principle still further and ask the Protestant Churches of the whole nation to register their practical interest in Missions during the same month. March was fixed upon as being most acceptable to the majority of the Boards involved. Being late in the Winter season, it affords time to prepare for such a canvass by thorough educational processes.

Each denomination is doing its best to reach its own constituency through all regular channels, but in addition to this, several hundred interdenominational Missionary Conferences are being held. Over twenty teams of speakers have been organized, making it possible to hold twenty or more conferences in different cities simultaneously, for at least a part of the season. All of these conferences aim to present the conditions and needs both at home and abroad which call for a great Missionary advance. They also show clearly the great advantages of proper Missionary Education and of the organized personal canvass for subscriptions. There are about 23 millions of Protestant church members in America. To get them to act together, and to act simultaneously, on anything, is a great undertaking. But the responses coming in from many parts of the country indicate general interest and sympathy on the part of Pastors and other Church leaders in this United Missionary Campaign.

At the present time, about forty million dollars annually are being contributed by American Churches to Home and Foreign Missionary work of all kinds, over 60 per cent. of this amount being for Mission work at home. By this simultaneous canvass, it is hoped that some millions of dollars annually will be added to the income of the various Missionary agencies of the Churches. It is also perfectly evident that the Churches can all do their best work by close co-operation, rather than in isolation from each other. "Comprehension is half way to sympathy," and it comes only by contact.

There is in reality a great fundamental spiritual unity among all Protestant Churches, which is only revealed as these bodies act jointly in a great common enterprise.

A TERRIBLE TOTAL.

Frank Fayant, in the October number of Munsey's magazine, presents a startling array of figures and facts concerning our annual expenditure for liquor and tobacco. He says:

"Since the time when Columbus braved the unknown seas in search of the treasures of the Indies, man has dug out of the earth fifteen hundred million dollars worth of gold. Since the panic of 1907 the American people have spent for alcohol and tobacco just fifteen thousand million dollars. Or to put these two statements in the form of a mathematical equation, the product of four hundred and twenty years of human toil, sacrifice and bloodshed, of daring discovery and exploration, of cruel wars of aggression and conquest of wonderful engineering triumphs, in the never ending search for the precious metal, equals six years of easy going expenditure of the American people for the weed that soothes and the cup that cheers. This is not an attack on the Demon Rum, or on the Tobacco Trust that was. It is not even an expression of opinion. It is just a plain statement of fact.

"If the reader finds that these facts throw some light on the high cost of living, or the cost of high living, the writer has no quarrel with him. The text of this article is the fact that our smoke and drink bill now reaches the enormous total of twenty-seven hundred millions of dollars a year. From this text the reader may make his own sermon. The writer has no sermon to preach."

Of this vast sum, $1,170,000,000 goes for beer, $700,000,000 for whiskey, brandy, gin, rum and other "strong drinks," and $130,000,000 for wines; $446,000,000 for cigars and little cigars, $73,000,000 for cigarettes, $157,000,000 for smoking and chewing tobaccos, and $24,000,000 for snuff.

Our total amount of money now in circulation amounts to just about $38.00 for every man, woman and child, says Mr. Fayant, while our tobacco and drink bill reaches the proportion of $28.00 for every man, woman and child.

"If all the nickels, dimes and dollars spent for the product of breweries, distilleries, wineries and tobacco factories were hoarded as fast as received by the retailers, all the money in the United States, including every dollar in the National Treasury, would be swallowed up in the short space of sixteen months.

What becomes of the money thus spent? Mr. Fayant puts it tersely thus:

"The two-cent tax on a glass of whiskey is too small to give concern to the man who pays it, but the government collects enough in this two-cent tax on spirits to pay the entire cost of the United States Army. The internal revenue tax on cigars brings in enough money to pay the interest on the national debt, while the import duty on tobacco provides for sufficient funds for the building of all our new battleships. The snufftakers contribute enough to pay all the bills of the White House and Senate. The duties on wine are more than the millions spent by the public printer. In all the national taxes paid by the smokers and drinkers of the U. S. amount to $330,000,000 a year. To this must be added the $120,000,000 paid to State and local governments. The excise taxes levied throughout the "wet" districts bring in $80,000,000, while the property taxes on breweries, distilleries, etc., add $40,000,000 more. The total tax is about $450,000,000 a year. This is one-sixth of the total smoke and drink bill. In other words, one dollar out of six spent over bars and cigar counters goes to defray the cost of government. What becomes of all the rest of the twenty-seven hundred millions of dollars that Americans spend in a year for tobacco and alcohol? In the last analysis it all goes up in smoke and down in drink."

This is only a few excerpts from this remarkable article. It is well worth reading and studying in its entirety.

Mrs. F. Bullock.

Prof. Le Coutre, of Switzerland, claims that the inhabitants of Mars are signaling the earth with a system of blue lights. One cannot help wondering what the Martians want with us, and how we could tell it to them if we knew. Blue, however, is a harmless color and we presume there is no danger. We are so glad that they are not using red.

On October 11, its 135th birthday, Phillips Academy, Andover, Mass., celebrated Founders' Day for the first time in its history. Former President Taft and ex-Secretary of War Henry L. Stimson were the speakers.

CHRISTIAN PRINCIPLES—WHAT ARE THEY?

Our principles are plain and easily understood: not as ours only, but read and known of all men as the generally received principles of the Christian world, in which all denominations are agreed, and which have also been partially adopted since by other bodies seeking union in Christ on Bible truth.

Every good man desires the triumph of the truth: for the triumph of the truth is the triumph of God, of righteousness, charity and union.

What is the truth? God's word is truth (John 17:17). There are certain unquestioned principles in the Christian world, read and known of all men as truth, which no sect denies, such as faith in one Supreme God, the "divinity" of Christ, the word of God, the Holy Spirit, repentance, regeneration, prayer, pardon, faith, hope, holiness—as a means to these, God's love, Christ's death;—the Spirit's work, preaching, communion, obedience, goodness, resurrection, judgment, heaven and eternal blessedness.

These constitute an epitome of the truths of the Christian religion, as generally received, by all confessed; and these are the Christian principles—general, "catholic," Biblical, unquestioned. God has set His seal on these as truth, in that He has made them generally received by the whole Church. What God establishes must remain. It is truth. God spake and it was done. He commanded and it stood fast.

Scripture Statement.—Christian churches being founded on the Bible, they receive the Scripture statement of doctrine in the exactness of verbal accuracy, and regard all deviations from the "thus saith the Lord" as speculation. They fellowship all who profess faith in Christ and exhibit a corresponding life. The Christian Church of America was not in the work of the sect, but arose by a spontaneous impulse of truth, and was organized by ministers from all the leading sects, as union churches, where all true Christians might find a home.

Among the things commonly preached by the Christians are the following:

Great faith in God and His fatherly character; inexpressible and unlimited in the Son of God, and His all-sufficiency as our Savior; in the work of the Spirit, the all-sufficiency of the Scriptures, in repentance, conversion, obedience, prayer, baptism, holiness, union, charity, the resurrection, judgment and life everlasting.

In justification of our course, we contend that any Christians, of any nation or creed, have an inalienable right to organize on the New Testament basis regardless of private opinions, and that churches organized on this Bible basis are Scriptural, "orthodox," and identical with the original churches which Jesus founded (Matt. 16:18, and 18:17, 18, 19), and have the right to appoint their own officers and manage their own affairs, independent of any ecclesiastical authority whatever.

We take the name of our Divine Savior, not invidiously, as a sect name; but fraternally, as a name of union, which alone embraces in one general brother hood the whole family of God; and we esteem as Christians, all who sincerely follow the Lord Jesus Christ and obey His word, and welcome them to our fellowship, baptism, or communion, without requiring them to give up their own, or adopt our opinions, being confident that our general principles are in accord with the teaching of Christ, and will bring all to that evangelical faith which existed at first and has alone ever been received by the general church.

We enjoy and love this union in Christ on the Bible, and the freedom which it brings—"freedom to worship God." We invite all to organize New Testament Churches and share our freedom with us, being assured that the New Testament form of the Church is most pleasing to its founder, and that where love prevails no bonds of men can be stronger or more acceptable to God. We also invite other churches, conferences, families, or individuals, to unite and labor with us in this great Bible movement to bring Christians into union on the New Testament. But whether you walk with us or others, we commend all faithful workers to God, and invite you to our communion as co-workers with us for Christ and for the world's salvation. Come and share our freedom with us."—*The Late Rev. N. Summerbell, D. D., in Christian Vanguard.*

EACH DAY'S RATION.

Let these my words . . . be nigh unto Jehovah our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, as every day shall require (Hebrew, "the thing of a day in its day"—margin.) 1 Kings 8:59). In these concluding words of his dedication prayer, Solomon touches upon a principle of God's dealings and of man's happiness. The fears and anxieties and gloomy forebodings of failure that trouble the heart are all based upon a wrong view of the future. It is not sufficient to most of us that all is well today; we want security for tomorrow, and the next day and the next, and for years to come, and for old age; and not rarely do the blessings of the day go by unnoticed and unappreciated because of the heart's preoccupation and cares concerning days to come. And in the spiritual life, likewise, there are those who cannot have a day's joy and peace and clear hope because of the ever-present fear that in the course of the days to come they may become unfaithful or careless and drift away. Now it is legitimate to recognize that danger, and to forestall it today and on each day for the day by cleaving to the Lord with purpose of heart. But it is not to God's mind that we should view the Christian's warfare on the bird's-eye fashion, taking in the years of temptation and difficulty at a single glance, as if it all were a task that must be met with present resources. This is not all discouraging, but it is unbelief, an ignoring of God's constant, faithful care and help, and of His promise of grace for every emergency. (Isa. 43:1-3; 2 Cor. 12:9.) God wants to deal with us day by day and give us the day's portion in its day. This is hard on the flesh, for it likes to see beforehand, and a long way ahead; but it is good for the soul, for it keeps us close to God in constant dependence upon Him. If it be said that an assurance for the future is essential to our peace, we have such assurance. But it does not consist in a reserve store of things and blessings laid up, but in God Himself, whose promise fails not, and whose goodness and power is equal to any emergency. It was a happy assurance in the blessing of Asher that as his days, so should his strength be. (Deut. 33:25.) No doubt many of us would feel more comfortable in the flesh if we should go to the Father and attain the portion of our inheritance in a lump; and if we received it so, we should feel our independence and depart from the Source of our blessings to live as the flesh prompts, in the far country. For great is our weakness, and it is only in constant touch with God that we are able to stand.—*Gospel Advocate.*

After the recent gale in Alaska, not a house was left in the town of Solomon, every one being blown away. The three hundred inhabitants escaped with their lives.

THE BRAVEST BATTLE.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently, bore her part—
Lo, there is that battle field!

No marshaling troops, no bivouac song;
No banners to gleam and wave!
But O! these battles they last so long—
From babyhood to the grave!

Yet faithful still as a bridge of stars
She fights in her walled-up town—
Fights on, and on, in the endless wars,
Then silent, unseen, goes down!

O! ye with banners and battle shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways!

O, spotless woman in a world of shame,
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born.

—JOAQUIN MILLER.

"I MUST CUT OUT CIGARETTES."

It was at an amateur athletic meet. A young fellow, entered for the 100-yard dash, the 220-yard hurdles and the quarter-mile, came to chat with a group of friends in the grandstand.

He pointed out the stars, and told who would be likely to win some of the events in which he was not a competitor. Then came the call for the first heat of the 100-yard dash, and he, with four other men, went up the track to the starting line.

He wasn't "placed." As the flying men passed that little bunch of his friends in the stand, he was seen to lose his stride, to weaken for a moment, and in that moment the race was lost.

"What was the matter with you when you went by here?" It was one of his friends speaking, as the athlete came slowly toward them, five minutes later.

And this was his answer. "Cigarettes," he said. "By the time I had gone fifty yards I knew my lungs couldn't do it. I could feel the cigarette 'goneness.' And I lost ground because my wind was bad. I've got to cut out cigarettes."

To many a boy that incident should preach its own sermon. It is true on the track and the diamond, on the gridiron and in the river, in the gym and on the courts—the young man who would succeed athletically must cut out cigarettes.

And that is only the beginning. Success in athletics is a great thing, but there are other contests, other tests of stamina and strength. No young fellow can meet them with confidence unless he will cut out cigarettes.

There are arguments a-plenty of nobler sort against cigarettes, arguments that appeal to manhood and a manly self-respect. But, even reckoning only low-level motives, and desire to win, the longing for applause, and rewards of prowess, there are no two opinions possible.—*Epworth Herald.*

On October 11 Angelo Sylvanestro, an Italian, was arrested in New York in a crusade against Black Handers and bomb-users. Twenty other prisoners are in the police net, and it is said that several have confessed, clearing up nearly one hundred bomb outrages. Two days later a bomb exploded in New York, shattering the windows in a city block. No one was injured.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

Mrs. W. J. Crocker, who was the daughter of the late John F. Lotzia, who was the half-brother of the Rev. J. F. Whitley, D. D., pastor of the Methodsit church in Williamsburg, Va., was taken suddenly ill at 9:30 P. M., October 15, 1913, and passed away at 1:00 A. M. the following morning. Her mother and sister, Mrs. C. B. Leet, were in Washington City. Her brother, John F. Lotzia, Jr., was in Suffolk. She was only 36, had been married some seventeen years, had been the mother of six children, three of whom are still liing: Bernice, Lotzia, and William, who is about two years old.

The funeral was conducted from the Christian church, of which she had been a member from early childhood, and she had been a member of the choir. The floral offerings were many and very beautiful. The family gathered from far and near and sympathy flowed like a river.

Such sudden shocks challenge the faith and loyalty of the family and the church. Why one who seemed in health should be taken without warning no doctor or minister can tell. Yet we know that "whom the Lord loveth He chasteneth," and that "His grace is sufficient." But again, our hearts enquire, why should mother be taken at a time when her service and training are most needed? Who can fathom the depth of such a providence? Who can find in it a mark of love?

It all comes to this: that death is an enemy and that enemies do not respect human relations nor human necessities. "The last enemy that shall be destroyed is death." "When father and mother forsake, then the Lord will take us up." But what is home without a mother? It is a body without a soul. It is a fountain dried up. It is a sun gone out. It is the echo of a dying joy. It is the chamber of broken hearts. It is a temple without an altar. It is a fragment of a wreck floating on troubled waters, over which dark night and fierce storms rage in fury. But "God is our refuge and strength, a very present help in trouble."

In Rome the great Colliseum has furnished material for the building of many churches. It was once the glory of that mighty city. As churches have been built out of stone taken from that great building, so earthly homes are broken up to build the home in heaven. There would be no heavenly home, if earthly homes were not torn down to furnish the "lively stones" out of which God is building the "City of our God."

We have cut down the forests and torn up the granite and marble beds to build the cities and great homes of this Republic. God is building on a scale vastly larger and more enduring; and every Christian is a polished stone for that eternal home. Washington lives in this Republic, in Washington City, in the hearts of his countrymen; but God makes His children kings and priests in His kingdom. The very thought of entering into His temple as a precious stone honors the home from which mother is taken. We ask again, "What is home without mother?" But we ask the larger question, "What would home be without heaven?" It would be only an *earthly* home. But when these homes furnish the souls for the heavenly home, it lifts the Christian home up to God. He can no more do without us than we can do without Him; and that is why He gave His Son to save us.

So, in the midst of griefs that crush us, and sorrows that overwhelm us, we say, "though He slay me, yet will I trust Him"; and at the grave of dear ones we say "farewell" in tones that almost break the heart of by-standers. The flowers can cover the mound of earth above our loved ones, but no flowers are sweet enough to hide the bitterness of bereavement. To go back home and look into the chamber where mother was will break the heart unless like the Marys at the empty tomb we see angels.

W. W. Staley.

WINCHESTER LETTER.

"Hands up!" It was only a little boy talking to his playmate as he raised his toy gun, but it set me to thinking. This is an age when much is said and written about peace. We conduct peace services in our churches, hold peace meetings in our cities, and peace congresses for the nations. We employ men to travel and speak on peace and to write articles for our magazines and books for our libraries. In other words a great effort is being made to create a peace atmosphere, and already we are beginning to look forward to the time when the dove of peace shall hover over all nations, and no one doubts the wisdom of the movement, for it is striving toward a desired end; but after all, while we are endeavoring to encourage the spirit of peace, are we not at the same time giving our young people a training in the other direction? The above is a concrete illustration of it. We give the child his toy pistol, and when he is a little older the air rifle, and later a real gun. We dress him in an Indian suit and furnish him with a tent or wigwam; we supplement this with stories of Indian prowess and American bravery.

When he begins to study history in the public or private school, the most of the illustrations are of war and war heroes; the most minute descriptions are of battles and the most honored men are those who have won their glory on the battlefield. As he walks through cemeteries, city parks or city streets, or around the capitol buildings of the state or nation, and sees the monuments that have been erected to the honored men of the country, he finds that with few exceptions, they have been placed there for the soldier hero. In order that this education may be carried further, we inaugurate our presidents and sometimes our governors with a military escort; we have our military schools and organize our military companies. We have these to march and drill on special occasions. These are the influences and this is the teaching we give the boy, and then when he becomes a man we expect him to forget all this and be an advocate of peace.

I would not take from the soldier one particle of honor that belongs to him, for his work was great and it had its place; but I would put along by the side of it the work of the man of peace. Not all great men, nor all men who have served their country, have been soldiers. Much of the best work for the interests of the country has been done by those who have labored for the financial, educational and moral uplift of the nation. If these could be given a more prominent place alongside of their military contemporaries and held up before the youth as models to imitate, and thus create a different atmosphere in which to train men the world's peace would be nearer in sight. We need to get our theory and practice closer together and train the boy for what we want the man to be.

W. T. Walters.

On October 6 McGill University granted the degree of LL. D. to Sir Gilbert Parker, the Canadian novelist.

NEWS AND VIEWS.

(Contiued from Page 3.)

ator he will seriously doubt if the people are capable of choosing their officials. Of course, of course. People outside of Alabama have felt ever since O'Neal was made governor that the people of that State, if capable, certainly had not exercised discretion or wisdom in choosing their chief executive. And, by the way, the *Richmond Times-Dispatch,* a whiskey advocate once, ever and always, thinks that the people of Alabama should as early as possible send O'Neal to the Senate, a sentiment that will certainly meet the approval of saloon keepers and distillers generally. The way the saloon men and whiskey advocates stick together is a caution. We had not thought so much about it, but about the best reason we have seen why Congressman Hobson should go to the Senate is because Governor O'Neal is so bitterly opposed to his going there.

NOTICE.

To Ministers and Other Friends:—

We are anxious to secure the names and address of all families represented in the Christian Church within the bounds of the Southern Christian Convention in particular, who should take The Christian Sun, but do not. To this end we addressed a letter, with ample blanks and stamped envelope for reply, to all our pastors last week, requesting that they send us names of persons in their pastorates, who should take The Sun, but do not. Will not any and all who read this notice kindly send us such names, as we desire to interest them in their church paper. Don't fear that too many names will be sent. In reply to our request, the following pastors have already responded with long lists, which we appreciate, and urge others to do likewise at earliest possible date: Rev. H. W. Elder, Rev. I. W. Johnson, Rev. J. D. Wicker, Rev. W. H. Denison, Rev. H. E. Rountree, Rev. J. F. Morgan, Rev. A. W. Andes, Rev. J. Lee Johnson, Rev. A. N. McAbee, Rev. E. D. Short, Rev. P. T. Klapp, Rev. W. T. Walters, Rev. J. H. Hughes, Rev. A. F. Iseley, Rev. C. H. Rowland, Rev. W. D. Harward, Rev. R. H. Peel, Rev. L. I. Cox, Rev. W. C. Wicker, Rev. J. C. Stuart, Rev. T. E. White, Rev. H. H. Butler, Rev. H. Scholz, Rev. J. W. Holt, Rev. G. O. Lankford, Rev. W. L. Wells, Rev. W. H. Garman, Rev. G. D. Hunt, Rev. R. L. Williamson, Rev. J. D. Dollar, Rev. C. M. Dollar, Rev. S. B. Klapp, Rev. J. V. Knight, Rev. Thos. W Strowd, Rev. A. T. Banks, Rev. B. J. Earp, Rev. C. E. Newman.

PROGRAM

Christian Missionary Association Western N. C. Conference, Thursday, November 13, 1913, 2 P. M.

Call to order.
2:10—Roll call and reading of Minutes.
2:15—Purpose of this Association—Rev. T. E. White.
2:25—Is This Association Worth While—Rev. J. W. Patton.
2:35—The Need of a Larger Membership—Rev. L. I. Cox.
2:45—Business Session. Report of Treasurer. Election of Officers, etc.
3:00—Adjournment.

J. F. Morgan, President.

NOTICE.

The Educational Committee of the Eastern N. C. Christian Conference will meet Wednesday, November 5, 1913, at 3 p. m. at the home of Bro. Allie Hayes, near Norlina, N. C. All persons having business with the Committee will please present same to me by correspondence or meet the Committee in person.

C. E. Newman, Chairman.

CHURCH NEWS

SANFORD.

Dear Bro. Atkinson:

I am just finishing up my year's work with my churches. I hope to go to Conference in good shape. I have held three memorial services and two Children's Day services in my field this year which were largely attended, and I think great good was accomplished.

Bro. C. C. Peel helped me in all my meetings this year, commencing with the first Sunday in August at Zion. We had a good meeting. Eight united with the church. Bro. Peel did all the preaching and did it well.

Second Sunday in August we commenced the meeting at Center Grove. Two united with the church. Bro. Peel did all the preaching, to the delight of the church and congregation.

Third Sunday in August the meeting began at New Elam. Bro. Peel did all the preaching during this meeting, to the joy of his many friends. Seven united with the church.

Our meeting commenced at Sanford fourth Sunday in August and continued until Friday night. There were several professions, and two united with the church. Bro. Peel did all the preaching in this meeting.

Bro. Peel is a strong, logical preacher and should have full work, and any church in need of a pastor would do well to write him at Elon College, N. C. G. R. UNDERWOOD.

Sanford, N. C.

FIRST CHURCH, NORFOLK.

We have started our work here under most favorable circumstances. The weather has been fine. The people have been well and in good humor. Our congregations have increased from Sabbath to Sabbath as the weather grows cooler. There seems to be fellowship and good will among us. The interest in our church and the cause of Christ is on the increase. The church has bought a handsome little parsonage near the church building and will house the pastor and his family in a few days. The church was quite fortunate in selecting a home at a first rate bargain. We all feel proud of it and will do our utmost to pay for it in short order. Our revival has been in progress for nearly two weeks with several conversions and accessions to the church. Meetings close next Sunday night with a special sermon to the navy men. Next Wednesday night we hold church conference to transact business and elect delegates to the Annual Conference. Our church will be prepared to meet every obligation to Conference. We feel proud of our opportunity here and for the hopeful outlook of a larger and more efficient church in the future.

L. F. JOHNSON, Pastor.

Berkley, Va.

INGRAM, VA.

We had a good day at Ingram last Sunday. The congregations are not as large as usual owing to a revival going on nearby. Our services were spiritually interesting, having one of the most attentive congregations and one of the most pleasant churches to serve. I had previously resigned the pastoral charge of this church, hoping to get some pastor to locate in reach of this church by private conveyance, as it is so far from the railroad. It seems to me that for the sake of the cause Pleasant Grove, Ingram and Liberty might do well to form a pastorate and locate a pastor in their midst to do the much needed work there. I find this to be one of the great hindrances in our church. I hope to see the Christian church as a denominaiton laid off into pastorates, and a pastor located in each to meet the real needs of the work. Until this is done some churches must suffer as well as some pastors. I have served this church for the last six years and I will say that I never served a church with more ease, co-operation and brotherly kindness; there not being the least jar during all these years. This makes it hard to resign such a pleasant church, but they need a pastor in their midst. God bless this church and give them a good pastor.

KEYSER.

We began our revival in Keyser fourth Sunday in September and closed Thursday evening. This was a good revival in the church, a spiritual uplift. There were but two or three persons there but what are members of some church. I have been preaching there for seven years, and I have found the Baptists and the Presbyterians as faithful and true to the work in the Christian church there as our own members. In fact, they both worship and work all as one in Christ. If it had not been for the co-operation of these sister denominations we could not have held our own these seven years. I feel sure we have some as pure and true Christian people in all these sister churches as you will find anywhere. The pastor did all the preaching, with the faithful co-operation of Christian people. God bless this little band of workers.

PLEASANT GROVE, N. C.

We held our last quarterly meeting at this place the first Saturday in October. There was an unusually large congregation present and the business of the church was done in brotherly love. The work here this year has been done with great satisfaction. The church came together as a perfect unit in work and worship. Getting into the confidence of this large church of 254 members, getting them together in the building of this nice house of worship in the most magic way without a dissenting voice, the real good revival, this church going up to Conference with apportionments all raised, and having the largest congregation in the history of the church, is very interesting. The pastor has been unanimously called for 1914 with an increased salary. This is a good church and an easy congregation to serve. There have been twenty accessions this year. To God be all the praise. S. B. KLAPP.

LIBERTY (VANCE).

Rev. J. Lee Johnson was with me in a meeting at this place week following third Sunday in September. The weather was ideal, Bro. Johnson at his best, and the people stood by loyally. There were more than twenty professions. Ten united with the church and were baptized, and a number have joined other churches. This is one of our best churches, strong in numbers and many devoted workers. I have served this people for seven years, and I retire with their confidence and they with mine. Rev. J. R. Stuart succeeds me.

C. E. NEWMAN.

DEFIANCE. OHIO.

Defiance College and the Christian Biblical Institute had a delightful visit on the 16th and 17th instant from Dr. Warren H. Denison, of Norfolk, Va. He made a very strong Christian appeal to the student body at chapel service, and delivered two very helpful lectures to the ministerial students on practical problems of church work. Dr. Denison's success as a pastor imparts special weight to his counsel.

Sunday, the 19th, was observed by the Christian church here as "Defiance College Day," and an offering of $185 was taken. This will probably be made $200. N. G. NEWMAN.

ANTIOCH (C.).

We are ready for Conference at Antioch. Pastor's salary paid in full, apportionments ready. Our last business meeting was held Saturday, when we elected our delegates to Conference and church officers for next year. We have taken in ten members at this church this year, and as soon as we can conveniently do so, we are going to build a vestibule and paint the entire building. Next Fall we want Conference to meet with us, as it has been many years since it convened at Antioch.

All the churches I serve this year have called their same pastor for the next year. I have also accepted the call to go to Christian Chapel.

B. J. EARP.

BETHEL.

This is a small church in Wake county, with twenty-one members. It has been my privilege to serve as pastor most of the year. We have received one member, and the congregation has improved. We are going to paint the church before Conference, and are coming up with the apportionments in full. The people are kind and ready to do their part.

GRACE'S CHAPEL.

Our last quarterly conference has been held at Grace's Chapel. This has been a pleasant year with us. We have placed an organ in the church, put carpet on the floor, and supplied the pulpit platform with nice mahogany leather bottom chairs. Seven members have been added to our church roll and we are ready to go to conference a banner church.

POPLAR BRANCH.

The past year we have enjoyed serving the church at Poplar Branch. The Sunday school has been fine with Bro. Nicholson as Superintendent. We now have twenty-seven members on our church roll, three having been added this year. The congregation has improved and the deacon's report showed progress.

LAW AGAINST CIGARETTES.

Talking about the violations of the law prohibiting the selling of cigarettes and cigarette materials to boys under seventeen, the *Salisbury Post* says: "No good man is going to violate this law in order to take in a few more pennies in the course of a day's business, but a good many violations have been found, due almost entirely to a lack of knowledge of the law." The *Post's* faith and charity are broad. About every newspaper in the State has published the law, since it was strengthened by the Legislature last winter. Some of them have published it over and over again and commented on it. In the face of this the "good men" who violate it and claim they didn't know must not read the newspapers. The *Landmark* is disposed to question this plea of ignorance.—*Statesville Landmark.*

NOTICE.

All elders, delegates or visitors who expect to attend the Eastern North Carolina Christian Conference at Mt. Auburn, Warren Co., will please notify me at once, so that our committee can arrange suitable homes for all.

Those coming from the east and north will arrive at Manson on S. A. L. train No. 11 at 2:2 p. m.; those coming from the south and west will arrive on train No. 12 at 1:28 p. m., on Wednesday, November 5. All persons will there change cars for Drewry, where they will arrive at 2:30 p. m. and be met by the church delegation.

Mt. Auburn and its people open their doors and extend a welcome to all. Please notify me at once. J. BYRD ELLINGTON, Chair.,

43-2t R. F. D. 1, Manson, N. C.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

PHILATHEA NATIONAL HYMN.

Tune: "Maryland, My Maryland."

We hail the day that gave Thee birth,
And welcomed Thee from heaven to earth,
That we might know Thy royal worth,
Hail to Thee, Philathea.

Chorus:
We sing of Thee, Philathea,
May "Love of Truth," Thy guiding star,
With light serene still shine afar,
Shine afar, Philathea.

Whate'er the coming days may bring,
The sons of praise to Thee shall ring,
And loyal lips shall ever sing,
Sing of Thee, Philathea.

Shine through the gloom till night is gone,
A beacon light across the storm,
Seek out the lost and those that mourn,
Shine afar, Philathea.

Shine forth the truth, the work is thine,
To speed the dawn, Thy gift divine,
Then with Thy Lord forever shine,
Ever shine, Philathea.

SUNDAY SCHOOL LESSON: OCTOBER 26.

Subject: "The Sin of Moses and Aaron," or A Preacher Recalled.

Scripture.—Numbers 20:1-13.
Time.—B. C. 1452 (Ussher), 1238 (Other Scholars).
Place.—Kadesh.
Persons.—Moses, Aaron, Miriam, Israelites.
Golden Text.—Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer.—Ps. 19:14.
Leading Thought.—It is well to control tongue and temper.

The Israelites, who were scattered for 38 years as wandering shepherd bands through the wilderness, but centering in Kadesh-Barnea, were called together in Kadesh at the end of that period. It was April, the beginning of the Hebrew year, Passover time (our Easter).

Miriam died at about the age of 130.

The rod with which Moses drew water from the rock was Aaron's rod with which the plagues had been brought in Egypt. The Jews had a tradition that this rock had followed the Israelites through their wanderings, and this tradition is used by Paul (1 Cor. 10:4) in his comparison of the rock to Christ, the source of the water of life.

Moses' sin seems to have been his fretful assumption of the sovereignty and authority of Jehovah: "Must we fetch you water out of this rock?" He gave no credit to God for the miracle.

"Meribah" means "Strife."

From Kadesh the Israelites set forth northeastward, intending to go around the southern end of the Dead Sea. Half-way to the Dead Sea, at Mt. Hor, Aaron died and his son Eleazer was made high priest.

The refusal of the Edomites to allow the Israelites to pass through their country compelled them to turn southward and go through an inhospitable desert, where serpents assailed them, and where the brazen serpent was made which became to fit a symbol of Jesus Christ.

Question Review.

A friend of mine kept for many years what is known as a Century Cactus. At last she grew tired of caring for it and gave it away. The next year it bloomed. Oh, how she lamented, "If only I had kept it one year longer!"

I knew a girl who went through all the grades of school, and to high-school for three years, then dropped out, one year short of graduating.

A boy who had waited half an hour in a doctor's office said, "I've got to stay now till he comes, else I will have lost all the time I have waited."

1. How many years had Moses worked and waited in bringing Israel to Canaan?
2. What did God say to him in v. 12 of our lesson?
3. What, in Moses, had failed just when the Israelites were really going to enter Canaan? (Patience.)
4. What hard names did he call the people?
5. What did he do instead of speaking to the rock?
6. How did he take to himself honor that belonged to God?

Through the sin of his heart expressed by his lips, Moses failed.

7. What good prayer for even the best of men to offer, does our Golden Text give? (Repeat G. T.).—*Leonard.*

CHRISTIAN ENDEAVOR TOPIC: NOVEMBER 2.

Subject: "The Ideal Christian. XI. His Heavenly Helper."—Heb. 13:5-15.

This meeting should be made the sweetest, most consecrated, as well as the most interesting of the season, for it concerns the relation of the Endeavor to his Creator and God. The scripture lesson should be read by some one who reads well and commented on by the leader. The leader's talk should be brief but he should outline the evening's discussion.

How God Helps.

God is helping you by His Spirit in your soul. What a wonderful guest! What a mighty friend! Do you value His presence? Do you make use of His aid?

God is helping you through your helpful friends. Every noble Christian in your church, and especially your pastor, may be God's messenger of helpfulness.

You cannot please God better than just by letting Him help you. That is God's great joy.

It pays us to look back in the search for evidences of God's help. Such proofs are worth more than the biggest gold nuggets.

Often, when God was helping us the most, we were quite unconscious of His help. Looking back, we recognize it with profound gratitude.

Do you recall your prayers of a decade ago? How much that you eagerly begged for would have proved hurtful to you! Thank God now for His help in refusing you that help!

In looking back over your life, you will see many approaches of God that you rejected. Count these also in forming your proofs of God's help.

Know that God is always ready to do more for you than He has been allowed to do in the past, and remember that your future may grow constantly happier and better.

Never be afraid to pray definitely for just the things you think you need, but always add, "Thy will be done." After all, the only thing you need is for God's will to be done in your life.

Subscribe for The Christian Sun.

THE CHRISTIAN ENDEAVOR ADVANCE.

Following hard upon the heels of a campaign for efficiency comes a definite turing of the members' attention to temperance work, trained social-service ministry, and specialized activity in the church herself.

There is more to this than lies on the surface. It strikes deeply into present problems, political, social, and religious. For if these ardent young people are going to dedicate themselves definitely to public and Christian service, there will be such an infusion of new life into the day's trained leadership that many present perplexities will be advanced toward a solution. Granted the entrance of the Endeavorers into the acute temperance fight,—and they have sounded the slogan, "A saloonless nation by 1920,"—and the consequences are likely to be direct and important.

For a Methodist General Conference or a Presbyterian General Assembly to adopt resolutions upon public questions is one thing. The members of these bodies are mature men, already engrossed with cares; and ecclesiastical resolutions are notoriously perfunctory and ineffective. But for these young men and women, full of zest for life and effort, and still in the glow of chivalrous ambition, to pledge themselves definitely to make it their like-work to serve the church and the country is really serious business. A percentage of these covenanted young warriors is sure to be heard from in actual fighting and service.

All great wars are won by mere boys. Christian Endeavor has seized upon a great principle in securing the pledged allegiance of youth to definite public activity. When the knightly passions of youth are enlisted, some dragons are bound to be slain.—*Philadelphia North American.*

"FATHER" HUDSON.

It was the writer's privilege to hear Mr. Marshall A. Hudson speak while in North Carolina recently. He came to visit the principal cities of the State and arouse added enthusiasm among Baraca-Philathea workers. Mr. Hudson can hardly be said to be an orator, yet he has a splendid and captivating style of address, is sincere, fluent and easy to follow.

"Father" Hudson, as he is generally called, organized the first Baraca Class in existence in Syracuse, New York, where he still lives, twenty-three years ago. Out of his effort has developed the Baraca-Philathea movement and the organized class under other names. He says in an organized class there are three things to consider, and these are the three sides of a young man's character: the social life, the business life, and the spiritual life. No class needs to consider more and none should consider less if it is to succeed.

It is the ambition of Mr. Hudson to die a millionaire—not in dollars, but in men and women whom he has led to Christ. It is believed that before the end of 1914 he will have the pleasure of knowing that more than a million men and women have enlisted under the banner of Baraca-Philathea and kindred movements which are the result of the class he first organized.

The life of the man is unique. He was not converted until after he had been a traveling salesman for many years. Later he went into business in Syracuse and had started on the work of establishing a chain of crockery stores from New York to Chicago. When he had three prosperous stores he saw that he must either give up his work for money or his work for men. He gave up the former and has been happy ever since that he did. When some worthy biographer writes of the man's life it will be an interesting story.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
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ALL PROTESTANT CHURCHES ACTING TOGETHER.

This season is witnessing an unusual illustration of the fundamental unity among Protestant Christians of all denominations. The leaders of nearly fifty of these denominations, including all of the larger ones, have entered upon a combined effort to enlist millions more of the rank and file of church members to do something to propagate the Christian religion, in addition to going to church themselves and helping to pay the local church expenses. The campaign is to head up next March in a simultaneous nation-wide canvass for all missions and benevolences on the part of all churches of all denominations. The men who have been studying the returns say that only about one-third of Protestant church members have yet begun to give anything to plant new churches in the needy places in America and among the non-Christian nations of the world. This leaves probably fourteen or fifteen millions of church members yet to be enlisted as givers. The organized personal canvass is the method proving most successful in getting many thousands of these people to be regular subscribers and givers.

The promoters of this effort, which goes under the name of the "United Missionary Campaign," points out the fact that scarcely one-half of the adult population of America are members of any church. The Protestant churches have about 23 millions of members in the aggregate, and the Roman Catholic Church reports about 13 millions including all baptized children. This leaves about 35 millions of people over 10 years of age who are not members of any church. Included in this unchurched population are multitudes of foreign speaking people, speaking scores of different languages. There is therefore plenty of room for aggressive Home Missionary work on the part of all the churches.

It is also a time of unusual opportunity to propagate Christianity among non-Christian nations. The foreign missionary work carried on for the past hundred years has been one of the principal causes of the great changese now taking place in Turkey, Persia, India, China and other countries.

The foreign missionary enterprise has grown until it is a tremendous world-wide business, in which over 24,000 men and women missionaries are engaged, and for which the Protestant churches of Christendom contribute over 30 million dollars annually. Of this total, fully one half comes from the United States, which has come to be recognized as the most important single factor in the world-wide extension of the Christian faith.

A native church of nearly three millions of communicant members has been built up, with four millions more of adherents. About six thousand of these natives have been prepared by long courses of training for the Christian ministry and are now ordained pastors of their own people. But from every field there are calls for great advances. The missionaries abroad believe that their total force should probably be doubled in order to meet worthily the present opportunity. Nearly 200,000 persons per year are now being received into church membership from these fields, but this could probably be doubled if there were workers enough.

In view of these great needs the Home and Foreign Missionary leaders of the United States and Canada are engaging this year in a great combined effort to interest and enlist all churches more generally and more fully in this missionary business. They have requested and secured the Laymen's Missionary Movement to take general charge of the organization of the field campaign. The Missionary Education Movement has prepared an exhibit of literature which will be used at all of the conferences. The plan is to hold interdenominational conferences, lasting two days each, in as many cities and towns as possible. Already twenty-four teams of speakers have been organized for the United States alone, in addition to several teams in Canada. Some of these teams will conduct as many as forty different conferences. Several teams have already begun the holding of conferences, and preliminary arrangements for others are going forward in nearly all sections of the country. The total number of conferences held will reach well over five hundred. All of them are for the one purpose of informing church people of the crying need of a great advance in mission work both at home and abroad, together with an exploitation of those methods that have proved most effective in enabling churches and whole cities and denominations to multiply their missionary output. It is also found that the churches that do most for others are the best off themselves. The churches that are self-centered are apt to decline. It seems to be a normal and necessary fact that "the light that shines farthest, shines brightest nearest home."—[Prepared and sent out by the Laymen's Missionary Movement, 1 Madison Ave., New York.

MITE BOX OPENING AND MISSIONARY RALLY.

The Missionary Society of the Burlington Christian Church had their Mite box opening at the home of Mrs. D. E. Sellars on the afternoon of Oct. 6th. This is reported as being a most pleasant occasion. Refreshments were served,—sandwiches, Cogee and home-made candy. Misses Clements, Barnes, and Davidson, three of the lady teachers from the College, were present, and added much to the occasion. The amount obtained from the Mite boxes was $15.75, which goes to the support of a girl in Mrs. Fry's school in Japan. One girl, whom this society has been helping for three years, graduated recently.

The following is the program rendered:

Scripture Lesson.
Prayer by Pastor.
Solo by Miss Edith Carroll.
Missionary Events of the Year.
Reading: Miss Dorothy Entertains the Minister—Miss Clements.
Chinese Hymns.
Vocal Duet, Misses Barnes and Clements.
Reading, Miss Clements.
Opening of the Mite Boxes.
Vocal Duet: "Hark! Hark! My Soul."—Misses Barnes and Clements.
Benediction.

MISSION STUDY CLASSES.

As the Winter days and evenings are approaching, along with the reading and studying you are planning to do, give some plan to mission study books. In the Missionary Society, a book or books should be decided on now, and plans made for the study thereof. The new book gotten out by the Central Committee on foreign work is *The King's Business.* It is written by Mrs. Paul Raymond of Colorado. It not only tells of the King's business, but also gives methods of carrying it n. There are six chapters, as follows:

Chapter I. The King's Business.
Chapter II. Campaigning for the King.
Chapter III. Resources of the King's Forces.
Chapter IV. Drilling of the King's Army.
Chapter V. The King's Treasury.
Chapter VI. The Unity of the Kingdom.

"In some respects this is the most important volume published in the thirteen years of united study. Mrs. Raymond has made crystal-clear what the business is, and the best methods of carrying it on and increasing it. The book includes fifty new and original programs prepared by experts."

Then there is for Home Mission study *The New America,* by Mary Clark Barnes and Lemuel Coll Barnes. This volume is prepared under the direction of the Council of Women for Home Missions and is a study in immigration.

The Junior text book is *Comrades from Other Lands."* It is a study of foreign-born boys and girls, in coal-mining, market-gardening, and canning. Its author is Miss Lila Allen Dimock.

All of these books can be ordered from the Southern Christian Pub. Co., Elon College, who will supply them at publishers' prices, and for leaders a supplement can be had on each book, with suggestions for teaching. If our societies will use these books, new inspiration will be gained and our efficiency greatly increased.

WOMAN'S BOARD MEETING.

The Woman's Missionary Board of the Eastern Virginia Conference met in Franklin, Oct. 9th, with Mrs. Dick, Miss Brickhouse and Mrs. Rowland present. The year's work has been encouraging. There are now twelve societies in the Conference, four churches, using the mite boxes, and having missionary exercises, at least, twice a year, one Young Girls' Society, four Willing Workers' Societies, and two Cradle Rolls. While not all the societies had sent in reports for the last quarter, yet the Treasurer's books show that there has been a decided increase over the amount received last year.

The most important thing engaging the attention of the Board was the arranging a program for a Woman's Missionary Conference to be held during the sitting of the Annual Conference.

This will be on Wednesday, October 29, in a Hall near Mount Carmel church. Societies are asked to send representatives. Superintendents of Mite Boxes, Superintendents of Young People's Societies and of Cradle Rolls will represent those organizations. It is hoped that many of our women will plan to attend on this day, in order to become more acquainted and more deeply interested in the work. It is the desire of the Board to get the women in every church to doing something for missions.

The following is the program arranged:

1. Call to order by Mrs. C. H. Rowland, President of Woman's Board for Home and Foreign Missions.
2. Devotional services by Mrs. I. W. Johnson, Suffolk, Va.

3. Calling the roll of Societies, and Enrollment of delegates.
4. Appointment of Committees.
5. Report of Woman's Board, by Mrs. W. H. Dick, Treasurer, Suffolk, Va.
   Address: Our Work, The Outlook—Mrs. C. H. Rowland.
6. Reports from Societies and Mite Box Superintendents. Discussion.
7. Report of Conference Superintendents:
   1. Literature and Mite Boxes, by Mrs. J. W. Harrell, Portsmouth, Va.
      Address: The Importance of Mission Study.
   2. Young People's Work, Miss Mamie Holland, Suffolk, Va.
      Address: Our Young People of Porto Rico, by Mrs. D. P. Barnett, Ponce, P. R.
8. Report of Treasurer, Mrs. W. H. Dick.
   "What Our Funds Are Used For," Mrs. C. H. Rowland.
9. Miscellaneous Business.
10. Adjournment.

2:00 P. M.

1. Call to Order. Devotional services.
2. Reports of Committees.
3. Address: "The Sendai Field," as seen by our Mission Secretary, Rev. M. T. Morrill, Dayton, Ohio.
4. Round Table, conducted by Mrs. W. H. Denison, Norfolk, Va.
5. Address: The Work of Our Church in Porto Rico, by Mrs. D. P. Barrett.
6. Miscellaneous Business.
7. Adjournment, with Devotional Services.

We believe that this meeting will be helpful if our women will only attend and support it. Let us all pull together to make our Conference strong in missionary work and in service along this line of endeavor.

A GIGANTIC TASK.

The emergence of Japan as a world force, the awakening of China, the ferment of social and political ideas in India, the quickening of national consciousness in Persia and the remarkable political and religious readjustment taking place in Moslem lands, from the island of Sumatra on the east to Constantinople on the west, are conditions which will tax to the utmost the wisdom and faith of the Christian statesman who prays and plans for the extension of the kingdom of God in all the earth.

The task of evangelizing the world is one of gigantic proportions. To furnish one missionary to every 25,000 heathen the American churches must increase their force from 4,000 to 20,000 missionaries and their gifts from $9,500,000 to $40,000,000 annually. This is assuming that the Christians of America are responsible for 500,000,000 of the unevangelized. This, large as it seems, is less than one-fifth of what it spent on the churches at home, less than a street car fare a week per church member.

Of these unevangelized millions assigned to one denomination alone, 20,000,000 are in China, within that Gibraltar of missions at whose unyielding front missionaries have been pounding for more than half a century.

In an appeal to the people of this denomination, one of the secretaries says:

"In the Sunrise Kingdom of Japan there are 7,000,000; in Korea, that land of spiritual marvels, where the revival fires never wane, there are 2,000,000 broken-hearted people; in Brazil, the rich and wonderful Land of the Southern Cross, there are 5,000,000; Mexico presents the problem and the privilege of evangelizing 5,000,000 of her population; Cuba, the Pearl of the Antilles, nestles close to our shores and there 1,000,000 people await the glad tidings."

This constitutes an army equal to one-half the whole population of the United States. As one writer has said: "They come from the East and the West, all open and friendly to us, vexed with vague unrest and full of unvoiced questionings. We are their hope, we hold their destiny in our hands. Shall we fail them?"—*Exchange.*

NOTICE.

The Eastern N. C. Christian Conference will convene with the church at Mt. Auburn, Warren Co., N. C., Thursday, November 6, 10 a. m.

How to reach the place: Come to Manson on S. A. L. and transfer to branch road running to Drewry.

When to come: Come Wedsneday p. m., November 5, 1913. Northbound train No. 12, local, arrives at Manson 1:28 p. m. Southbound, 2:2 p. m. Train due at Drewry 2:30.

Whom to notify: All delegates and visitors will be given a cordial welcome and will be well cared for. Please notify J. B. Ellington, Chariman Entertainment Committee, at Manson, N. C., R. F. D. 1, at once, if you are planning to attend.

Ample conveyances will be at Drewry at 2:30 p. m. November 5. Please come on that day as the church is some distance from the depot and it will be inconvenient to meet members of the Conference later.

Conference will [illegible] over Sunday. Come to stay till the close [illegible] any of our representative men from ot[illegible]nferences will be present among them Drs. Staley, Harper, Atkinson, Morrill, and Netum Rathbun.

C. E. Newman, President.

NOTICE.

To the Members of the Christian Missionary Association of the North Carolina and Virginia Christian Conference. Dear Brethren, Churches and Sunday Schools:—

I wish to call attention of each member of this Association to the fact that we will need all the money possible by Conference to carry on the work in Reidsville. Your Association took up this work at its last session in Greensboro. The church in Reidsville has been organized and it should be sustained by the Association and Conference till it becomes self-supporting. I am asking each member of this Association, either person, church or Sunday school, to please look after this matter at once, and send the dues, $5.00, to our next session, which meets with the Annual Conference at Lebanon church in November.

S. B. Klapp, President.

PRESBYTERIAN SYNOD GOES ON RECORD.

At the meeting of the Presbyterian Synod of North Carolina last week in this city, the members of that body placed the Presbyterian church in North Carolina on record as follows:

"Resolved, that the Presbyterian Church of North Carolina does hereby, through its Synod, plac eitself on record as favoring the reading of the Bible in the State's educational system."

We are glad to note that this great and influential body of Christians understand fully, not only where the foundation of their hope as a Church lies, but fully appreciate the fact that the Bible is the bulwark of our civil institutions. The great majority—we should say ten to one—of the members of all Protestant denominations in North Carolina would throw the doors of our schools wide open to the Bible if they had an opportunity to express themselves. Those who led in the movement to defeat the amendment will have no occasion to celebrate their victory. We shall not be surprised if it plagues them in the future.—*N. C. Christian Advocate.*

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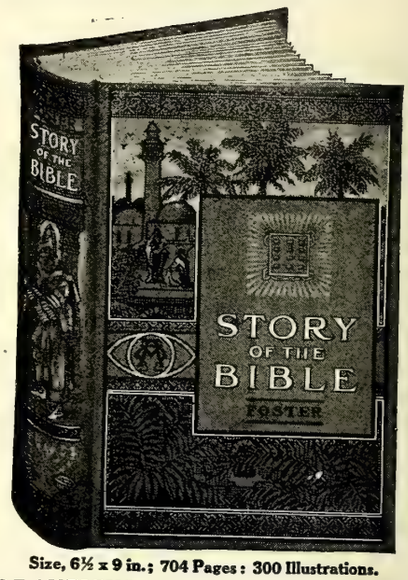

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ELON COLLEGE, N. C.

CRADLE ROLL

OUR CRADLE ROLL.

DEAR CRADLE ROLL SUPERINTENDENTS:

I have written a large number of letters to individual Superintendents, but as yet have not received a single reply. I have been hoping to hear from some of the friends so that I might tell you somewhat of the things which are actually being accomplished.

I suppose we ought to apologize for using all this space for our Eastern Virginia Conference when there are so many others, but perhaps some of the others will read this column, as well and maybe get some help from it, too. If there are any such and they would care to write me, whether for advice, or giving advice, I shall be very glad to do anything I can for them.

Do you remember the simile that I used of the blacksmith's forge, in which I likened the child to the metal, for which the parents must provide the heating fire, and the Cradle Roll Superintendent can take the part of bellows, fanning the flame, and helping to direct it in the right way, using the Cradle Roll as the hammer to mold the child into the shape of a Sunday school scholar? In talking of this with Rev. H. E. Rountree, he said, "And don't forget that there is also a psychological moment at which to strike, when the iron is just right, and the fire just hot enough."

This is a good point and not to be forgotten. Such moments come when Baby is sick, when ist birthday comes, or when there is trouble its birthday comes, or when there is trouble or joy in the family. It is at the time of emotional stress that the Cradle Roll Superintendent finds many times the open door for which she would otherwise have sought in vain. It is impossible in the country for the Superintendent to visit the baby and the home as often as it could be done in town, nor is it necessary to do so. She is not expected to do it. But the birthdays surely should be remembered. If it is absolutely impossible to make a visit then, let a pretty card with appropriate verse be sent. There are a number of dainty designs intended for the first, second and third birthdays, and these should be kept on hand, to be sent, but not to take the place of a visit when it is humanly possible to make this visit.

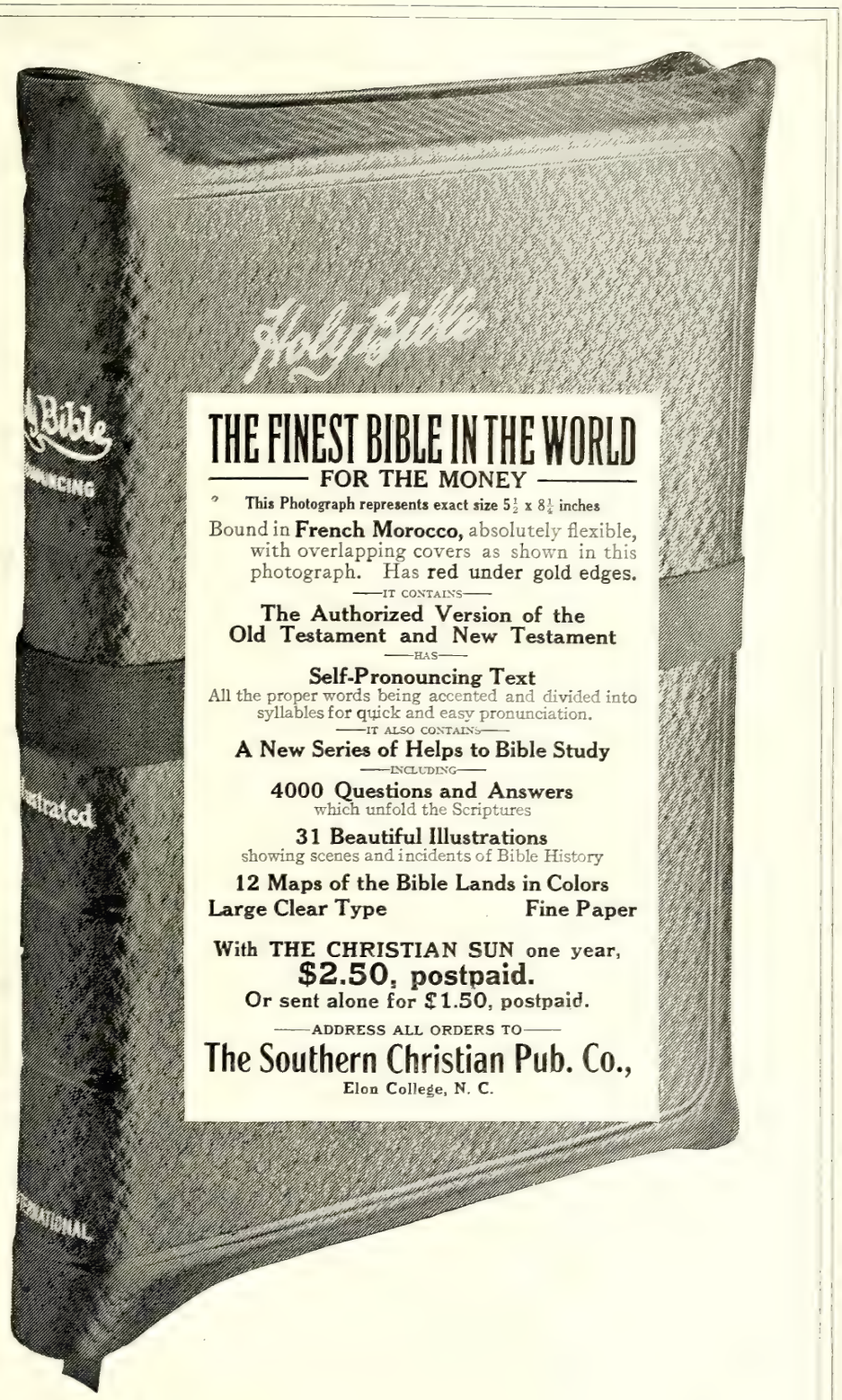
Then when baby is sick, do not forget the sorrowing mothers, perhaps even baby has learned to look for you by now, and may miss you if you do not go. One very large and growing Primary Department of which I know collects a penny a week from its members as a Flower Fund. This offering is not compulsory, and I am told seldom averages more than a penny a month from each child, but it is taken every Sunday and laid aside. Then when a Primary child or a Cradle Roll baby is sick, a small boquet is sent to the home for the little sufferer. Another Superintendent I know sends a flower by some one of the Primary children to the home of the newest Cradle Roll baby; that is, when the child's name is presented this white flower is used in a very pretty exercise of which I will tell you some other time, then given to some child to carry to the baby. Often, the Superintendent tells me, she finds the flower is pressed and laid away with the Certificate as a souvenir for baby by and by.

And then sometimes our Cradle Roll baby is "promoted," and leaves our Primary grades here to enter God's great school over there. We can do no more for the little one, but let us remember the sorrowing family by showing that baby is not forgotten by the Sunday school where his name was enrolled. Go to the home, comfort the sorrowing parents, leave a bouquet of flowers to rest on the little white casket. It may be the moment when the fire burns white hot to mould the parents into the "likeness of God," and you may reap a reward which the world cannot give, neither can it take away. Be always ready to strike, and then the crucial moment will not find you unprepared.

Cordially your Cradle Roll Superintendent,

MRS. F. BULLOCK.

R. F. D. 3, Waverly, Va.



UNOSTENTATIOUS GIVING.

In these days of spectacular giving, when dollars are exchanged for praise, it is good to think of a certain young physician who with his bride left his little New Hampshire village and went to the great Western city where he amassed a fortune, nearly all of which, $5,000,000 in all, he distributed among nearly half a hundred small Christian colleges and a number of hospitals. His millions have caused the deserts of the educational world to rejoice. Not less enduring than his native hills is the character which he wrought out in his own life, and which now breathes and glows in the institutions which he found bleeding by the roadside and left exulting in new strength.—*Nashville Christian Advocate.*

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

Officers of the Orphanage.

E. M. Carter, Supt., Elon College, N. C.
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MONTHLY S. S. OFFERING.

Berea (Norfolk)	$ 1.93	
Waverly, Va.	10.00	
Shallow Ford	.84	
Antioch, Claremont, Ill.	7.00	
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Wentworth	3.76	
Ingram	6.00	
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SPECIAL.		
A Friend	1.00	
Sale of calf	3.00	
Langdale, Ala.	7.45	
Tyler Bolling, work	2.00	
Work, for horse	1.25	82.78
		$3,783.26

Last Monday afternoon some representatives of the Graham church and Ladies' Aid Society drove up to our door and unloaded one dozen caps for boys, three dozen stockings and 43 yards of goods for waists and blouses. This is indeed very gratefully received, and we trust that the Lord's richest blessings may attend all those who had any part in giving.

One of the greatest treats we have ever had came to us last Saturday (October 11) when the Sunday school of New Providence (Graham) came on the Orphanage grounds for a picnic. Along with that crowd of big-hearted folks there were brought a number of baskets and boxes, well filled with somethnig good to eat. Shortly after they came—as the rain kept them away till late—these provisions were spread, and when the children had been lined up on each side of the table, a few words of welcome by the Orphanage Superintendent, and the blessing asked by Dr. J. O. Atkinson, all proceeded to do justice to the occasion.

Now, I am sure you have heard of the "fragments" being gathered up, and there were "twelve baskets full." Well, they gave us the privilege of the fragments, and we had enough biscuit for breakfast, thirty-five loaves of bread, and cake enough for Sunday dinner.

From supper we went into the chapel, sang a few songs and were entertained by remarks from Rev. J. F. Morgan, pastor, Bro. Walker, Supt. of the school, Dr. J. O. Atkinson, Chairman of the Board of Trustees, and Dr. W. P. Lawrence, Treasurer.

This was by no means the least part of the picnic, for it was thoroughly enjoyed. At the close of the exercise I introduced little Mattie Lee McKenny to the members of the Philathea Class, who assumed the obligation of clothing her. The Baraca Class of this school is clothing one of our large boys.

There was another package of good articles sent to one of our little girls, by her mother and aunt. A gift here and there by those who feel an interest in the work may not mean so much in dollars and cents to the giver, but when they are all counted up here, it means much.

Now, if we can only get the people to look at it that way in getting up the Thanksgiving offering; and I would not forget to mention the monthly Sunday offering.

We are in a position to show a much better side of the work. Quite a number of the people have the impression that I began the workwith the institution out of debt. Well, I must say it lacked a lot of it. The first of December last, there was in indebtedness, of bills and accounts, to the amount of $1,881.84; of this amount, to the first of June, I had paid $1,739.09. There is yet due, on these accounts, $119.50. Then while I have been trying to pay these bills, there have accumulated accounts of $740.63; this includes the $119.50. Thus you can see the amount due on bill to November 15. We have borrowed, this year, $725.00 for improvements. Then there was a note due the Jesse Winborn Estate of $300, making a total indebtedness of $1,765.63.

I have collected, since the first of December, $5,530.06; and paid out $4,523.28; then, if I had begun with the institution out of debt, I could have more than paid our expense account. Now, give Brother Cox, the new Superintendent, your hearty support. This is an important work, and needs the assistance of all.

What I have mentioned above does not count it all. The farm is in good condition. We have four horses, ten milch cows; and all the farming implements we began with are here, and some new ones added.

I regret to leave the work, I love it; but I saw the collections were falling off, with all I knew to do; so I thought, not considering my own pleasure, it best to try another man.

I want to express, in these few words, my appreciation for the support of those who have stood by the work with their means; and the merchants, wholesale and retail men, who have so generously and patiently aided me.

Please address all communications to Rev. J. O. Cox, Supt., this will not cause any delay.

Yours for greater success,
E. M. CARTER.

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NIGHT AIR FALLACY.

The interiors of many homes are breeding places for disease because of the difficulties in the way of and the objection to admitting fresh air. Foul air full of poisonous gases exhaled from the lungs of the inmates is frequently the atmosphere of the home, and it cannot be otherwise when our houses are built to be closed as tightly as possible.

Fresh air today is a recognized remedy for pneumonia and tuberculosis, and it is also known to be a preventive of diseases generally. For this reason it is necessary to make arrangements for obtaining it in every inclosed space used as a shelter. Buildings should be ventilated so that it will be impossible for those who occupy them to rebreathe the air that has been expelled from their lungs.

There seems to be three causes which have contributed to the shut in existence of the human family: Need for warmth and comfort in the winter; fear of night air; necessity during ages past of building a home to withstand attacks of enemies.

Protection against cold has been gained by excluding fresh air. Even in this day, with all our inventions, we cannot produce proper ventilation without losing a large percentage of heat. So the poor, trying to save fuel, making their living rooms as nearly air tight as possible.

In malarial countries millions of people still believe that night air is the carrier of deadly diseases, and they use every means to keep it out of their houses, closing doors and windows as soon as the sun disappears in the west.

Of course the discovery that the mosquito, and not innocent night air, is the carrier of tropical fevers should banish this prejudice. Today it may be stated with authority that man may breathe fresh night air with impunity if he protects himself from insects. Out-door air is much purer in a given locality at night than it is during the day.

Fresh, cold air stimulates and tones up the body and induces healthy sleep, which is normally followed by renewed strength and fresh mental outlook upon life.—*Exchange.*

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

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No. 43	.....	6:00 p. m.

FOR THE NORTH

No. 84	.....	12:48 a. m.
No. 38	.....	11:35 a. m.
No. 66	.....	12:05 p. m.

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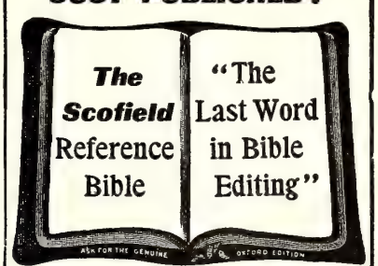

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WHAT THE PEW MAY DO.

We hear much of an inadequate pulpit, quite a little about abominable choirs, and somewhat now and then concerning unfortunate Church officials. All of this breeds an attitude of disparagement of the public church service which leads inevitably to its neglect and discontinuance as a vigorous institution. Now in a given community the pulpit may be faltering and weak-minded, the choir lacking in worshipful demeanor, and even the officials cold and unworthy. All of that granted, and still you have not taken from the community the possibility of reverent, dignified public worship and a preserved Sabbath. Surely this is true, for surely ultimately it is the people's worship, their service, and its dominant atmosphere theirs to create if they will. After we have talked of preachers and choirs and officials, something may be said about the prepared expectation of the pew.

Given to the individuals of any congregation a burning ideal for all that Church worship should imply, there is indeed a sense in which the service is very really their own to make it or mar it. It is not true that the people cannot acquire this ideal without the aid first of a strong pulpit and a developed Church organization. There is always the open Book, with its suggestions of the significance and value of public worship even for today. The Hebrew devotional experience was performed with many of its aspects seemingly universal in application. And, reading it, the necessity one is impelled to is not the necessity of a good preacher or of a choir of certain characteristics, but the necessity of a people's preparedness—if their impulsion to be together waiting upon God. Where that is, the service must follow, whether in spite of or merely aided and directed by preacher and choir.

There is a very definite tendency, when the preacher fails or the choir fails or the officials fail, for the people to fail also. And this is neither necessary nor right. A prepared expectation on the part of the pew may yet save many an unfortunate situation and make religion and the Sabbath a holy thing in many a community.—*Christian Guardian.*

~

We have fallen upon better times. There can be no doubt of this. One of the most interesting and largely visited booths at our Fairs this Fall was the Board of Health's exhibit, and rivaling if not surpassing this was that of the Anti-Saloon League's exhibit. The side shows, ballet dances, snake-eaters and the rest were not in the class with these for numbers of visitors and admirers. The people's tastes have changed. For that much let us be thankful and take courage.

On October 8 the United States Circuit Court of Appeals in Chicago confirmed an Indiana court ruling which prohibits the sale in Indiana of catsup and pickles that contain benzoate of soda. The court holds that a State may, if it will, prohibit the use of this ingredient in foodstuffs.

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases, only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once.

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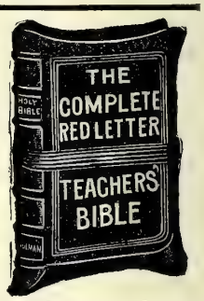

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Seven college presidents and a number of college instructors, including ex-President Taft, will contribute to *The Youth's Companion* during 1914.

Then there is Gene Stratton Porter, whose stories of Indiana woods and swamps have made her famous, and Kate Douglas Wiggin, who never wrote a dull line in her life, and Mrs. Burton Harrison, who remembers when conversation was really an art as practiced in Washington and in the manor houses of Virginia. And this is just a beginning of the list.

If you know *The Companion*, you have a pretty clear idea of what is in store for next year's readers. If you do not know, ask us to send you sample copies—for instance, those containing the opening chapters of Arthur Stanwood Pier's fine serial—"His Father's Son." Full Announcement for 1914 will be sent with the sample copies.

For the year's subscription of $2.00 there is included *The Companion* Practical Home Calendar for 1914, and all the issues of the paper for the remaining weeks of 1913, dating from the time the subscription is received.

THE YOUTH'S COMPANION,
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Friday, Oct. 31, 2:30 p. m.

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This property will rapidly enhance in value so

You had better look ahead and Prosper than to look behind and Regret.

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It Will Pay You To Attend This Sale

This will be an Auction Sale in every sense of the word; every lot offered will be sold to the highest bidder, regardless of price. The sale will begin promptly Friday, October 31st, on the grounds, by Thomas Bros. Realty & Auction Co., of Greensboro.

TERMS: One-third cash, one-third in six months and balance in twelve months, with interest on deferred payments. Two per cent discount for cash on deferred payments.

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Cheek.

Near Long's Chapel, Alamance Co., N. C., Oct. 13, 1913, at the age of 71 years, 9 months and 25 days, Mary J. Cheek, wife of George W. Cheek. The husband, two children, three brothers and one sister are in sadness because of her death. She had been a member of Long's Chapel since its organization. Aunt Mary was loved by all who knew her, and she will be greatly missed in the community. Funeral and burial services at Long's Chapel conducted by Rev. J. W. Holt.

J. W. HOLT.

Mann.

Mrs. W. B. Mann, nee Miss Phoebe Harward, was born in Granville Co., N. C., in the year 1850 and died in Raleigh, N. C., Oct. 1, 1913, aged 63 years.

Sister Mann was an excellent Christian woman. She professed faith in Christ early in life and united with the Baptist church, but after marriage she transferred her membership to the Christian church with her husband.

The funeral services were conducted from the home, corner of Newbern avenue and Wilmington street, Raleigh, N. C., on the afternoon of October 2, 1913, and the interment was in Oakwood cemetery. The eulogy delivered by Rev. W. G. Clements, who had known Sister Mann for a quarter of a century, was beautiful. Her life was one of true service and her end triumphant. A faithful companion, a devoted mother, a charitable neighbor and an exemplary Christian has passed from her labors here to rest beyond. While the husband, the daughter and the brother and sister feel greatly their loss, they are comforted with the hope of the meeting above.

C. E. NEWMAN.

October 15, 1913.

Crocker.

Suffolk, Va., Oct. 15.—Mrs. Lottie Crocker, wife of W. Joseph Crocker, died suddenly early this morning at about 1 o'clock at her home on Franklin street, after an illness of a few hours, being in excellent health and spirits, apparently up to the time she was stricken, between 10 and 11 o'clock. All that skill of physicians or attention of loved ones could do was unavailing, Mrs. Crocker growing steadily worse until the end came a little after 1 o'clock.

She was a woman of unusually fine character and a devoted wife and mother. The news of her death today came as a shock to her friends and relatives.

She is survived by her husband, W. Joseph Crocker; one daughter, Miss Bernice Crocker; two little sons, Lotzia and William Crocker; her mother, Mrs. E. C. Lotzia; one sister, Mrs. C. B. Leet of Washington, D. C., and one brother, John F. Lotzia of Suffolk.

Mrs. Crocker spent yesterday among her flowers, and callers yesterday afternoon and last evening found her in her usual bright spirits.

The funeral will be conducted at the Christian church Friday afternoon at 2:30 o'clock by Dr. W. W. Staley. The body will be interred in Cedar Hill cemetery.

Mrs. E. C. Lotzia, mother of Mrs. Crocker, and Mrs. C. B. Leet, her sister, and other out of town relatives arrived this afternoon. Mrs. Crocker was the daughher of the late John F. Lotzia, a brave Confederate veteran, and a native of Suffolk.—Norfolk Virginian-Pilot.

A Genuine Rupture Cure Sent on Trial to Prove It

Don't Wear a Truss Any Longer

After Thirty Years' Experience I Have Produced An Appliance for Men, Women and Children That Actually Cures Rupture.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupons below and mail today. It's well worth your time whether you try my Appliance or not.

Pennsylvania Man Thankful

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON.
80 Spring St., Bethlehem, Pa.

Confederate Veteran Cured

Commerce, Ga., R. F. D. No. 11.

Mr. C. E. Brooks,

Dear Sir:—I am glad to tell you that I am now sound and healthy and well and can plough or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it hadn't been for your Appliance I would never have been cured. I am sixty-eight years old and served three years in Eckle's Artillery, Oglethorpe Co. I hope God will reward you for the good you are doing for suffering humanity.

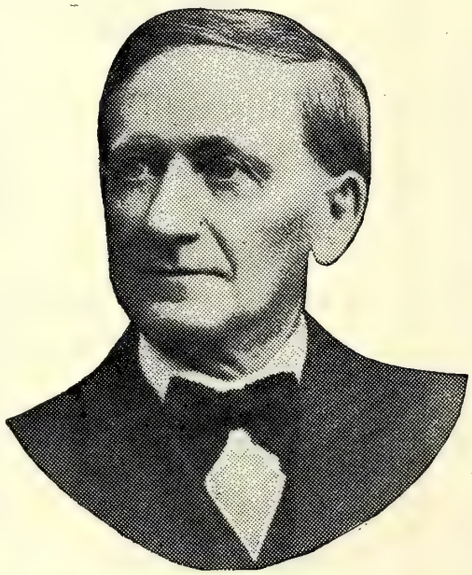
Yours sincerely,
H. D. BANKS.

Others Failed but the Appliance Cured

C. E. Brooks, Marshall, Mich.

Dear Sir:—Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON.
No. 717 S. Main St., Akron, O.



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over 30 years. If ruptured, write him today at Marshall, Mich.

Cured at the Age of 76

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which considering my age, 76 years, I regard as remarkable.

Very sincerely yours,
SAM A. HOOVER.
Jamestown, N. C.

Child Cured in Four Months

21 Jansen St., Dubuque, Iowa.
Brooks Rupture Appliance Co.

Gentlemen:—The baby's rupture is altogether cured thanks to your Appliance, and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.

Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

You Should Send for Brooks Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.

2. The Appliance for retaining the rupture cannot be thrown out of position.

3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.

4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.

5. It is small, soft and pliable, and positively cannot be detected through the clothing.

6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.

7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.

8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.

9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.

10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

C. E. Brooks, 1261B State St., Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name .....

City .....

R. F. D. ..... State .....

ANOTHER ARGUMENT FOR THE CHURCH SCHOOL.

The recently elected head of the new Chair of Oriental Culture in Harvard is Professor Anesaki, of Japan, and he is a Buddhist—another conclusive argument in favor of Church schools, Mr. Carnegie to the contrary notwithstanding.

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., OCTOBER 29, 1913 NO. 44

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Building from the Foundation.

The Catholics have recently completed in New York City a high school building costing $500,000. This makes forty-one such schools owned by the Catholics in that city, and 12,000 new pupils can be received and accommodated. In these schools only the Catholic Bible will be read and taught and the Catholic faith inculcated. This is the way Catholicism grows—it begins at the beginning, teaches the child—and secures the family in its faith. Protestants may well learn lessons of worth even from their Catholic foes.

Rescued.

A miner, entombed from an explosion in a Pennsylvania mine, was rescued October 4 after being buried eight days. He was little the worse for his experience, though worn from want of food and drink. A wife and four children, who had been almost frantic with grief, were rejoiced beyond measure when husband and father was returned to them in safety. It was a reunited and a grateful family. One is reminded by such incidents of the inspired words, "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance."

Desperately Wicked.

The papers tell of a man in Taylorsport, Ky., who saved a man from drowning. Later the rescued man approached his rescuer and asked if he was the man who had saved him (the speaker). Being answered in the affirmative, the saved man drew his revolver and murdered the man who had rescued him. Desperately wicked, you say. Heartless, in very truth. Maybe the man was insane. But what about the treatment that thousands of men manifest toward Jesus Christ who even laid down His life to rescue them? They crucify Christ anew, and betray the Man who did most of all for them.

A Suicide's Confession.

A New York paper tells of a student, with a well thumbed copy of Schopenhaven's pessimistic philosophy on his table, who committed suicide after he had written this note: "I do not believe in what you call religion or in any God. I am the most radical atheist in the world and don't want any religious or charitable society to take any interest in my burial." A victim of insanity, you say? But are not all those who deny God, and refuse to believe in religion, more or less insane? Can any man with a sane and sober mind, with the power and manifestation of God all about him, deny religion and disbelieve God? We doubt it. "The fool hath said in his heart, there is no God." No one else can say it.

Women and Missions.

Everywhere the women are being awakened to their privilege in helping evangelize the world. The women of the Epsicopal Church reported at the Convention in New York last week one hundred and fifty of their number, whom they are supporting, on the foreign field. Besides their regular offerings for the support of these the women made a special contribution of $307,500 at the Convention for the general work. The women of the Southern Christion Convention are becoming aroused to their opportunities, and it will not surprise us if they have on the field some of their own number in less than a decade. May God speed the event, long since due.

The Cattle of the Hills.

We do not give to church and charity because God needs either us or our gifts. We give because we need God, and we need to make the gifts. The cattle upon a thousand hills are His and these He could use if need be, to carry His message, or slay for sacrifice. The gold in a thousand mines, the silver hidden in the secret places, diamonds and gems stored in the silent, secret places are His. All these He could use—if it were good for us. But He has provided some better way for us that through us His power and righteousness might be manifest, thus making us co-workers with Him, and joint-heirs of His glory. That we may give of our means is a provision of grace and goodness.

Revising the Schedule.

The New York, New Haven and Hartford Railroad which operates two thousand trains every day of the week, after a series of appalling accidents and fatalities of late, has had to revise its schedules. The time for through trains from New York to Boston has been lengthened from six to twenty minutes. In short, this Railroad whose sole purpose has been to make time *(and money)* has found it necessary to make safety and security to life and limb first consideration. Many a man in business and in morals has had, not infrequently, to make similar revision. It is well enough to go fast, sometimes; but to be safe is better. Fortunate is the man who can go fast and be safe.

The Wrong Record.

It is not becoming in a Christian to boast of what he has done, or has not done. It is the part of a true Christian to look to Christ, not to himself, for safety and salvation. The papers tell us that this was found as an epitaph on an Egyptian mummy: "I have done good upon earth. I honored my mother. I loved my father. I was loved by my brothers and sisters. I was a friend to the weak. I collected corn for the poor, I gave clothes to the naked. I have not harbored prejudice. I have not said an evil word against anyone." This question is asked, "Could a modern man desire or deserve a nobler record?" If not, there would not be much desired or deserved. We do not save ourselves by our strength, good works, or kind deeds. If we are saved, it will be not because of what we have done, but because of what the Man Jesus Christ has done through us. In Him is life and light. Without Him our works are vain. We are in a world of sin, a world in which we must have the strength of Another if we are to be saved.

A CAKE NOT TURNED.

There comes to my mind while I write just such a man. He lives as utterly without God as if God were dead. He is a husband and a father; but he and his wife and children sit at their table and partake of their food, so far as gratitude is concerned, precisely as animals might eat. The name of Christ is never heard in the house except to round a joke or emphasize an oath. This man is without God and without hope. He lives for this life alone. His only god is business. The most important part of his nature is utterly neglected. The faculties which would give him kinship with angels and God lie absolutely dormant. He is defrauding himself of his possible heritage as a chlid of God and an heir of heaven. He is robbing his home of the sunlight of Christ's presence. He is a cake not turned. One side of his nature is scorched by the friction of the world's cares, and the other is raw dough.

The world has claims upon men of wealth among us. Great possessions involve corresponding responsibility, and the intellect that is used in acquiring ought also to be used in wisely distributing. God will not hold him guiltless who amasses great wealth for personal gratification or family aggrandizement. The wants of ten thousand needy enterprises demand recognition. Only he whose nature is symmetrically developed under the guiding influence of Christ—who came not to be ministered unto but to minister, who came to rule by serving, who came to be King by being the lowliest of all, who came to give life by his death—only as men's lives are modelled by his example can they truly live and triumphantly die.—*Robert Stuart MacArthur.*

Prosperity is a painted window, which shuts out much of the clear light of God, and only when the blue, and the crimson, the golden tinge are removed, is the glass restored to its full transparency. Adversity thus takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light.—*Spurgeon.*

It has been said that courtesy is to the daily intercourse of life what fragrance is to a flower. It ought to be just as steady, as unconscious, as gently pervasive as that—and it is just as certain to be noticed and appreciated as the rich perfume of a Jacqueminot or the delicious scent of a lily.—*Great Thoughts.*

May I hurt nobody by word or deed, but all day long be good to others, as Thou, dear Lord, hast been most kind to me.

EDITORIAL

THE NEXT REVIVAL.

If we of the Christian Church mean business, mean to do our part in saving souls and redeeming men, the next revival amongst us must be a revival of interest in religious literature. I am neither a prophet nor the son of a prophet; but I wish with all my heart that you, my readers, believed I were both, for then I feel sure you would read with patience, and heed this message. Now, are you going to let me present it again, and give heed while I present? The next revival in our Christian churches, and in the churches around us, must be a revival of interest in religious literature. I dared to say once before that what THE CHRISTIAN SUN needed was readers; that it was hungering and thirsting for readers. Let me repeat that, but in different form, and say that what *you*, my brethren, need, is to read THE CHRISTIAN SUN; and what other church people need, is to read their church paper; and what *all* of us need, is to read more religious literature and read less irreligious literature.

Now I believe in books and pamphlets and magazines and weekly papers and daily papers and county papers and city papers. Don't forget that I believe in these; but what I don't believe in is that it shall profit us anything to read these, and meditate upon them, and their contents, to the neglect of church papers and religious literature. People read all right. Most of us read quite enough, such as it is. We find time to read; we take time to read. The question with us is as to what we read while we are reading.

My claim is that we don't care particularly about religious literature any more. Not half the people even in Christian homes care any more, if they ever cared at all, about literature of a religious nature. Not half the people in Christian homes spend a half hour,—I doubt if half the people in Christian homes spend fifteen minutes a week—reading their church paper, or their Bible, or any other religious print. We don't care any more. I may be mistaken, but I say we don't care in particular either about what we read, or what others about us read.

Do preachers care? Do pastors care in particular what they read, or, what is more to the point, do they care anything about what those whose religious life they are seeking to mould, read? Since when have we preached from our pulpits about having in the home good books, Bible reading, and the church paper? And yet the lack of these is doing more to hinder and restrain us in our work than any other one thing about us.

I can prove this. We go to our pulpits Sunday morning and preach to the people about Jesus, about heaven, about righteousness. Out from the churches the people pour in lively currents to their homes. Arriving at their homes they plunge their minds, their thoughts, their meditations, not into the sermon they have heard, nor into the matter of religion at all, but most likely into their secular paper, possibly a light book, or the current happenings of the time. Do you think the thought of the sermon will remain long with the person who spends all the rest of the Sabbath day in secular pursuits, the rest of the week in reading secular papers, and reads nothing of a religious nature? I do not. We must never forget that we are living in a busy and a crowded time. This time calls for action. In order to get a man to live the religious life, do his part of the religious work, you have got to lodge in his mind the religious idea and keep it there—you have got to keep before his mind religious thoughts, thoughts of Christian activity. It is not sufficient to suggest to a person a religious thought; you have got to keep on suggesting it to him.

Secular pursuits crowd. The easiest thing in the world is to crowd the mind with events and issues that fill the world of daily activity. A murder in some awful manner is far more exciting, absorbing, interesting than an ordinary event, than the facts of sobriety, honor, justice, mercy. Murders are always different, crime is different, suicide is different, divorces are different, quarrels and fights and disgraces are always different. So you just read about these without energy, effort, or concern. And you and your children think your secular paper much better, much more to be read, much brighter and more sparkling and sprightly than your church paper. There are people in plenty amongst us who think that THE CHRISTIAN SUN is dull and dry and insipid; and that their daily paper is bright, witty and full of vivid interest and delightful detail. They are not aware of the fact that passing events of a sensual, sordid, sensational sort excite the mind without enlarging or enlightening it, and that moral and religious topics are even smooth, ordinary, commonplace. Secular pursuits crowd and occupy and engage the mind, and take the time, but moral and religious thoughts, ideas and ideals are crowded out.

I asked a man recently to subscribe for THE CHRISTIAN SUN. He was an active member of a church, his wife was. Both had been reared in Christian homes where the church paper had been a regular visitor. His reply was that he had no time in the world to read it. He was a farmer, worked hard every day; when dinner time came he was bound to read his daily paper a little to keep up with what was going on; when night came he was tired and sleepy and could not read. When I reminded him that he had his moral and religious life to look after, he replied that he tried to go to church at least once a month and tried to read his Bible some every Sunday evening. This man represents a great, and, I believe, a constantly growing class. Secular events crowd into the life and fill it; moral and religious thoughts and activities receive a minimum of time and consideration. It may have been harder fifty or a hundred years ago to win a man to Christ than now; but I believe it never was as hard as now to keep men won to Christ. Secular pursuits bombard a man every hour, almost every minute of his waking time, and then crowd and clamor for his time and energy and strength.

The point I am coming at is this: If we of the Christian church are to do our part in saving the men and women, the boys, girls and homes about us, we must seek more than we are doing to crowd their minds and hearts with moral and religious ideals, thoughts, facts, meditations. We have got not merely to announce from our pulpits on Sunday a moral and religious thought and theme, but we shall have to do more than we are doing to bombard their minds and meditations afterwards with religious thoughts and suggestions. Here are all of our benevolent interests at stake—our Christian colleges, our Orphanage, our Home and Foreign Missions. We have got to manage in some way to bombard the minds of the people with repeated thoughts and suggestions of these things. Do you want to know why people are not doing more for missions than they are? I can tell you. They are not hearing enough about missions. They are not being bombarded with the missionary idea. Before people will do for things you have got to get people to think about things. And the only way to get people to think about things in our time is to keep constantly, eternally, everlastingly before their minds the idea and the thought of the thing desired to be done. The only way on this earth to get people actively interested in any benevolent work is to get them to thinking about that work, bombard their minds with the thought, idea and suggestion of that work. What, beloved, are we doing to fill the horizon of our people with thoughts, suggestions, ideas of our benevolent enterprises? In order to beat down the rising tide of secularism, to stay the evil hand of sensual and sensational pursuits is to swing into the flood a continuous volume of moral and religious thoughts and ideas.

I want to declare then that the battle of the religious press is the battle of the church in our time, and in the time just ahead. There is not a benevolent enterprise connected with the church but that would receive new impulse and quickened life if the religious periodical could have wider circulation and closer reading. These benevolent enterprises do lag and lack and suffer today, because secular papers, secular ideas, secular reading, secular thoughts crowd our mind and time and thought. I wish I could get the ear and the heart, the sympathy and the patience of our ministry for just a brief moment. I would say to them, and I know I would be telling them the plain and everlasting truth, that the reason why their sermons are not having any more effect than they are is because those who hear them begin filling their minds and thoughts within an hour afterwards with secular literature and secular pursuits and suggestions from secular print. Let the preacher understand that the religious press is now facing the greatest crisis and the hardest fight of all its history and let the minister understand that this fight is his fight; for I say it in all candor, if the religious press can't stand the pressure the Christian pulpit will have to go down beneath the rising tide of secularism of our time. This question of the religious press is a question we have tried to shove off on the editor or publisher from time to time. Sirs, this is not an editor's fight; it is a conflict between religious thought and secular thought; between Christian activity and sensual activity; between religion and irreligion. I want to lay bear this issue in its true light. The time has come when the fight of the religious press is the fight of the Christian pulpit. If you can't get people to read religious literature you can't get them to have many religious thoughts and if you can't get people to have religious thoughts, I do well know you can't get them to religious activity.

Why are our Conference claims hard to raise? Why are our people hard to bend to religious movements? There can be but one answer. They are not thinking on these things; they are not reading about them; they are not thinking over them. Other things, secular pursuits, secular literature, secular thoughts fill their minds. The sermon last Sunday on missions was fine. They said so. They grasped the preacher by the hand just after and thanked him. But here is the real test. How much time the coming hours, weeks or months will they think about missions, read about missions, do for missions? Not much I fancy. In order to get people to move for missions you must get people to not only applaud a sermon on missions, but to read about missions and think about missions, and then they will give to and pray for missions. People will do what they think about. Unless we can get them to think more on missions they will not do more for missions.

The fundamental idea in this matter, and of our time is to get the thought of a thing in the mind of a thinker. Then comes the deed.

I declare to you that religious publication,

religious literature, religious reading, is the foundation stone on which our enterprises are built. No church can rise any higher in the tide of its religious activity than is the current of its religious literature. That never was as true as it is today. Give the Christian church a better literature, send it into more homes, get more people to read it, bombard more minds with its presence and its thought, and you will see a quickened life, a redoubled activity along all lines such as you never witnessed before. The religious press is not the pulpit; but it is the right arm of the pulpit. Today that right arm is largely paralyzed because the secular press is supplanting the religious, and secular reading takes the place of religious reading, and secular thoughts crowd to take possession of our mind and heart.

Secular literature is crowding to death the religious press, and I declare to you that the ministers and Christian laity stand by in silent, not to say stubborn, indifference while the deadly work goes on. What are we going to do about it? Shall we not have a care? Shall not some steps be taken to get our people to care more for religious literature, their church paper, the Bible, good books?

The time is upon us, and is ripe. If the church is to win out in this conflict, it must now fight the battle of the religious press, bombard the minds of a busy people with thoughts of salvation, evangelization, truth, peace and righteousness. We repeat, the next revival must be a revival of interest in religious literature.

CROWDING GOD OUT.

There is no other way to put it—they are crowding God out. The Bible lies on the book stand, or on a shelf under the table, but it is dust-covered and seldom read. The family gathers at the table three times a day and partakes of God's bounty and blessings, but not a member thereof lifts his heart or voice to the Giver of gifts to thank Him for His blessing. The members of the family eat breakfast in a hurry, go to their work in a hurry, come to dinner in a hurry, back to their business in a hurry, again home in a hurry, worn and weary, or off for an evening of pleasure-seeking.

Such people act as if God were not, and as if this life were all, and that they would not have to appear before Him in the judgment.

How short-sighted, how blind, how simple such people act. God lives and is in His world; He rules and reigns and governs and gives. From Him cometh every good gift and perfect. And yet there are thousands who act as if He were asleep or were dead or did not exist. This is not only ingratitude, it is sin; it is not only indifference, it is folly. We may and do forget God and acl as if He did not exist, but He never forgets us and ever cares for us.

Life may be very full and duties may multiply, but when we crowd God out we do so to our own hurt, and to the danger of our own souls. Don't get so busy as to crowd God out. You can't afford it.

The heavens declare the glory of God, and so does the earth. Hence it is the business of His messengers to link his message through His word to His message through the world. The heavens, the Book, the world, all have a message for us and we should keep our minds and hearts open ready to receive it.

There is enough religion in the world, but so much of it is the wrong sort. What the world needs is the religion of Christ, the religion of love and sympathy and suffering and fellowship. It is not religion we need as much as it is Christianity.

NOTES AND PERSONALS.

—Dr. N. G. Newman is delighted with the kindness of the people and the congenial atmosphere at Defiance. He is to write for THE SUN from time to time, to the delight of the editor and readers generally.

—Elon College church is to try the duplex envelope system of collections for missions and current expenses of the church the coming conference year, and a pastor has been engaged to occupy the college pulpit every Sunday.

—The Sunday school at Elon College is no small factor in the moral and religious life of the school and the village; and we doubt if any school has a more efficient, earnest, and wide-awake Superintendent than is Dr. Amick.

—Rev. J. P. Barrett, D. D., Editor *Herald of Gospel Liberty*, Dayton, Ohio, has been a pleasant and welcome visitor at Elon College the past few days on his way to the Eastern Virginia Conference. The Doctor is in fine health, his friends are glad to know.

—Secretary Denison sends us an abstract of the proceedings of the Mission Board meeting recently held at Dayton. Our readers who desire to know the transactions and policy of the Board should read carefully the abstract which is printed elsewhere this issue.

—The Christian Endeavor World has enrolled 29,974 in its "Tenth Legion"—those who have pledged themselves to give a tenth of their incomes to the extension of the kingdom. We wonder how many readers of THE SUN are members of this "Tenth Legion."

—"Aunt" Helen Winborne, widow of the late lamented Jesse Winborne, and a friend of Elon College and the Orphanage, has been a pleasant and welcome visitor at the College for a week. Her hosts of friends are glad to greet her here. Like her lamented husband, she takes a deep interest in all church enterprises.

—Have you considered the matter of tithing the coming Conference year—giving one-tenth of all you make to the support of the gospel, the extension of the kingdom and the salvation of men? If you have not, are you living up to your privilege as a Christian, and are you doing your duty as clearly taught in the Bible? It is worth considering.

—Rev. A. B. Kendall, D. D., in beginnnig his two weeks' evangelistic services at Burlington week before last, issued attractive leaflets and scattered them among the people by way of reminder and invitation. The reading was: Wanted! We want you to know that you, and every other person in Burlington, have a special invitation to attend the revival services at the Christian Church, beginning Sunday evening, October 12th, and continuing every evening at 7:30, with the exception of Saturday evening, for two weeks." On the outside of the folded leaflet were the words, What shall it profit a man to gain the whole world and lose his own soul? It was, withal, an attractive advertisement, and we have no doubt did good.

—We sometimes wish they would teach spelling in the colleges and universities. There is need somewhere. We received, not a hundred years since, a brief letter from a college graduate, and for "privilege" we found it spelled "privilidge"; for "coming" we found it "comming"; for "meeting" it was "meetting." Ever think how much ink, space and time were lost in poor spelling? Miss-spelled words are almost always spelled in some longer and more difficult way. We recently heard of a speller who had "coffee" strung out in this fashion, "kaughphy"—thereby leaving out every correct letter in the word. It detracts from the power, as it does from the purity, of any word to miss-spell it. Dictionaries are plentiful and cheap.

NEWS AND VIEWS.

—Between 230 and 280 miners were entombed in a mine, from explosion, near Dawson, N. M., October 22.

—Mrs. Charles W. Fairbanks, wife of former Vice-President Fairbanks, died at her home in Indianapolis, of pneumonia, October 24.

—Governor Felker of New Hampshire has not yet given up the notorious Harry Thaw that he may be returned to Matteawan insane asylum.

—The United States government has sent a note to the other governments of the world warning them to keep hands off of Mexico in her present difficulties.

—The barracks of the Horner Military school at Oxford, N. C., were burned to the ground in the night of October 23. The loss was heavy, and there is widespread sympathy for Principal Horner at his great loss.

—Polk Miller, for years the inimitable entertainer with negro songs, jokes and the banjo, is dead. He was exceedingly popular in all parts of the country, and his unexpected going away is lamented. Richmond, Va., was his home, and he was 69 years of age.

—Delegates from thirty foreign countries and from all over this country attended last week and this, the triennial world's convention of the Woman's Christian Temperance Union at New York. Congressman Hobson of Alabama was the principal speaker at a great Temperance Rally in Brooklyn Sunday p. m.

—The National Council of Congregational Churches in session at Kansas City, Mo., the past week went on record in favor of an amendment to the Constitution prohibiting the manufacture, sale, importation or exportation of intoxicating liquors. The vote was 517 for, 14 against, Governor Baldwin of Connecticut leading the opposition. That the United States should have, and will have, this amendment seems to be a growing sentiment.

NOTICE.

To Ministers and Other Friends:—

We are anxious to secure the names and address of all families represented in the Christian Church within the bounds of the Southern Christian Convention in particular, who should take THE CHRISTIAN SUN, but do not. To this end we addressed a letter, with ample blanks and stamped envelope for reply, to all our pastors last week, requesting that they send us names of persons in their pastorates, who should take THE SUN, but do not. Will not any and all who read this notice kindly send us such names, as we desire to interest them in their church paper. Don't fear that too many names will be sent. In reply to our request, the following pastors have already responded with long lists, which we appreciate, and urge others to do likewise at earliest possible date: Rev. H. W. Elder, Rev. I. W. Johnson, Rev. J. D. Wicker, Rev. W. H. Denison, Rev. H. E. Rountree, Rev. J. F. Morgan, Rev. A. W. Andes, Rev. J. Lee Johnson, Rev. A. N. McAbee, Rev. E. D. Short, Rev. P. T. Klapp, Rev. W. T. Walters, Rev. J. H. Hughes, Rev. A. F. Iseley, Rev. C. H. Rowland, Rev. W. D. Harward, Rev. R. H. Peel, Rev. L. I. Cox, Rev. W. C. Wicker, Rev. J. C. Stuart, Rev. T. E. White, Rev. H. H. Butler, Rev. H. Scholz, Rev. J. W. Holt, Rev. G. O. Lankford, Rev. W. L. Wells, Rev. W. H. Garman, Rev. G. D. Hunt, Rev. R. L. Williamson, Rev. J. D. Dollar, Rev. C. M. Dollar, Rev. S. B. Klapp, Rev. J. V. Knight, Rev. Thos. W Strowd, Rev. A. T. Banks, Rev. B. J. Earp, Rev. C. E. Newman.

FROM OUR CONTRIBUTORS

ANNUAL MISSION BOARD PROCEEDINGS.

BY REV. W. H. DENISON, SECRETARY, NORFOLK, VA.

The Mission Board of the Christian Church met in its annual session in the C. P. A. Chapel, Dayton, Ohio, Thursday, October 9th, 1913, and closed its session Wednesday evening, October 15, 1913.

All members of the Board were present almost throughout the entire session. The following persons were present at times during the session: Rev. Clarke P. Garman, Missionary to Japan; Rev. D. P. Barrett, Missionary to Porto Rico; Rev. J. P. Barrett, D. D., Rev. Emily K. Bishop, Rev. S. Q. Helfenstein, D. D., Rev. McD. Howsare, Mr. Netum Rathbun, Reverend and Mrs. William Williams, Mrs. O. W. Powers, Miss Lu Emma Hess.

The minutes of the Mission Council proceedings and the correspondence votes were read and approved.

It was voted that the brethren of the C. P. A. Building and of the brotherhood be invited to attend the sessions of the Board as opportunity may offer.

The Treasurer, Foreign Secretary, Home Secretary, Publisher of the *Christian Missionary,* Auditors, Superintendent of Book and Literature Department, and Publisher of History of Our Missions made their reports and recommendations and they were referred to their proper committees. Communications from Japan and Porto Rico Missions, conferences, churches, individuals, appeals from new fields, statements of missionaries were read and referred to proper commitees. The missionaries were heard concerning the work in various fields.

Appropriate committees were appointed.

The following officers were elected:

President—J. G. Bishop, D. D.

Recording Secretary—Warren H. Denison, D. D.

Treasurer—J. G. Bishop, D. D.

Mission Council—Bishop, Powers, Morrill, Denison, Mrs. Howsare, Harris. (Recording Secretary was excused from attending ordinary meetings of the Council.)

Editors *Christian Missionary*—M. T. Morrill, D. D., and O. W. Powers, D. D.

Publisher *Christian Missionary*—M. T. Morrill, D. D.

Manager of Book and Literature Department—O. W. Powers, D. D.

The Board accepted the invitation of Foreign Secretary Morrill to assemble at his home, Friday evening, to see Stereopticon views of our Church properties in our foreign fields.

Dr. S. S. Hough, Foreign Secretary of the United Brethren Church, called upon the Board and extended greetings and gave an instructive and inspirational address on the United Missionary Campaign.

As to finances the following actions were taken:

We would express the appreciation of the Board for the hearty co-operation of the many faithful workers, whose sacrifice and effort during the past year have made possible the work which is being done for the furtherance of the Gospel.

We believe that the "Budget Plan" has demonstrated its value under favorable conditions during the past year and we recommend its continuance and urge hearty co-operation and increased effort by all in making it effective.

We urge all of our people to observe Home Mission Week, November 16-23, and to join heartily in the United Missionary Campaign, planning to make them eventuate in an every member canvass for regular and increased financial support for both Home and Foreign Missions.

That it be the positive policy of this Board to conduct the business of the coming year without increasing our outside indebtedness, but at the same time we feel that for the sake of the Kingdom and our Church, the work must not be curtailed, and in order to do this that five hundred men be secured to guarantee an equal pro rata to make this possible; said amount not to exceed a maximum of ten dollars each.

That the Foreign Secretary be instructed to encourage individuals, churches, societies and conferences to assume financial responsibility for the support of students, Bible women, native workers, missionaries and stations, and to facilitate a close relationship between the donor and the foreign representative. All money for such purposes to pass through the mission treasury.

That the appropriation for Japan for the coming year be $10,500; for Porto Rico, $3,200, with furlough expenses additional; and for the Home fields, $7,600.

That, inasmuch as there has been much discussion of the missionary policy of our denomination and a constant pressure of financial problems for some time, that this Board appoint a committee to carefully study our denominational policies in the interest of greater efficiency and more perfect co-operation, and that their conclusions and recommendations be reported at the next session of the American Christian Convention.

That we adopt the financial reports of the officers.

That the treasurer's bond for $10,000 be renewed, and that we appropriate thirty dollars for that purpose; also $10 for the clerical work of the Recording Secretary.

That a sufficient sum be appropriated to pay the expenses of this Board meeting and for the Mission Council meetings during the year.

That the salaries of the Mission officers be continued the same as last year.

That all minor accounts be closed into the general accounts before the closing of the books for the year. Also that the account of the Boston note be made to show its proper credits.

That the report of the auditors be adopted and the payment of twenty dollars for their services.

Dayton, Ohio, October 11, 1913.

To the Mission Board:—We have audited the books of the Mission Treasurer, at stated times throughout the year, as recorded in his books, and find all moneys and securities properly accounted for as shown by his books and vouchers.

We have also examined the records of the Home and Foreign Mission Secretaries, and find all money received by them properly accounted for as shown by their vouchers and books.

(Signed)

S. O. ALBAUGH,
A. F. CHASE,
Auditors.

That the medical bills of the Garmans and McCords, amounting to $62.95 and $13.50 respectively, be approved.

That the plan suggested by Brother Campbell for raising the indebtedness of the foreign account, be adopted; namely, that ten people be secured who will each be responsible for the raising of $1,000 during the coming year.

That we endorse the plan of publishing monthly statements of the condition of the mission treasury.

A Home and Foreign Mission Budget was adopted as follows:

Foreign Missions.

For Japan	$10,500.00
For Porto Rico	3,500.00
For Administration	2,000.00
For Foreign Mission Deficit	9,000.00
Total	$25,000.00

Home Missions.

Home Mission Appropriation	$ 8,000.00
Administration	2,000.00
Advance and Building Fund	5,000.00
Total	$15,000.00
Grand Total	$40,000.00

That the Treasurer's monthly statement be of the form of September, 1913, as shown by the books at the close of the month's business.

That the appropriation for "cuts" for the new History of Missions by Dr. Bishop, be left in the hands of the Publication Committee to determine both the number to be used and the amount to be paid.

That the Foreign Secretary be allowed to negotiate for a new typewriter and that $19.00 be appropriated from the treasury to cover the transaction, the remainder to be paid by turning in the old typewriter and advertising in the Christian Missionary, title to the machine to remain in the Board.

That the Home Secretary be allowed to purchase a new typewriter, paying the cash difference himself, and using the advertising columns of the Christian Missionary to the extent of $18.00. The typewriter to belong to him when purchased.

That $12.50 be appropriated to pay for the purchase of a filing cabinet for the Home Mission office.

That $20.00 be appropriated for the purchase of a Roto-speed for the Mission Offices.

HOME MISSIONS.

The following actions were taken:

That we rejoice that the receipts for Home Missions have increased the past year over $600, and also that we have been able to invest more in this great work. We are also glad to know that Columbus, Ohio, Lebanon, Indiana, and Third Church, Norfolk, Va., three of the churches that have been aided by this Board, have met wiht progress so as to make it unnecessary for them to ask help of this Board.

That we recommend that the action of the Mission Council in calling Rev. G. A. Conibear to the Boston work be confirmed.

That the administration of the Boston property be placed in the hands of Rev. G. A. Conibear, and that he be instructed to apply the net revenue from the Boston Church building, first to lift the $600 note given by the Mission Board, and thereafter on his salary of $1,000.

It is the sense of this Board that the present Boston property be sold as soon as advantageously may be, and a part of the net proceeds be used for the carrying on of immigration work, and the remainder be used as soon as opportunity offers, for establishing our cause in some other part of the city, and in the meantime that Brother Conibear investigate likely locations.

That we further recommend that the Home Mission Secretary be made responsible for carrying out the policy of the Board with respect to the Boston property and work.

That C. E. Newman, R. S. Stephens, Fred Cooper, H. R. Clem, Arthur E. Cobb and Rev. Horace Mann be approved as missionary pastors.

That Rev. Edwin Flory be approved as Home Missionary to Western Washington.

That inasmuch as it seems impossible to resume work at Marshall, Michigan, and we are informed that it is inadvisable to make the attempt, that the property be sold and the proceeds held as a nucleus for a Church Extension Building Fund.

That the Defiance, Ohio, church, inasmuch as they are now meeting in Weston Hall, be permitted to sell the former church building and the proceeds therefrom invested until such time as they are able to build a new church, and that meantime they be allowed to use the interest for current expenses.

That Rev. Arthur Brotherston be paid for his services in Bangor, Maine, for 1913, at the rate of the appropriation for the previous year.

That the appropriation for the Toronto, Canada, church be paid for the full quarter ending July 1st.

That from last year's appropriation one quarter's salary additional be paid Rev. W. L. Wells, Columbus, Ga.

In view of the isolated condition of the Rifle, Colorado, church we recommend that we resume further work in Colorado as soon as conveniently may be.

Appropriations were made for the following fields: Portsmouth, Va.; Winchester, Va.; South Norfolk, Va.; Columbus, Ga.; Lynn, Mass.; Portland, Ind.; Eastport, Me.; Romeo, Mich.; Toronto, Ont.; Western Washington; Albany, Mo.; Coshocton, Ohio; Lake City, Iowa; Louisville, Ill.; N. Y. E. Conference; Olney, Ill.; Wyoming Conference; Walnut Hills, Dayton; Manchester, N. H.; Franklinton, Christian College, Delmarvia Conference; Boston, Mass.; Oronoque, Kansas; Springfield, Ohio Missions; Muncie, Ind.

The following points were referred to the Mission Council: Lewiston, Ill.; Indianapolis, Ind.; Chapel Hill, N. C.; Raleigh, N. C.

That the Mission Council be authorized to increase any Home Mission appropriation, or to transfer any unused appropriation, or to make new appropriations providing for emergencies in the Home Field, provided that the expenditure for the year shall not exceed the limit adopted by the Board.

LITERATURE AND PUBLICITY.

The following actions were adopted:

That the cash basis for the Christian Missionary is the best and recommend its continuance.

That we urge the superintendents of literature in our Missionary societies to make a special effort to place the Christian Missionary in every home, and where there is no society we urge the pastor to appoint solicitors for subscribers.

That we regard the Christian Missionary as an invaluable means of spreading missionary information, and maintaining communication between the brotherhood and missionaries and administrative officers; and we recommend that the editors feel at liberty to incur such expense as will make it effective for its purpose.

That as much as possible be done by letter, leaflet, public print and platform addresses by our administrative officers, members of the Mission Board and other available workers, to forward the great Missionary movements of the day, Student Volunteer, Laymen's United Missionary Campaign, Missionary Education; and we earnestly call the attention of our brotherhood to the Missionary Conventions and Summer Schools and Conferences which are proving so helpful to people of all denominations.

That an effort be made to secure representation from all our schools and colleges at the Student Volunteer Convention which will convene December 31st, 1913, at Kansas City, Kansas.

That we rejoice that the History of our Missions by Dr. J. G. Bishop, is now in the hands of the printer, and will soon be on sale at the Mission Rooms and the Book Room of the Christian Publishing Association.

FOREIGN MISSIONS.

The following actions were taken:

That our Foreign Secretary's visitation to our Japan field to attend the Quarter Century Celebration and to inspect the work there has been most valuable to the work and workers there and to the Board and brotherhood here. We hope that a number of our brethren will plan to attend the World's Sunday School Convention in Tokio in 1916, and inspect our work there. We thank all the donors who helped to make the Foreign Secretary's trip possible.

That we are appreciative of the visits of Rev. J. F. Burnett, D. D., Secretary of the American Christian Convention, and Mrs. Burnett, Corresponding Secretary of the Woman's Board for Home Missions, to our Porto Rico field, and for the good they did on the field and the splendid messages they are giving the brotherhood of the needs and opportunities of our people there.

That we rejoice in the splendid work our missionaries and workers are doing in Japan and Porto Rico, and we wish to make it clearly known that they are greatly hampered by a lack of funds and that even an amount of $1,000 additional to each field would in far larger proportion increase their efficiency and the development of the work.

That we request Miss Alice True to defer her furlough until October, 1914.

That we direct that Missionary D. P. Barrett, now on furlough, plan to return to Porto Rico in the Spring; and that Missionary C. P. Garman, now on furlough, plan to return to Japan immediately after the next session of the American Christian Convention, and that meantime they do field work under the direction of the Foreign Secretary.

We most earnestly urge that two or more individuals or churches richly blessed with means given them by God, be sought for to assume the continuous support of missionary families for Japan and Porto Rico, especially that a new family may be sent to the latter country. We invite all persons interested to unite in prayer that the above may quickly come to pass.

That in view of the high cost of living in Japan, the salaries of missionary families there be $1,000 per annum with an allowance of $75.00 for each child, and house rent.

That furlough salaries of both Japan and Porto Rico missionary families be $800 per annum, and an allowance of $50 for each child.

That we rejoice at the completion and dedication of the new church building in the city of Ponce, Porto Rico, so much needed to make our work there permanent; also for the ready responses to our appeals for funds which made it possible to reconstruct the chapel at Aruz, Porto Rico, which was wrecked by floods.

We recommend that the funds for a chapel in Porto Rico, raised by the efforts of Dr. J. F. Burnett, and the funds raised by Iowa laymen for a chapel in Descalabrado, Porto Rico, be combined and applied to the erection of a suitable building in Descalabrado, or some other equally promising point in that field.

RESOLUTIONS.

Resolved: That we heartily approve the United Missionary Campaign now in progress, and urge our pastors and people to attend some one of the two-day conventions to be held in nearly every city. We ask our Mission Secretaries to lay great stress upon this nation-wide movement, and we ask our pastors and workers to make every possible effort to co-operate with the Board and its officers in this campaign. We urge all our churches to co-operate in the every-member canvass for Home and Foreign Missions to be made by all the denominations in 1914; and recommend, in view of the fact that our foreign offering is in March, that our canvass be made in January, 1914; and we ask our churches to have representatives and pastors present in the two-day conventions. We believe it very vital to our missionary interests that our people give special attention to this campaign and canvass.

Resolved: That we rejoice that more and more the Conferences are appointing persons known as Mission Secretaries and Standing Committee who have the definite responsibility of the Mission work within the bounds of the Conference, and we call upon all such officers to enter into the heartiest co-operation with the plans of the mission department and seek to reach the last person of the farthest church of the Christians with missionary information and zeal. That this closing year of the quadrennium may be the best of our history. That the members of this Board join with his many friends in offering congratulations to our worthy President, Dr. J. G. Bishop, on his having passed the 80th anniversary of his birth, hale and hearty and still busily engaged in the Master's vineyard. We express the hope that the Master may continue to use him for many years.

Resolved: That we express our hearty appreciation to the friends of the Board living in Dayton, who have shown so much genuine hospitality in throwing open their homes to our comfort during the session of the Board.

Resolved: That we rejoice in the Seaside Chautauqua of the Christian Church to be held next July at Virginia Beach, near Norfolk, Va., in the interests of Church and Sunday school work and methods, and express our appreciation that definite missionary instruction is being planned for that Summer Conference.

DENOMINATIONAL MISSIONARY POLITY.

To the American Christian Convention.

Dear Brethren:—Since the majority of the Mission Board of the Christian Church have for a series of years been interested and actually engaged in the missionary work of our denomination, and have become intimately acquainted with the polity of the Mission Department in all its relations, we beg leave to submit for your consideration the following items:

1. We believe that the present organization of the Department, namely, two general secretaries and a board of nine persons, is as nearly ideal as we can have with the present status of our missionary work, and preferable to the one secretary or the two boards idea, as regards economy and ease of administration. Yes—six; no—three.

2. We believe that the present system would be more efficient if greater authority and responsibility were given to the Mission Board, so that it might open new fields or drop those already occupied, determine its financial policies, and do similar acts on its own initiative, receiving from the American Christian Convention only general direction, while rendering detailed account of its stewardship. Unanimous.

3. We believe that in the interest of efficiency and uniformity the Woman's Board for Foreign Missions and the Woman's Board for Home Missions might be auxiliary to the Mission Board instead of to the Convention. Unanimous.

4. We believe that the Mission Department should have a periodical publication under its full control, as at present, as a medium of communication. Unanimous.

5. We believe that both Japan and Porto Rico should be continued as our mission fields. Carried; one absent.

6. We believe that the Mission Board should be given liberty to cultivate, for missionary fruits, our Sunday schols and Christian Endeavor Societies, in harmony with the respective departments, creating any necessary special agency for that purpose. Carried; one absent.

7. We believe that the budget plan should be adopted, from the American Christian Convention down to the individual church; and that a budget including all our general benevolent enterprises should be formulated year by year for the benefit of our general work. Carried; one absent.

8. We believe that the Mission Board should have authority to appoint, form and finance an effective Laymen's Missionary Committee for denominational activity. Carried; one absent.

Thus believing, we feel bound to express our convictions, and to appeal to the Convention to give due weight to the matters herein mentioned when the missionary interests of the denomination are under consideration.

MISCELLANEOUS.

Upon request from the Woman's Board for Foreign Missions for advice concerning the kind of building to be erected at Ichinosekt as a Weston Memorial, it was voted to be the sense of this Board that they should build a church of the native type, combining a room for church purposes and dwelling for pastor, but to have some distinctly church feature.

The revised Manual was adopted.

It was voted to donate the tract case to the Woman's Board for a tract depository.

A. F. Chase and S. O. Albaugh were re-elected auditors.

All unfinished business was referred to the Mission Council.

After voting to meet on the day preceding the next session of the Quadrennial Convention, or at the call of the Mission Council, the Board adjourned.

WARREN H. DENISON, Secretary.

THE POST CARD.

Have you, Mr. Reader, ever considered the post card? ever thought that those three and a half by five and a half inch scenes sold at every corner in every city and town had any merits? You have received them and you have sent them, but have you known that this memento, this picture card sent by acquaintances and friends, has a history worthy to be read; that its life makes a goodly business possible; and that this business is one of the most educative of businesses?

Only a few years since, the post card industry was in its infancy. The first cards that we remember were not scenes, but were shabby paper cards with cheap vulgarisms or colloqualisms printed on them. This kind still exists— and only exists.

But there has evolved from this lower species, from the cheap card, the picture card, elegant in its workmanship and beautiful in its representation of scenes. It is this card with the pictures of local interest that has made the post card business phenomenal in its educational values.

Say there are one hundred million people in the United States; say that thirty million send one post card per year each; and, with such a small estimate, you have a business worth $300, 000. But what of the educational value growing out of this exchange of thirty million lessons in geography?

There have passed this year two great meetings—two friendly meetings of the Blue and the Gray—reunions whose significance poets alone could truly value. We will use the second of these, the reunion of the veterans at Chattanooga, to bring home the story of the post card. To this center of many war scenes, to this city of Tennessee beautiful with its bending river, with its broad sweep of level to the north and its hills to the south; to this southern town and to genuine southern hospitality came the Blue at the invitation of the Gray. Let us say there were only twenty thousand visitors; let us say that each one sent upon an average of ten cards,—and you have a total of two hundred thousand cards sent. A small business for the dealers: but what of the educational value. Any good in two hundred thousand scenes of Southern lands, of our cities and hills, of our peach orchards and valleys of corn, scenes of our broad fields of tobacco and broader fields of cotton? Any virtue in such scenes sent into thousands of homes north and west and seen by more than three hundred thousand people who doubtless knew not of our beauties and of our industries? Let pass the kindly feeling of brotherhood and the deeper respect engendered by this reunion at Chattanooga, there yet remains the worthy advertisement of North and South, and the closer binding of the country as a whole through a greater appreciation of this section's scenes—her beauties in mountains and in fields—which the simple post card represents.

By such means many a boy of the North has been told the story of the cotton patch and of the Negro and of our congenial climes; and many a Southern boy has thus learned of gigantic business, of splendor in nature and in stone as is found beyond the limits of his own

(Continued on Page 10.)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

Optimism and pessimism are ever in conflict and optimists and pessimists will debate questions of human interest to the end of time. I may not be an optimist, but I lean to that side so far as the present may be compared with the past. The good is growing better and the bad is growing worse; but the good must finally win in the struggle, unless wrong is stronger than right. Conflicts between principles cannot be determined by single battles nor by short periods. The day of the crucifixion seemed to demonstrate the failure of the new gospel; but resurrection morning turned the tide toward final success.

If one were disposed to argue the matter, it would be easy to prove from profane history that the religion of Babylon was worse than the dives of New York; but the period is too long and the history too far away to settle the quesion of whether the world is growing better or worse today.

The Inquisition which started in the fourth century and extended over France, Italy, Germany, Spain and Portugal, and was not suppressed fully till 1834, was more cruel and heartless than present day strikes, mobs, lynching, and all the evils that remain in civilized society; yet the Inquisition was conducted by a court called "The Holy Office," and was a church movement. Civil courts are far more humane and juster in these days than church courts two centuries ago.

The men of wealth and high position in these days study the welfare of society and contribute to human necessity far more liberally than the public believes. The qualities of mind that qualify men for great enterprises are those qualities that embrace large questions of human interests. The provision for safety, health, and comfort made by great corporations for employees, testify to the concern of managers for those employed. There are exceptions, of course, but they may prove the rule.

So far as personal observation goes the facts are just as convincing as history to my mind. Samples of Christian citizens who do not sacrifice church obligations for personal or state duties are multiplying all the time. The Suffolk church can furnish two examples that illustrate this position. Col. J. E. West is a member of the Virginia Senate; yet he is a member of two important church committees, the Missionary Society, and a faithful Sunday school teacher. He is chairman of the Home Mission Committee of the Eastern Virginia Conference, and head of the Home Mission Board of the Convention. Col. E. E. Holland is a member of Congress from the Second District of Virginia, which is the most important congressional district in the State, if not of the whole South. Two great shipyards, Fortress Monroe, several important cities, great agricultural resources, fish and oyster industries, and great shipping business, domestic and foreign, in his District; yet Col. Holland is on two important church committees, the Executive Committee of the Southern Convenion, and holds the position of Sunday school teacher in his church. They are both worthy men, interested in the state and nation, but losing no interest in the Kingdom of God. The civic conscience is becoming more sensitive year by year and the church is gaining every year in the application of the gospel to real life.

Religion is no longer an occasional outburst of spiritual joy, a periodic expression of convictions and feelings; but it is coming to be a settled exercise of the will, a consecration of abilities and service to the furtherance of the gospel of Jesus Christ. Feeling is not ignored or eliminated, but systematic support of the institutions of Christianity marks progress in Chrisian life. The world is growing better and the church is making gain among men. As there is a more sanitary condition in soil and atmosphere, so there is a more enlightened and cleaner atmosphere in which character is developed. Perfect health of body and perfect health of soul are far in the future; but the present is better than the past.

W. W. Staley.

ALABAMA CONFERENCE.

The 1913 session of the Alabama Conference is now a matter of history, and doubtless every member is rejoicing over the good work done and the progress made during the conference year. I have no doubt but what the past year has been the most successful the Conference has ever had. But we are looking forward to even a better and more prosperous one during the year 1914.

Nearly all the churches in the conference were well represented, and nearly all came up with their conference apportionments, which speaks well for the church. Here is hoping that next year everyone will be represented, with every cent of the requirements raised. If every church in the Southern Convention would raise this amount, there would be no need of our missionaries coming home from the field for the lack of means to prosecute the work.

It seems that the work of this Conference grows steadily, but possibly this is better than for it to rise by leaps and bounds. One new church and one other minister were added to the Conference. The new church was organized last second Sunday by Rev. J. H. Hughes near Linville, Ala., with fourteen charter members, but it seems that Brother Hughes is one of those men who does things without saying very much about it. However, I trust he will write something of the new church later.

The greatest need of this conference is more ministers who will devote all their time to the gospel ministry and build more churches. It seems to me that this is the most important point for our home mission work just now. We need more men who will go into the towns and build churches. If we could get one or two churches, say in Roanoke and Linville, it would add greatly to the strength of this conference. Who will undertake the work?

Our brethren are becoming more and more awakened on the question of missions at home and abroad. A gradual raise is being made every year in hope that some day we may be able to extend our beloved church throughout the State. Let every church realize now that one of the greatest needs of our conference is more and better churches, and begin now to raise every cent the conference asks for next year and your church will be better by so doing.

A good many new resolutions were passed, among which, one in connection with the Orphanage work. By motion of Rev. G. D. Hunt, Friday, June 28, was set aside as "Labor Day," the proceeds of this day's work throughout the Conference, whether it be 50c. or $5.00, to go to the Christian Orphanage at Elon College. This meas something for this institution, since we have no assessment on any of our churches to support this institution.

It seems that every phase of the work is in a prosperous condition, and the church at large is looking forward to a better and higher place in bringing about the kingdom of God on earth.

I'm now in Roanoke, Alabama, on my way to the Georgia and Alabama Conference, hoping that we may have a great session there.

J. V. Knight.

THE EVERY-MEMBER CANVASS.

After studying the "every-member canvass" plan as set forth by the Laymen's Missionary Movement, I determined to try it in my work, and for five years I have used it with most satisfactory results. I believe it to be the best plan for all churches. Experience and observation have fully convinced me of its value. It is practical for small and large churches, as well as city and rural churches.

A church should make an estimated budget of its current local expenses; and another budget for its home missions (conference, and all benevolence purposes to be used in America); and another for foreign missions (all missions abroad). These budgets should be set before the congregation and explained in detail, and they should be worthy budgets, something worth working for, and worth while.

The every-member canvass means for a church committee to go to each member of the church and secure his pledge of so much per week for each of these three purposes, payable as often as church services are held (weekly, bi-weekly, monthly). It is not to solicit for lump sums for the year.

Usually, but not always, the canvass for current local expenses of the church should be made at one time; and, the canvass for the others, home and foreign missions, should be made together at another time. The planning of the canvass is practically the same for both canvasses. The canvassers may or may not be the same persons in both instances. Some persons may be splendid canvassers for the local church work but poor canvassers for missions. Generally speaking, both canvasses should be made by the men of the church.

HOW TO MAKE THE CANVASS.

The church should keep in mind that every member should give for each of these three purposes; the budgets should be made, fully explained before the congregation at a time announced, and the time of the canvass announced. The time should not exceed a week or ten days for making the canvass, the shorter the better. My own practice is to have the canvass made from Monday to Friday; some churches are making it in one afternoon, some Sunday afternoon, and all the members are asked to be on the lookout for the canvassers during the time set. The canvassers should always go in "teams" of two, and never alone; the membership of the church and its close friends should be divided among the teams. Fifty names is sufficient for any team, a less number is better.

After the canvassers are named they should have a meeting and should receive such instructions as these: keep sweet, no matter what happens, and wear the smile that won't come off; always go by twos; take plenty of subscription cards and see that address is correct as well as signed properly; explain your budget; do not agree for postponement of decision, for they know what they will do; not only get their subscription, but win their interest to the church and the cause of missions; take time to talk over the work in a hopeful tone; insist on a pledge, kindly but firmly; pray as you go to solicit each; get subscriptions from each one in the family, the children too, for they need to be trained up in the way they should go and your church will need trained givers in future years; show that this is an efficient method, approved by the most successful

churches, fair, natural, economical, scriptural, business-like; explain that envelopes will be furnished them prepared for that purpose and that one end is for their mission pledge and one end for their current expenses; write all the absent members; report frequently at a set time and place; remember that you are not beggars but are doing the work of the Lord; do not leave your subscription cards, you are not distributing cards, but getting subscriptions, doing business for your Lord.

After a vigorous missionary campaign of informations and sermons lasting some weeks, and on the Sunday preceding the canvass at the close of the service the canvassers should be called forward and they should receive a charge from the pastor as they go out to the work just as the Master gave specific instructions to the twelve as he sent them out by twos to do certain work and which are recorded in Mark 6th chapter; and as when he sent the seventy out by twos to do another specific work and the full instructions are recorded in Luke 10th chapter.

It is important to follow up every member. Some may be away from home, or some such matter may prevent them from being solicited, but follow such up at a later date. Let the mid-week prayer service be in interest of the canvassers and the special work.

Do not forget that the weekly missionary offering is scriptural, educational, equitable, promotes prayer for missions, enlists larger numbers, makes it easier to give more, and provides continuous support, and thus helps mission boards to avoid borrowing.

"Upon the first day of the week (systematically) let each one of you (individually) lay by him in store, as he may prosper (proportionately), that no collections be made when I come." 1 Cor. 16:2.

The United Missionary Campaign is now holding more than seven hundred two-day conventions in the United States. This campaign is in the interest of the entire missionary work of the church and aims at the enlistment of every member of every church. These conventions will culminate in a nation-wide every member canvass for home and foreign missions and all regular benevolences in March on the part of as many churches and denominations as can be led to undertake it. If not in March then as near that as can be arranged for any church or denomination whose necessity demands that it be held at another date.

The Mission Board of the Christian Church has set January as the time for the canvass by our brotherhood and we ask all churches to enter into it heartily and see what our people can do. WARREN H. DENISON.

712 Cooke Ave., Norfolk, Va.

NOTICE.

All elders, delegates or visitors who expect to attend the Eastern North Carolina Christian Conference at Mt. Auburn, Warren Co., will please notify me at once, so that our committee can arrange suitable homes for all.

Those coming from the east and north will arrive at Manson on S. A. L. train No. 11 at 2:2 p. m.; those coming from the south and west will arrive on train No. 12 at 1:28 p. m., on Wednesday, November 5. All persons will there change cars for Drewry, where they will arrive at 2:30 p. m. and be met by the church delegation.

Mt. Auburn and its people open their doors and extend a welcome to all. Please notify me at once. J. BYRD ELLINGTON, Chair.,

43-2t R. F. D. 1, Manson, N. C.

There is a sunlight so high and strong that the clouds of this world cannot reach it.—*G. R. Alden.*

CHURCH NEWS

GREENSBORO, N. C.

The special service of the First Christian church last night, under the auspices of the Baraca-Philathea classes of the Sunday school, was a complete success. A very large and appreciative audience was present, and participated very enthusiastically in the service. Baraca and Philathea hymns were used. The service was opened with "Stand Up For Jesus," and closed with "Blest Be the Tie That Binds."

Mr. F. L. Atkinson, teacher of the Junior Philatheas, spoke on the origin and purpose of the movement in which he mentioned the eighteen men who, in an old, unfinished, dirty house, formed the first class, and took for their motto, "The men of the world for Christ."

Mr. Charles A. Hines, Superintendent of the school, spoke fluently of the spirit of the movement, it being the same that called Abraham out of Ur, protected Moses in the bulrushes, shielded David in youth, Livingstone in Africa, Francis Willard in Temperance and Joseph E. Clark in Christian Endeavor, and its growth had reached around the world.

Mr. J. R. Foster, teacher of the Baracas, spoke of the responsibilities and opportunities before us; it being to teach the Word and cause it to be known;—a welcoming force;—an organization of brotherly helpfulness demonstrated in Mr. Hudson's sacrifice of a career of a millionaire to be heir of a million souls.

Mr. W. B. Truit, teacher of the Philathea class, spoke on "The Heart Throb" of the class; it being spiritual life;—winning souls;—the name Baraca no reason for wearing it. A true Baraca grows into companionship with God. The secret service work is its vital strength.

Mesdames Faulkner and Brannon and Messrs. Beacham and Long rendered a most excellent quartette, "Come, Holy Spirit." The service was decidedly inspiring.

LEBANON.

On October 18 was held the last quarterly conference of Lebanon church for the present conference year. It was a splendid meeting. The church is in fine shape for the annual conference, commencing November 18, prox.

The following officers were elected: Miss Geta Taylor, Organist; Miss Swannie Taylor, Assistant; Mrs. Maude Taylor Scoote, Choir Directress; Mr. T. Jones Earp, Supt. of Sunday school, with Mr. Ellis Wells Assistant, and Miss Cora Foster, Secretary of church. They have the same pastor for another year. It is a pleasure to serve Lebanon church. The house of worship always presents an attractive appearance; but it could not be otherwise, with Sister Jno. Yarborough to superintend the cleaning and dusting, arranging of flowers for the pulpit, etc. Nor are these things the only reasons why it is a pleasure to serve this congregation. The manifest increasing interest by many for the church, for each other's good, the deepening of spiritual life among the members and the ease it is to preach the gospel to this people, make it a delight when the third Sabbath in each month comes around.

Not simply an assent to the fundamental doctrine that Jesus Christ is the Son of God, not simply a handshake with the preacher at his request, as a manifest proof of a spiritual birth; but a poverty of soul realized, a thorough turning away from sin with a broken heart that mourns at the altar of God's grace, can, ever has, or ever will, bring us into that sublime beatitude and produce that mysterious birth that Nicodemus did not know, though he a master of Israel. J. W. PATTON.

THE STUDENT AND THE COLLEGE.

Every student who has placed his name on the register of some college this fall is a part of that institution where he has enrolled. Colleges are more than buildings, more than spacious lawns and beautiful groves, more than massive structures of masonry and woodwork, which have taken form and beauty under the guidance of the architect's skill and are made possible by the workman's honest labor. Yes, colleges are even more than the courses of study which are given such a prominent place in the catalogs of the various institutions.

A college is made of men and women, not of material things; it is composed of things of life, not of things inanimate; it is the embodiment of the lives of its officers, its teachers, and its student body, and is made or marred by their conduct. If you are a student, or if you have registered your name on some college roll, your life is a part of that institution, and that institution is good or bad according as you help to make it so. The lives of all connected with the college make it what it is. Your life—conduct—plays its proportionate part. If you are bad, the college is worse because of your connection with it; if you are honest and true, the college is better by and through the influence you have and the element of good which you add to the sum total of a real college.

Therefore, it behooves each of us to think on these things. Do you lend a helping hand or do you denounce and stab your school at every chance? Do you enter gladly into every project to promote the interest of your college or do you refuse to unite your efforts with those who are seeking the betterment of present conditions? Do you tell strangers about all the errors and the evils or do you find on your tongue words of praise for the things that are true and good?

Remember, you may be giving a portrayal of your own self when you are speaking of your college. You may be stating things as you see them, but you see them thus or so according to what you are. If bad, you perhaps see the bad; if true and loyal, you undoubtedly see the good. In either case, you are speaking of yourself when you speak of your college. It is a part of you; you are a part of it. If you see and speak only of the bad, it is because you are bad. You are tellnig the story of what you have contributed towards the development of a true college; you are simply exposing to view the leaf which you have written in the book of college life. Think of that and endeavor to be loyal and true.—*Elon College Weekly.*

A PSALM OF THE GOOD TEACHER.

The Lord is my Teacher:
I shall not lose the way to wisdom.

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day:

He findeth the clear fountains of instruction,
Little by little He showeth me the beauty of the truth.

The world is a great book that He hath written,
He turneth the leaves for me slowly:

They are all inscribed with images and letters,
His face poureth light on the pictures and the words.

Then am I glad when I perceive His meaning,
He taketh me by the hand to the hill-top of vision:

In the valley also He walketh beside me,
And in the dark places He whispereth to my heart.

Yea, though my lesson be hard it is not hopeless,
For the Lord is very patient with His slow scholar;

He will wait awhile for my weakness,
He will help me to read the truth through tears.

Surely Thou wilt enlighten me daily by joy and by sorrow:
And lead me at last, O Lord, to the perfect knowledge of Thee. —HENRY VAN DYKE.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction ot the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: NOVEMBER 2.

Subject: "Balak and Balaam;" Text: Numbers 22:2-6; 24:10-19.

Time.—B. C. 1451 (Ussher), 1407 (Toffteen), 1237 Some scholars). Still other dates by other scholars.

Places.—Banks of the Jordan, and banks of the Euphrates.

Persons.—Israelites, Balak, Balaam, Amorites, Moabites, Edomites.

Golden Text.—A doubleminded man, unstable in all his ways.—Jas. 1:8.

Leading Thought.—God's children should be true, honest and strong.

The route of the Israelites after they left Mt. Hor was southward to the eastern arm of the Red Sea, and then northward, thus traveling around the mountainous region known as Mt. Seir. They were allowed to pass through the country of the Moabites, and came to the plains of Moab on the east of the Jordan opposite Jericho. They asked permission from the Amorites to go through their country east of the Jordan to the fords of the Jordan north of the Sea of Galilee, that they might cross. The Amorites refused, but were defeated. The Israelites also conquered Og, king of Bashan, a country north-east of the Amorites, and thus they won the region east of the Jordan.

Aroused by this proof of the strength of the Israelites, the Moabites were afraid and turned for help to their southern neighbors, the Midianites, among whom Moses had lived. They decided to send eastward four hundred miles to the Euphrates and bring thence a famous prophet, Balaam, that he might lay a curse on the Israelites.

At first forbidden by God to go, Balaam was at length allowed, though on the way an angel stopped the ass on which he was riding; and when Balaam upbraided the animal, it spoke, reproving its master.

Balaam's prophecies, which the Moabites expected to blast the Israelites, became in spite of him great prophecies of blessing. They are among the most wonderful poems in the Bible, full of beauty and truth, and they are especially worth studying because they contain foregleams of the Messiah.

Question Review.

1. What two names beginning with the same letter have you learned in this lesson?
2. Who was Balak?
3. Who and what was Balaam?
4. What did Balak want Balaam to do to help him?
5. Why was Balaam very anxious to do what Balak asked? (He wanted the pay.)
6. Who held Balaam back from doing what Balak asked?
7. Instead of cursings, what were his words about Israel?
8. Of whom beside Israel did Balaam prophecy? (The coming Christ.)

Lesson Announcement.

Next Sunday will be World's Temperance Day. One of the greatest things even a little child has to learn is to will to do without the things that will hurt him. When we get older we have to learn a higher lesson—that is, to do without things we want for fear of harming others. Next Sunday's lesson is about our duty toward others in regard to Temperance.

I wish the boys of this school would think of reasons why each Sunday school ought to observe World's Temperance day. Also what influence a Christian boy ought to have in his school or the place he works in regard to smoking, swearing and drinking.

I wish the girls would be ready to tell some reasons why it is impossible for us to live our lives by ourselves without affecting others. If possible, find one magazine or newspaper clipping, either about the gains of the temperance cause or the harm done by intemperance to some person or family.—*Bertha D. Hageman.*

GIVING THE AVERAGES.

Nothing is more discouraging to a small class, doing its best, than to hear read from Sunday to Sunday, the names of much larger classes as having the largest collections. Reading the average per member of the classes doing best in each department, obviates the difficulty by showing that the important thing is, not to have the largest class collection, but to have every individual in the school doing his or her best. Giving names of classes having highest average in the several departments also contributes to the same desirable result, as it makes clear that senior classes are measured with seniors, juniors with juniors, and adults with adults.—*Caroline Sheldon.*

HAVE A ROUSING WELCOME SONG.

The first-time attendant who has no desire to attend again, is farther away than he was at first. The welcome is the thing. Make a feature of it.

Have appropriate and ringing music for such circumstances. The superintendent may remark that he notices new faces, and then call for the welcoming song.

Many such selections are found in the books, but it is well to have one as the official song of welcome, so that the school will always put its full enthusiasm into it. In order to give such a song directness and intimate appeal, it is a good plan to have it written for that special purpose. It is not difficult to write words to familiar music. In a school average size, there ought to be more than one with this gift.

"CHRISTIAN HOME LIFE."

The Christian Endeavor Topic for November 9, Based on 2 Tim. 1:1-5.

This meeting should be held in the home of some member of the society. If too large to have all of the society in one room, have two or three simultaneous meetings in different rooms. If possible, have the opening and closing exercises together. Have the meeting where you can have a piano or organ. Sing, "Home, Sweet Home," and other such songs.

A week in advance the leader should hand out questions to members to be answered in the meeting. Just before the meeting other questions can be handed out to be asked by those holding them if interest begins to lag. Let everything be on the topic. Avoid the common sin of letting discussions run away from the topic.

The Leader's Talk.

Let the leader touch lightly on different aspects of the topic: the value of a home, the loss that the homeless suffer, the duties of the members of the family, parents toward children, children toward parents, brothers and sisters toward one another, and so on. Let him speak of the members of the family as home-builders, so that a home becomes just what they make it. Then let him sketch in a few words the Christian home where love and harmony reign, where Christ is constant guest, where every member co-operates with the others, where God is worshipped so that home becomes a temple. Some are better Christians abroad and among strangers than they are at home. Urge patience, kindness, long-suffering, forbearance, in all home relations, for the home is the place where weaknesses are revealed.

Home-Life Thoughts.

Fielding says, "Bare walls make a gadding housewife." It is a part of Christianity to make home attractive.

"Is she that way at home?" sneered a man who was listening to the testimony of a Salvation Army lassie. "There's mother in the front seat; ask her," said the girl. The mother replied, "She is at home just what she says here." What a splendid testimony!

Obedience should characterize the relation between children and parents—cheerful obedience! Slow and grumbling obedience shows an undisciplined spirit. In the Christian home the child should find its joy in doing at once and with a smile what it is asked to do.

A little boy was asked by a neighbor, as his father was leaving the house one morning, who that gentleman was. He replied, "That's the man who stays here nights." In the Christian home the entrie family should have the same social interests and *hold together.*

Our home life must never be neglected. It is possible, as Beecher says, to cut so many grafts from the top of the tree that no top will be left with which to bear fruit. So we may be so earnest workers outside that we neglect our duties at home.

The Christian's home life should be luminous, like the Christian himself. "Ye are lights in the world." Are we luminous with happiness, with good will, with kindness, with eagerness to make every one comfortable?

Christian home life is a discipline. In the Christian home the rights of every member will be respected; we shall learn to work and pull together. It is a bad thing for a person never to have to consider the wants and wishes of others.—*C. E. World.*

A CONVERTED THIEF'S OFFERING.

Rev. Charles L. Walworth, D. D., of the Trinity Methodist Episcopal Church, Poughkeepsie, N. Y., recently received a letter from a writer who styled himself a "Converted Crook," and enclosed $5.20 for the "conscience fund." He stated that the money represented the amount he had stolen from his mother when a boy, and she had entrusted to him her weekly contribution envelope for the Sunday school of the church. He wrote: "Some years ago I was a member of Trinity Sunday school. I had a good mother who sent me there, and as she was unable to go she used to send the envelope containing ten cents each week with me. Quite a few times the envelope never was received by the church. It has been nothing short of a miracle that I have kept out of prison since then. But God knew best. While walking on one of the streets of Poughkeepsie, my home city, God spoke to me, and like unto St. Paul I asked the question, 'Father, what wilt thou have me to do?' One thing God wants me to do is to return the stolen ten-cent pieces to Trinity Church, and I am enclosing $5.20, or 52 ten-cent pieces, for that year. I did not take that many, but can't remember the exact number, so will sent the fifty-two to be sure. It matters not who this is who is writing, as God knows all about me, and that is enough for me. This example of a stricken conscience may do others good. A guilty soul has no rest until the guilt has been righted and God has given forgiveness."—*Christian Herald.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

A PRAYER FOR THE NATION

O Lord, our God, thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to thee;
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend.

The strength of every state increase
In Union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain;
The virtues of her mingled blood
In one new people blend;
By unity and brotherhood,
America befriend.

Through all the waiting land proclaim
The gospel of good-will;
And may the joy of Jesus' name
In every bosom thrill.
O'er hill and vale, from sea to sea,
Thy holy reign extend;
By faith and hope and charity,
America befriend.

—HENRY VAN DYKE, 1912.

A PREVIOUS ENGAGEMENT.

Mrs. Blake had been appointed to plan and to conduct the next missionary meeting in Jefferson Street Church. It was her first attempt in that line; but what she lacked in experience she made up in enthusiasm and sanguineness.

"I think I shall ask quite a number of ladies to take part in the exercises," she confided to the President. "That will make more variety; besides, it will give us a chance to get hold of some who do not always attend the meetings."

"A good idea," the President commented. "I shall ask Miss Tuckerman to give us a synopsis of the new study book; she would do that beautifully. Then Mrs. Foster has the pen of a good writer; I shall ask her for a short paper on the subject of the month, which we can afterwards discuss. Mrs. Conway is pretty good on current events; I'll get her to look up items of missionary intelligence and give them to several ladies to read. Won't that make a fine meeting?"

The President heartily approved of the scheme, though she was somewhat dubious about the success of the open discussion.

"And O!" Mrs. Blake pursued, "it has just occurred to me; I shall ask the Charlton girls to sing one of their lovely sacred duets. That will add so much to the interest of the meeting."

Things went smoothly at first. After just the proper amount of urging and putting aside suggestions about "asking somebody else," every one consented to do as requested. So Mrs. Blake carefully arranged for the devotional exercises and then settled down to writing pretty post cards and dainty notes of invitation.

But "the best-laid schemes of mice and men," to say nothing of women, "gang aft agley," and so it was in this case. Thursday evening Mrs. Blake received the following note from Miss Charlton:

My Dear Mrs. Blake: When sister and I agreed to sing at the missionary meeting, we altogether forgot that Friday was the day, and we had arranged to go to the Symphony Concert. We shall be happy to sing some other time. Hoping you may have a good meeting,

Sincerely yours,
FLORENCE CHARLTON.

"Forgot Friday was the day! It's always on Friday. They know that well enough," exclaimed Mrs. Blake petulantly.

Friday morning's mail brought Mrs. Foster's paper with a note stating that she could not possibly attend the meeting, as some suburban friends had 'phoned that they were coming in to shop and they wished her to go with them. "You can easily get some one to read the paper. With best wishes for a good meeting," etc.

"She promised us before she did the suburban shoppers," sighed Mrs. Blake. "Well, I shall get Mrs. Sterling to read the paper. She is always at the meeting."

When Mrs. Blake set forth on her way to the church, she decided to go round by the avenue and pick up Miss Tuckerman so as to make sure of her. That lady, however, in unmistakable house dress, was waiting for her on the front steps.

"O Mrs. Blake," she began in a cautious undertone, "I was so hoping you'd come this way! Here is your book. I'm so sorry I can't go to the meeting. Cousin Becky is here spending the day with me."

"Bring her along," suggested Mrs. Blake.

"I don't believe she would go."

"Go and ask her or else excuse yourself for an hour. You can easily do that with such an intimate relative."

"I'm afraid it wouldn't do. Besides, I haven't time now to get ready. I mustn't keep you. I know you'll have a good meeting without me."

It was almost three o'clock, and Mrs. Blake in the leader's chair was anxiously watching the door for the "current event" lady. She did not appear, but presently in tiptoed her daughter with a small package. Approaching the table, she announced in a stage whisper that "mamma sent this, and she's sorry she can't come, because she had an invitation to take an automobile ride."

The last straw!

"Did she say she hoped we'd have a good meeting?" asked Mrs. Blake with a weary smile.

"Yes'm—no'm," murmured the bewildered innocent.

With the collapsed program on her hands, Mrs. Blake opened the meeting in a rather depressed state of mind; but the old faithfuls were all there, and so heartily did they sustain her that, after all, it was a very satisfactory meeting. They all felt that it was good to be there, and only regretted that so many others had deprived themselves of this benefit.

A few days after this one of the ladies of the congregation had an "at home," and the Jeffersonians were there in force. A little group which included Mrs. Blake, Mrs. Sterling, and the President of the Missionary Society were chatting together when Miss Havens came over and accosted the latter with: "I was so sorry the other day not to get to your meeting—O, I beg pardon! I know you don't like that; I mean *our* meeting—but I had the dressmaker that day, so of course I could not go."

"I did not get there either," chimed in another lady. "Some friends came in, and they stayed a little too long."

"When I received Mrs. Blake's post card," said another, "I fully intended to go; but something or other, I can't just remember what it was, occurred to prevent. So many things do get in the way of those meetings! I can't imagine how you manage, Mrs. Sterling. You have so many demands on your time, yet I am told you are always there; and you are not an officer, either. How is it?"

"I manage by simply making a regular engagement of it and not allowing things to get in the way," Mrs. Sterling replied.

"But what if you have the dressmaker?" said Miss Havens.

"I do not engage her for that day."

"But what if you are invited to something especially nice or friends send you word they are coming to see you?"

"I plead a previous engagement. I don't allow personal affairs or anything I can control to stand in the way. There are enough things to keep us women from doing all we wish, such as sickness in the family or one's own physical condition. Then in some households there are little children or aged persons whose claims come before anything else. But it seems to me that those of us who are fairly well and comparatively free-footed, even though leading busy lives, can and should contrive to attend a missionary meeting once a month."

"But sometimes isn't it hard to give up something that may not come along again very soon for a missionary meeting that, like Tennyson's brook, goes on forever?"

"She knows how to practice a little self-denial," observed Mrs. Blake.

"I don't look at it in that way," said Mrs. Sterling quickly. "To me it would be more self-denial to give up missionary meetings. I find stimulus and uplift in the smallest and poorest of them. Just think what a little Church meeting stands for! It is a part, a necessary and a most important part, of a splendid organization that is doing a glorious work for the Master. The mottoes of our women's societies tell the whole story: 'Our Land for Christ,' 'The World for Christ.' I am proud and glad to be enrolled in this mighty army, and I want to keep up with the procession."

No one spoke for a moment, and then Miss Havens remarked thoughtfully: "That is a grand way of looking at the subject; and if keeping up with the procession involves regular attendance on our local society, we certainly should consider our missionary meeting a previous engagement."—*Emma L. Burnett, in Home Mission Monthly.*

SOME MISSIONARY MOTTOES.

"Unless Jesus Christ is Lord of all, He is not Lord at all."

"It is the mission of the Church to give the whole Gospel to the whole world."

"We cannot serve God and mammon, but we can serve God with mammon."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"The Gospel of Jesus Christ is not only a Gospel for all men, but it is a Gospel for the whole man."

"The man who does not believe in Foreign Missions had better burn up his New Testament, for it is a record of Foreign Missions."

"Missionary history is a mystery until it is read as His story."

"We have given the Orient warships and telephones, steam cars and sewing machines, and silk hats, but its inhabitants are none the better for these, and except the old man be changed within, all these adventitious trap-

pings will make him a more potent force for evil."

"If we have not enough in our religion to drive us to share it with all the church, it is doomed here at home."

"Love never asks, how much must I do? but, how much can I do?"

"You might as well try to cure small-pox by scenery, as to save the world by improvement of environment."

"The question is not, How much of my money will I give to God? but, how much of God's money will I keep for myself?"

"Doing nothing for others is the undoing of one's self."

"With God go over the sea; without Him not over the threshold."

"What I spent I had—what I kept I lost—what I gave I have."—*Exchange.*

NOTICE TO DELEGATES.

All delegates aiming to attend the North Carolina and Virginia Christian Conference at Lebanon, Nov. 18th, are requested to notify Mr. T. J. Earp, Milton, N. C., R. F. D. No. 2. Kindly state if you will be on private conveyance or go by rail. This will greatly aid the Committee on Entertainment. Please do not disregard this request.

The members of Conference who go by Greensboro, should leave Greensboro Monday, November 17, on train No. 14 at 1 p. m., or No. 36 at 1:35 p. m., for Danville, Va., and leave there on No. 6, at 4:50 p. m., Semora, N. C., where they will be met, if notified, conveyed to good homes for the night, and be ready for Conference Tuesday, November 18. Delegates from Durham and that way should go Tuesday morning, November 18, on the Norfolk and Western, to Denniston Junction, thence via Southern to Semora, arriving there at 10:07 a. m. for Conference.

J. W. Patton, P. C.

If we would be much like Christ, we must be much with Him. If we would become transformed into His image, thoroughly made over so as to be hardly recognizable for the same, we must "with unveiled face" and unclosed eye and untiring mind and uncorrupted will tarry in His presence and look long at His glory. There is no other method. We come thus to take His point of vision in our perception of things; we acquire His habit of mind; we catch his tone; we reflect His views; we adopt His policy; we unconsciously imitate His ways. His words sing into our soul; His plans take possession of us; His very glance inspires us; His inmost purposes become our own; and, scarcely conscious of the process, without knowing when or how, we find ourselves merged into His being, copies of His character. It is somewhat thus that a devoted wife comes in time closely to resemble her husband even in face, a son the revered father, a student the adored instructor. It is not a process that can be very much hurried. Some plates are more sensitive than others to such impression. Our part is to cultivate the sensitiveness and see that there is no intermission in the exposure. Given time enough, together with steadfast resolution and a vigorous use of every available means, and the results are both sure and amazing.—*Pittsburgh Christian Advocate.*

"A man is known by the company his mind keeps. To live continually with noble books, with high erected thoughts seated in the heart of courtesy, teaches the soul good manners."

I pack my troubles in as little compass as I can for myself and never let them annoy others.—*Southey.*

THE POST CARD.

(Continued from Page 5.)

South. The post card has helped to bring the West east, the South north, and all sections together. And more, it has crossed all the seas and made not a few acquainted with other lands and peoples.

By no means, then, should the postcard venders be ashamed of their business, nor the public ashamed of the post card habit. Rather should city and town have pride in its card scenes, whether those scenes are monuments to heroes and other persons or a team of mules pulling a load of tobacco; for there is advertisement in it, and there is business in it, and, more than all, there is education in it.

Alonzo C. Hall.

1339 Second Ave., Columbus, Ga.

SUBJECTS FOR SERMONS.

There are preachers who say that it is frequently difficult for them to get subjects for their sermons. They say that they often spend considerable time in getting such texts as suit them. Some preachers say that they gather material for a sermon by going out among their people and learning their conditions and their needs. Some prominent preachers advise others to make a practice of pastoral visitation, so that they may study the particular wants of the people, and then produce sermons which will meet those wants. I will not wholly oppose such a course, but it has never appealed to me strongly. I think that the better way is to seek for subjects in the Bible. The main business of a minister is to preach Bible truth. The Bible is the greatest book in the world for producing subjects to preach upon. I have read and studied the Bible from my youth to this day, and I am increasingly convinced that it furnishes more than enough subjects for one to preach on than he could use if he were to spend a hundred years in the work. I have written many thousands of articles for religious papers, and a large number of my subjects have come from the Bible. What a minister greatly needs to do is to daily study the Bible. He needs to depend upon the Holy Spirit to enable him to rightly see the great meanings of inspired truth. Such dependence will bring surprising results. Familiar truths will flash out unsuspected meanings. Texts for sermons will freely present themselves. Prove it! Ask the Holy Spirit to draw you to such subjects as He wants you to use, and, if you be a true preacher, He will answer your asking. He will direct you to just such texts and subjects as your people will feel the need of. Just surrender yourself to the Spirit's leadings and instructions, and you will not fail to prepare sermons which will satisfy the longings of your hearers. At the same time, make the study of the Bible your delight. Fill your soul with its truths and lessons. Thus you will be a growing preacher.

C. H. Wetherbe.

WHY I KNEW.

It was early twilight as I walked by a cottage door. A light was dimly burning on the mantel while the father and mother of that home sat under its rays looking upon the wall where a picture was hanging. That picture was that of their babe who had been transplanted as their inheritage upon the shores of a heavenly land. Then I knew why I had heard sweet music in that home and heard of its Christian influence. They were preparing to meet their treasure in that celestial city and learning how to join the heavenly choir in praise over the meeting. C. B. Riddle.

Chide not with the past, but feel the present.—*M. Arnold.*

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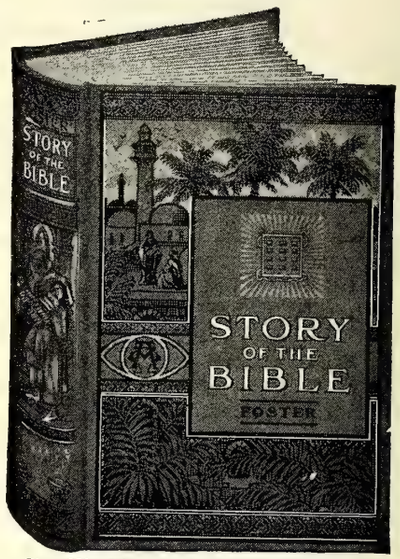

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CRADLE ROLL

DEAR CRADLE ROLL SUPERINTENDENTS:

In my last letter I mentioned to you one of the tools with which to work; *i. e.,* the birthday cards, but before that there are many other helps in the shape of application cards, etc., that make it easy for us to secure the names of Cradle Roll scholars. I know a Sunday school which offers a reward for the name of each new scholar to the Sunday school, each new Home Department member and each new Cradle Roll baby. The marking of scholars is done on a system of merit marks, being present each Sunday counts only one point, being present *on time* counts three, each new Cradle Roll baby counts three, each new Home Department member counts three and each new member of the Main school counts five. At the end of the month, the marks are counted, the percentage secured, and the class making the highest number of points is declared the banner class for the month. The members of those classes carry around with them all the time application cards for Home Department and Cradle Roll members as well as invitation cards for members of the main school. One of the members of the Men's Bible class told me that last month it had resulted in a gain of forty members to their Home Department. He did not remember how many to the Cradle Roll, but a goodly number, and he laughed as he told me he had gone to the home of some people who had just moved into the locality to secure the man who was a railroader as a member of the Home Department, when to his astonishment he discovered that a New Baby had been left at the home, just about two hours before. "Before I left," said he, "I had the name of the man as a member of the Home Departmen,t and the name of the baby for the Cradle Roll."

So let us have application cards and plenty of them; whenever we hear of a new baby, send the card by some one if you find it impossible to go your self. We all like to have our children remembered, and the "early bird gets the worm" is as true in this case as in others. Then there are delightful little cards, telling the mother that her baby has been accepted as a member of the Cradle Roll of —— —— Sunday school and there is a dear little Certificate, bearing the name of the baby, the Cradle Roll Superintendent and the Pastor. It can be rolled up and laid away for baby to keep, or it is pretty enough to frame and hang on the wall as a reminder to the parents that baby "belongs."

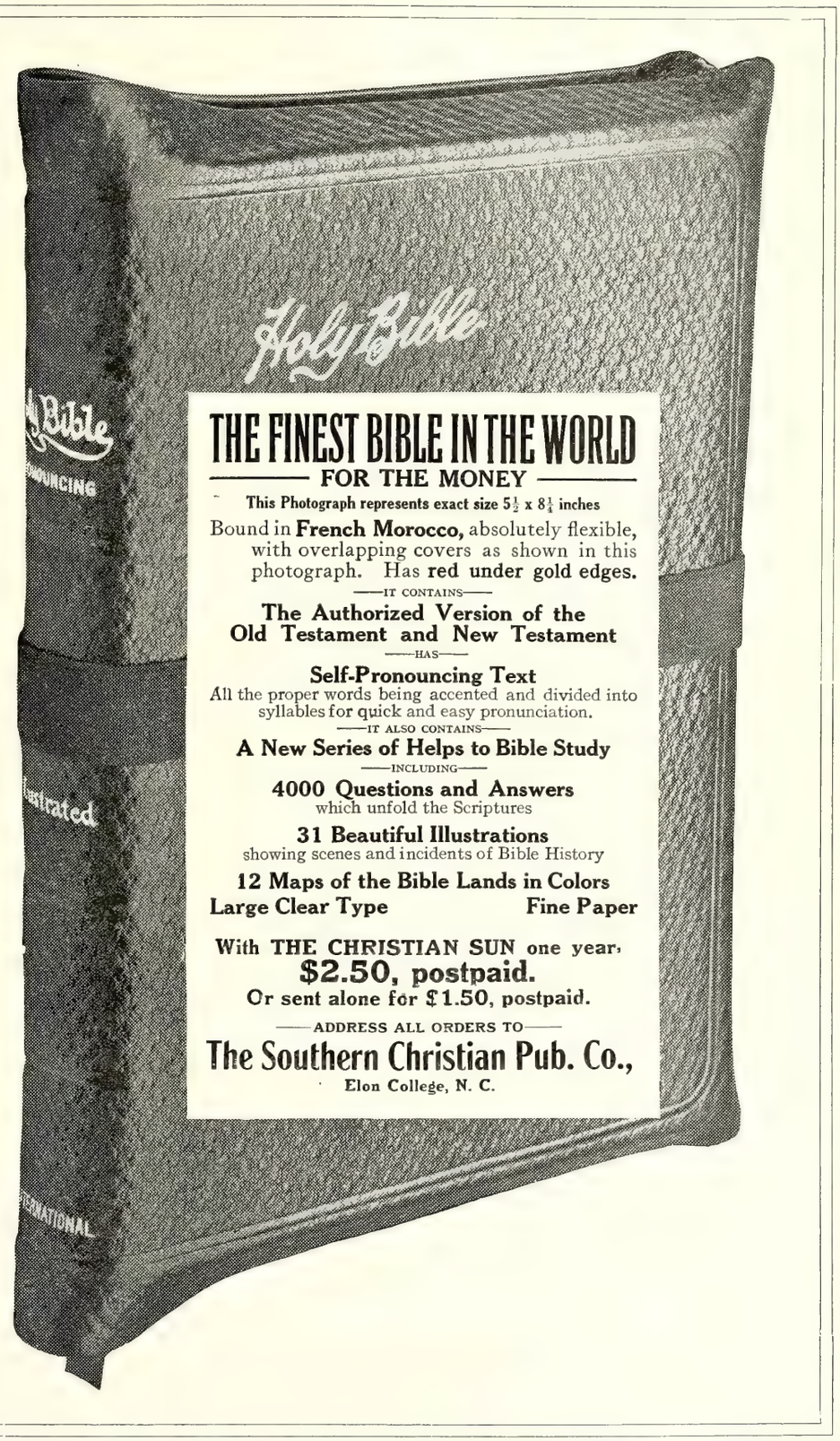
Then there are the birthday cards of which I spoke last week, graded for the three birthdays before baby is old enough to join the Beginners' Class, and then, for that time there is the Promotion Certificate stating that little Miss or Master is now a full fledged member of the main body of the Sunday school, officially enrolled in the Beginners' Class and will be expected to be there on Sunday to take his place in their ranks.

Here we see the need of a separate room and class for the Beginners and Primary. Our wee Beginners are babies yet after all, and our little boys and girls of six years and over are " 'most as big as mama." The lesson that the little ones must have is too "babyfied" to suit the Primary, nor can we expect the little Beginner to understand as much about sitting still and "behaving" as the Primary has learned. I would suggest for this period the Cradle Roll Superintendent as teacher. They know her and gravitate to her naturally, and she can care for them. Sometime we will talk more fully of the Beginners' work, even if it is not absolutely Cradle Roll work, that is, unless the Primary Superintendent gets ahead of us, and talks of it first, in which case it will be all right and we will stick to our own work.

There is still another very necessary part of the equipment, and that is the Wall Roll to hang in the Sunday school room, but our column is full, and we will talk of that some other time.

Cordially, your Cradle Roll Superintendent,
MRS. F. BULLOCK.

R. F. D. 3, Waverly, Va.



The Southern Missionary News Bureau has been established, with headquarters at Nashville, Tenn., for the purpose of furnishing to the secular press of the South the latest news from the foreign field. This Bureau represents, and is authorized by, the M. E. Church, South, the Southern Baptist Convention and the Presbyterian Church in the United States. This Bureau is to furnish regular weekly service, free of cost, to the secular press, with the hope of increasing interest in missions.

There is a power in the peace God giveth of which the men who are rushing along the broad and dusty highway can form no idea. The meadows on which the soul refreshes itself are ever green.

The Christian Orphanage

REV. E. M. CARTER, Editor, Elon College, N. C.

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Dear Children of the Band of Cousins:—Where are you all this week? Not a single letter to greet "Uncle Jim," and bid him welcome to the "Corner." But perhaps you did not know he was coming this week; or did not quite understand how to address him. So he will excuse you this time if you will promise to do better in the future.

We want 100 cousins to write each month. That will give us twenty-five nice, bright letters each week, and an income of $10 per month. Then we would have a cheerful, sunny "Corner," and enough money to undertake some needed improvements of our own. I have a number of things to suggest that are badly needed. If you would like for the Band of Cousins to undertake some specific work write me and I will suggest some things that you will delight in doing for our orphanage family.

With love for each "Cousin," and an appreciative interest in your work in behalf of the Orphanage I am

Your new "Uncle Jim."

JUST A WORD TO THE CHURCH.

I am undertaking for you the difficult and responsible task of superintending your Orphanage. In this capacity I promise to serve faithfully to the best of my ability, and do all in my power to promote the interest of the institution and each child committed to its care. To do this I shall need your prayers, sympathy, and cooperation. It is a more difficult task, perhaps, than many have yet realized, to feed, clothe and educate—mentally, morally and spiritually—fifty-nine children. We shall not be satisfied with providing food and raiment alone. We shall endeavor to train their minds, develop the characters, and prepare them for places of usefulness in the church and state. We have a most excellent teacher whose heart is in the work, and she is doing everything in her power to properly train the mind and develop the character of each girl and boy in the institution.

I have been so very busy in getting moved and located that I have not yet familiarized myself with every detail of the work. I trust you will bear patiently with me until I shall have opportunity to learn the work better. A number of valuable packages have been received, for which we are very thankful. We will report them next week. We are too busy to write more at this time. Thanking you in advance for the loyal support and hearty co-operation that I expect to receive, I beg to be

Your humble servant,
J. O. Cox, Superintendent.

MRS JOHN DREW BETTER.

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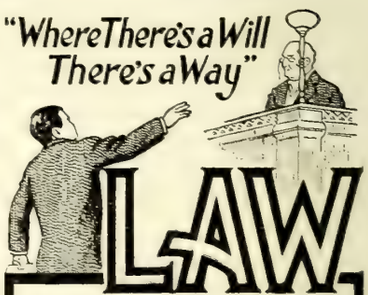

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THE ISSUE.

It is Catholic *Politics*—the mad desire of the Roman Hierarchy to dominate the civil governments of the world, and especially that of the United States of America—that is drawing our fire so vigorously on Romanism. Notwithstanding that Catholic leaders try to mask their batteries and create the impression that Protestantism and patriotic non-Catholics are fighting Roman Catholicism solely because of the innate devil that possesses them, the masses are waking up to the truth that papal *politics* is the issue between the Roman hierarchy and every champion of religious Liberty. Everybody including all Catholics who are conversant with the history of their church, are aware that the Catholic church is a vast, soulless political machine. Everybody that has read the impartial chronicles of the events of the past knows that it has ever been the merciless policy of the Catholic church to crush to death everything that disputes its progress, ecclesiastically and temporally. The annals of the centuries are an indisputable witness against it as a murderer of individuals and a wrecker of governments. The bones of those it has put to death through religious persecution and to sate its greed for political power would bleach the whole face of Europe. And it is one of the Catholic hierarchy's proud boasts that the church of Rome never changes—that it has been the same since organization, and will be the same on to the end of the world. Then the only thing that prevents it from establishing again its murderous Inquisition in all the countries of the world is its lack of political power. *Political power*—that is what Rome craves and worships! If the Roman Catholic hierarchy had the political power what would it not do? Would your life and ours be safe? Go to history for your answer. Go ask the millions Catholicism has slain in the name of religion to make its political policy supreme upon earth. Great God, deliver the United States of America from ever coming completely into the clutches of the Roman *Beast!—Red Light.*

RAILROAD TRAVEL.

Interesting illustrations of the great degree of safety attending travel on American railways are given by a prominent newspaper in an article based on Interstate Commerce Comission figures which show that during the six year period, 1905-1911, only one passenger out of every 74,736 received injury of any kind and only one out of every 2,275,123 was killed.

Commenting upon these figures this paper says:

"A typical journey for all roads in the country is now 34 miles, and there are taken on the average 2,275,122 such journeys in safety to each journey which results fatally. If a man were to ride out these 2,275,122 safe journeys at two per day for each business day in the year, it would take him 3,792 years. To have begun in time to meet his death in 1914, he would have had to start in the year 1778 B. C., 458 years before Moses led the Children of Israel through the Red Sea. By 750 B. C., when Romulus was "regulating" Remus by modern methods, the commuter would have ridden 21,000,000 miles, and have had 56,300,000 yet to go. When Phidias, in 460 B. C., was carving the Olympian Zeus, our wayfarer would have been but one-third of the way toward his death; and even in the year 890 A. D., when Alfred the Great was letting the griddle cakes burn, this traveler would have spent the equivalent of 207 years on the trains running at 30 miles an hour, and would have had 87 years more of actual travel to spend before meeting his fatal accident."

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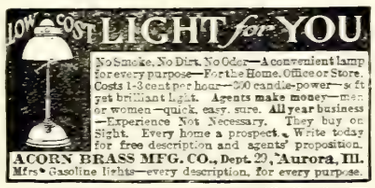

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No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

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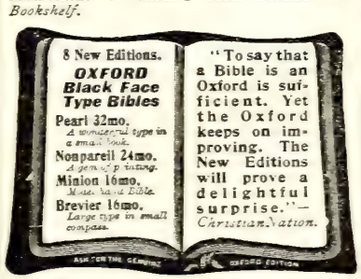

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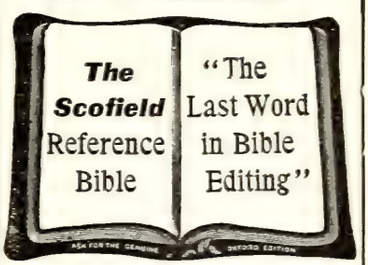

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CHURCH RECEPTION FOR MISSIONARIES.

Mr. and Mrs. Barrett Honor Guests at Christian Temple, Norfolk.

On Monday evening the members of the Memorial Christian Temple tendered a reception in honor of Rev. and Mrs. D. P. Barrett of Ponce, Porto Rico. The lecture room and reception hall of the church were tastefully decorated for the occasion with the national colors, potted plants and flowers. Those receiving with Mr. and Mrs. Barrett were Dr. and Mrs. W. H. Denison, Dr. M. T. Morrill and Mr. N. Rathbun of Dayton, Ohio; Mrs. J. W. White and Mr. and Mrs. J. J. Pitt.

The program for the evening was as follows:

Opening prayer—Rev. J. W. Harrell, D. D.

Vocal duet (in Spanish)—Misses Alice and Olyn Barrett.

Address—Rev. M. T. Morrill, D. D.

Piano Solo—Miss Lucile Bowden.

Address—Rev. D. P. Barrett.

Presentation of flowers to Mrs. Barrett—Mrs. J. W. White, president Missionary Society.

Address and presentation of purse—Rev. W. H. Denison, D. D.

At the close of the program refreshments were served.

Among those present were Rev. M. T. Morrill, D. D., of Dayton, Ohio, who has just returned from a trip to Japan in the interest of the Christian foreign mission work; Mr. N. Rathbun, of Dayton, Ohio; Rev. G. D. Eastee, of Sublett, Ill.; Dr. and Mrs. J. W. Harrell, of Portsmouth, Va.; Rev. D. A. Keys, pastor of South Norfolk Christian church; Rev. W. H. Garman, pastor of Lamberts Point Christian church, and quite a number from the Third Christian church, Park Place, Norfolk, Va.

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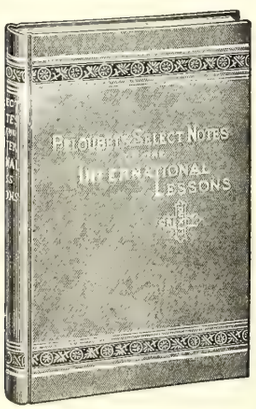

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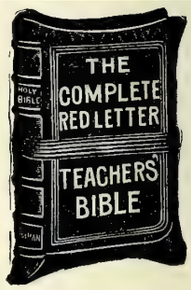

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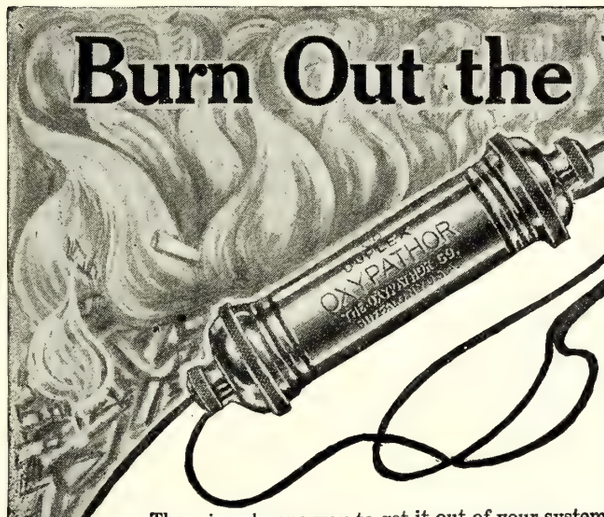

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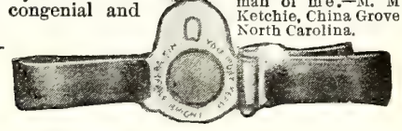

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

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Beaird.

Ellen Beaird was born July 24, 1845, and died Sept. 11, 1913. She leaves to mourn their loss, husband and five children. Also many relatives and friends join in sorrow over the loss of this good woman.

She professed religion when quite young, and remained a loyal member of the church till death. Her life was one of humble service to others, and she was loved by all who knew her. In the departure of this Christian woman, the family, the church, and community sustain a heavy loss.

The beautiful flowers at the grave told the high esteem and love of relatives and friends. She was buried in Bethel Cemetery at Welsh, in the presence of a large number of people who had come to pay their last tribute of respect, September 12, 1913. May the Lord sustain those whose hearts are heavy. NANNIE CARDEN.

Roanoke, Alabama.

Albright.

Near Siler City, Chatham county, N. C., October 22, 1913, Mrs. Barbara Ann Albright, widow of Easton Albright, to whom she was married December 24, 1850, aged 81 years, 11 months and 16 days. Deceased was a sister of W. H. Trolinger of Haw River, N. C., and the last except him of a family of eleven children. She was an aunt of J. C. Holt and Jas. G. Holt of Burlington, and John Trolinger of Haw River, N. C. She had been an invalid more than twenty years. She put her faith in God many years ago, and was ready and willing to depart in peace. Two daughters and many friends are bereaved by her death. Funeral and interment at Pleasant Hill Christian church conducted by Rev. J. W. Holt.

J. W. HOLT.

Resolutions of Respect.

Whereas: Our faithful and beloved brother, Deacon L. O'Keen, has by the Providence of an all-wise Ruler been removed from our midst to his reward, therefore we, the Deacons of Hebron Christian Church, submit these resolutions:

First—That while we shall miss the example, devotion, faithfulness and wise council we have to the all-wise Ruler of one being, and recognize that this dispensation of Providence is for the infinite good of our departed brother.

Second—That we strive to imitate his devotion to his church and his duty and keep the good influences of his life alive in our midst.

Third—That a copy of these resolutions be spread on our minutes, one sent to the bereaved family, and one sent to The Christian Sun for publication.

P. A. BOYD,
R. C. OVERBEY,
J. J. WILLIAMSON,
Deacons.

MARRIAGES

Bloxton-Everett.

On Saturday, October 4, 1913, Mr. William M. Ashby Bloxton and Miss Adelaide Lee Everett were united in marriage at the parsonage of the Memorial Christian Temple, Norfolk, Va., by the writer. Miss Everett is the accomplished daughter of Mr. and Mrs. E. Everett and is a member of the Berea, Nansemond, Christian Church. Prof. Bloxton is a member of the faculty of William and Mary College, and they will make their home in Williamsburg, Va. We wish for them happy, useful lives.

WARREN H. DENISON.

A CALL TO ARMS.

Montesquieu says: "If a Republic be small it is destroyed by a foreign force; if it be large it is ruined by internal imperfection."

Whereas: the liquor traffic is responsible for most of the want, misery and degradation in the world, and it exists in our land by legislative enactment. We hereby highly resolve that we will vote for no man or party who does not publicly pledge himself to the enactment and enforcement of laws for the suppression of the saloon and its attendant evils. Being confident that the citizens of our beloved land, who believe in the high ideals of Washington and Lincoln and the compatriots, can stand on this resolution; and standing so, can demand recognition in the party platforms and line up at the ballot box and settle it right, in State and Nation as well as in hamlet and town. What say you? Does this appeal to you? Are you for or against such a line-up?—*L. F. Gumhart.*

SHE WAS SMOTHERING.

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui. ad

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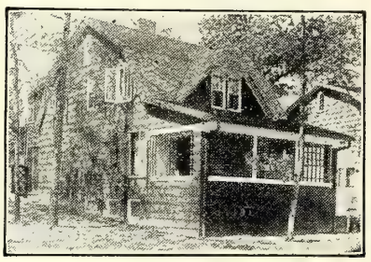

Stained with Cabot's Creosote Stains William Leslie Welton, Architect, Birmingham, Ala.

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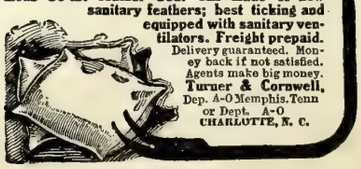

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., NOVEMBER 5, 1913 NO. 45

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

State Library

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Carelessness.

Suppose the wealth absolutely wasted by carelessness were saved and invested in extending the kingdom of righteousness, in carrying the message of the Cross to those who have never heard it, what would happen? Treasuries could not contain it. In the month of September fire losses in Canada and the United States amounted to $17,919,300. Multiply that by twelve and you have a property loss by fire that can not be comprehended, and much of this loss, the greater portion of it we are assured, is from sheer carelessness. This is indeed a costly indulgence, and one that might be remedied to a degree. If we don't want to increase the world's great waste let us resolve to be less careless and less slovenly. There is economy in carefulness.

Silent Voices.

Who had thought the air about us was pregnant with speech and vibrant with the energy of human utterance? When the Volturno was burning and sinking at sea, with her vast cargo of human beings, the powers of the vibrant air were called into requisition through the instrumentality of Marconi's wireless telegraphy, and the nearest ship to the ill-fated craft, seventy miles away, caught up the notes of distress that had been sounded far and wide and sent them with new and redoubled emphasis to all the rovers of the sea within reach or range. In a few hours ample help was alongside the sinking ship, and not a life was lost after the first rescuing ship arrived. But for this wireless equipment the Volturno with her human cargo had gone down to her watery grave, and the world would never have known even whither and how it went. Among the inestimable blessings and benefits to man conferred in our day and time must be counted wireless telegraphy.

A Holiday.

Here is a proposed holiday that is worth while. Winston Churchill, first Lord of the British Admirality, speaking for all England, the queen of the seas, makes this proposition to Germany, her greatest rival and to the world: "Next year we are to build four great ships to Germany's two. Now in all sincerity and friendship to our great neighbor we offer: If you will put off beginnnig to build your two ships for twelve months we will put off in absolute good faith the building of our four ships for exactly the same period. This will mean a complete holiday for a year so far as big ships are concerned, and by this spread of the appropriations Germany would save nearly $30,000,000 and Great Britain $60,000,000, and the relative strength of the two countries at the end of three years would be absolutely unchanged." A new York paper declares this to be "the most momentous declaration of the new century emanating from a member of a responsible government." Our government, through Secretary Bryan, has declared again and again for "peace," and it seems that the responsible nations want peace, but danger lurks, and nations will not yet trust each other. This holiday of a year, entailing as it does the saving of millions of money, seems a most sane and seasonable thing, and surely it will be agreed upon.

Catholics and Children.

If Protestants understood as do Catholics, the worth of children, and in like measure emphasized this worth, Protestantism would be gaining in numbers, prestige and power more rapidly than it is. It may not be generally known, amongst Protestants, that by a decree of the Pope in recent years, no marriage between a Catholic and a Protestant is legal unless a prenuptial contract is entered into to the effect that if there be children from such a marriage they shall be brought up solely in the Catholic faith. Recently all bishops have been required to report for their dioceses the number of mixed marriages in the last ten years and the effect on the faith of the parties married and the education of their children. Much has been done in recent years to emphasize childhood, and the importance of training children, but not yet enough in Protestant families. Be it remembered that the child is father to the man. Our Savior recognized the worth of children and said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven" (Mark 10:14). All our Christian churches need to comprehend, as they have not done, the weight and the worth of childhood—the most important period of all earthly existence.

Magazines and Profanity.

The New York *Christian Advocate*, in a recent issue, calls attention to the alarming and altogether unpardonable increase in the use of profanity in the magazines. In a recent magazine article of twenty-one pages, written by a woman, a magazine of the supposedly highest type, in price, print and quality, the editor counted thirty profane expressions, besides a long list of ordinary by-words, vulgar and slang phrases. The writer then adds: "Swearing men, who lay claim to respectability, suppress their oaths or choose their auditors, and swearing women, we trust, are few and far between. But a swearing magazine insinuates itself into our homes and among our children under the guise of respectability, professing to be above the use of slang, and yet swearing like a gamin or a pirate. Is this literary? Is this entertaining?" It can be only to those who love indecency more than decency, and filth rather than cleanliness. A magazine that swears has no more right in an orderly and sober household than has a vulgar man who would come in before father and mother and children and wilfully utter vile oaths. A magazine, no more than a person, is above that commandment which says: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." If your magazine is profane, cast it from your library as you would a profane person who dared his sacrilege there.

When the Wicked Rule.

Mexico is in the throes of political upheaval and civil strife. A tyrant with a hand of iron and a heart of steel has made himself dictator. As a result the people groan and matters go from bad to worse. Huerta has usurped power by blood-shed and by violence, destroyed free speech among people and in press, has jeopardized the lives and property of foreigners, and has betrayed in every way the best interests of his country and the people over whom he was chosen to preside as President. His conduct since he has been in office has been a crime against his country and a stench in the nostrils of decency and civilization. The curse of Mexico, as every one knows, is Catholicism, and the scourge of that land is Huerta. Huerta, the tyrant, is Rome's latest gift to the government of nations, and the present fratricidal war in Mexico is a creature of Rome's own hatching. The masses of the people of fertile Mexico are intensely and stupidly ignorant. Rome made them so, knowing that her only hope of supremacy there was in keeping them so. The Mexicans are superstitious and are incapable of settling their difficulties, governing themselves or solving their political problems. The Roman Catholic Church has made them so, and is now waging a desperate warfare to keep them so. All men who read and think must know Rome and Rome alone must answer at the bar of eternal justice for every drop of blood that is shed, every vile deed done, and every life that is slain in the present struggle in Mexico. And what Catholicism has done, and is doing, in poor, bleeding, despot-ridden Mexico she would do, if she could, in every land beneath the sun. We do not deny that there are good and devout men and women in the Roman Catholic Church; and that in this faith hospitals have been built, deeds of mercy done, men snatched from death and ruin, and millions given to charity: but when all this has been said, the fact remains and cannot be eradicated, that the blackest hand ever raised for cunning and for cruelty to man was raised in the name of Rome, and the most pernicious and subtle philosophy ever thought out for the peril and the poison of the human mind was thought out and wrought out for and in the name of Rome. Not one, but ten thousand facts of history more than sustain this awful declaration. While Rome rules among the nations of the world permanent peace cannot come and men cannot be free. The logical and the inevitable outcome of Rome's philosophy is tyranny, and the result of its system and its teaching is ignorance, oppression and stupidity to the masses.

EDITORIAL

THE MISSIONARY AWAKENING.

We received today a page of printed matter, several cloumns, sent out by the Southern Missionary News Bureau, First National Bank Building, Nashville, Tennessee. The topics treated are such as, "Where the Unreached Millions of the World are Waiting," "Conditions of Women in the Land of the Southern Cross," "Floating Bible House in China," "Challenge to Young Men," and so forth. This service is to be furnished gratis to the daily papers, morning and evening.

If you will nctice your Sunday paper closely enough—there is so much extraneous matter that you will have to notice closely if you find it—you will find a column or more each Sunday on some phase of the missionary work furnished by that well-informed journalist and traveler, W. T. Ellis. This matter is syndicated and all the papers carry it.

On the table before me now is a very neat and attractive folder with this for its topic, "The United Missionary Campaign Under the Auspices of the Home and Foreign Mission Boards of North America." Another pamphlet just in by current mail is "A Call to Prayer, for the Home Mission Period, September, October, November, 1913." Lying on a table near where I write are a half dozen volumes, attractive, inviting, well bound, ably written, thrilling in the wonderful stories they tell. They are all books on Missions, and are but recently from the press.

Now, these details are written out here to signify the fact that the world of our day is getting very busy with the missionary task. Writers and speakers and publishers, authors and scholars and critics, have caught a vision. That task is nothing less than the evangelization of the world, and that vision is the joy and the heroism involved in executing the task. The Christian world is awakening to the idea that God has conferred on man an honor withheld from the angels, that of helping in the divine work of saving the millions in pagan lands. There are millions of heathen today, not because God is too weak to save them, and not because God does not want them saved. It is not, according to the Word, His good pleasure that any should perish. But in His infinite mercy and wisdom He saw fit to allow and to invite men into a co-partnership with Him, become co-workers with Him, in saving the unsaved, reaching the unreached, and in bringing them to Christ. And the reason why there are yet millions to be saved, millions who perish for the want of light and life, is not because God has failed to do His part, but because man has failed to do his. Here is an inestimable boon Deity conferred upon humanity, even the redeemed and the reached of humanity, and that portion of humanity receiving the boon has not availed itself of the blessing. We of Christian lands have therefore stayed God's hand, by our neglect and indifference, and have not shared the joy and reaped the benefits that our Father has in store for us.

The Christian world is awakening at last to a sense of its privilege and catching a vision of the joy that God has in store for those who set their hand and heart resolutely to the task of reaching for Christ the millions that wait in darkness.

And such an awakening! He who is not reading some of the books now issuing from the press on the topic of Missions is simply missing the best that the literature of our day has to offer. The really greatest and best books of this present day, the best written, the best edited, the best printed, the most scholarly, the most interesting, the most enlightening, the most thrilling, are those published in the name and cause of this marvelous movement called missions.

And the very best public addresses being delivered, the most inviting, eloquent and powerful, are those calling to action in the field of missions. He who has not heard this call is missing the richest and the best the press and the platform of our day have to give. That there is a veritable missionary awakening no one who reads or thinks can doubt for a moment.

And, mark these words, that person is, in a few years, to be counted ignorant and stupid indeed who has not an intelligent idea and interest in missions.

A MISSIONARY'S CONTRIBUTION.

When missions are spoken of, immediately one thinks that money is meant. Nothing could be wider of the mark. Let this fact be borne in mind ever and always: The countries of Christendom have not given, in dollars and cents, as much to missions as missions have given to the countries of Christendom. America has not given to foreign missions, by a very great deal, as much as foreign missions have given to America. We have not sent a dollar across the sea, for missions, which has not more than been returned to us in trade, commerce and material advantage. Looked at purely from an economic and financial standpoint, the best money America has ever invested abroad has been that money which churches have sent out with which to do missionary work.

Consider the worth to a foreign country of a man like Judson or Carey or Livingstone. It cost the Mission Boards only a few thousand to keep those men in food, clothing and shelter all their days. But what they were worth to the countries that sent them out cannot be computed in millions.

Put it down, for instance, that Livingstone was in Africa thirty-three years. Put all the cost of his sending and his keep there at $5,000 the year. That would make a total to the London Missionary Society, and to England, of $165,000 for sending and keeping David Livingstone in Africa all his missionary period. We presume that England would now regard is a poor business indeed if it did not reap in actual dollars in trade, and in profit, a sum ten times that large *every year* now, forty years after Livingstone's death, as a direct result of what Livingstone, Africa's first missionary, did there. Be it remembered that Livingstone, a lone missionary, literally gave Africa, with its illimitable resources, to the world. Churches have sprung up in Africa. School houses have been built. Cities have come as if by magic. Trade is active and commerce is alert in vast stretches of the "dark continent." And Livingstone's was the first white man's eye that ever saw Africa's boundless, fertile acres, her beautiful rivers, her infinite forests, her priceless resources. Before Livingstone, the missionary, went, no nation beneath the sun thought or dreamed of Africa save as a vast, worthless jungle, and her inhabitants as wild and untamed barbarians. There was no statecraft and no diplomacy under heaven wise enough to see that Africa was by nature one of the richest soils on earth and her inhabitants, if kindly and generously dealt with, a docile and a friendly people. It took the missionary to teach the statesman that fact.

There are those today going to Africa on great salaries and receiving kind treatment, and reaping fortunes for themselves and their houses or companies; but be it known they would never have been there and their companies would never have known such place or profits had not the faithful missionary braved alone these vast solitudes, laid them bare to the world, and taught those inhabitants that we meant peace and not war. Anybody who reads or knows, if fully aware that all of Africa's vast domains were given to the civilized world, as a place of trade, planting, profit and commerce, by the missionary. But for foreign missions in Africa there would today be no trade, commerce or communication between Africa and the rest of the world.

Let this example suffice. History is full of others. Missions have given to us far more than to have given to missions. The man who cannot see and reason this out must be short-sighted indeed.

And this is only the smallest side of missions. They have given us not only dollars, but deeds, not only money but men, not only harvests but heroes, not only gold but glory.

THANKSGIVING.

President Woodrow Wilson has issued his first Thanksgiving proclamation and, like all his state papers, it is an utterance of freshness, vigor, dignity and due reverence. Among the particular items mentioned as causes of our national gratitude are peace, prosperity, calm council and the practical completion of the Panama Canal. The Proclamation then concludes:

"'Righteousness exalteth a nation,' and 'Peace on earth, good will toward men' furnish the only foundations upon which can be built the lasting achievement of the human spirit. The year has brought us the satisfaction of work well done and fresh visions of our duty which will make the work of the future better still.

"Now therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 27th day of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

"Done at the city of Washington, this 23rd day of October, in the year of our Lord 1913, and of the independence of the United States of America 138th.

WOODROW WILSON.

"By the President,
W. J. BRYAN, Secretary of State."

THE EASTERN VIRGINIA.

We doubt if the Eastern Virginia Conference ever had a more enthusiastic and fruitful session than that at Mt. Carmel last week. The church is modern, ample and comfortable. The people are prosperous, happy and hospitable. The preachers and delegates and visitors were of large numbers and in fine fellowship. The Conference work was attended to with dignity, reverence and despatch. Reports from pastors, churches and allied interests were great and showed progress in every line. The Woman's Missionary Conference on Thursday, the first the women of the Conference have undertaken, was largely attended, exceedingly inspiring, and an eminent success in every particular. Rev. C. H. Rowland, D. D., presided over the Conference and his wife who is worthy of being a D. D., or of having any other title or honor she might desire, brought together the Woman's Conference, presided over it and guided its destiny to glory and success. About the happiest day for our woman's missionary work in the South was that in which Mrs. C. H. Rowland was put at the head of it. We wish she could visit all our Conferences and stir the women thereof to their duty and their

privileges along missionary lines.

But to the Conference. The most striking feature, to us, was the magnificent reports the pastors brought in of their work the past year. The pastors of this Conference have the burden of the Master's work laid on their hearts, and they are responding most nobly to the task of bearing that burden. They see to it that every church is a rival, in good works, of every other, and that all raise their Conference apportionments, and seek year by year to increase their activity and their membership.

There was wide-spread regret that Rev. C. C. Jones, a much esteemed brother pastor, elected to sever his connection with the Conference and ask for papers of transfer to the M. E. Church, South. Brother Jones is an Elon College graduate, and has done efficient service in the ministry. The Conference was glad to receive an additional minister in the person of Rev. Geo. D. Eastes, who comes from the Evangelical Church to our Christian Church and goes to the pastorate of Third Church, Norfolk. Bro. Eastes made a favorable impression upon his new acquaintances and brethren in the Conference.

All missed the familiar face and warm hand grasp of Rev. N. G. Newman, D. D., who served several years most acceptably as President of the Conference, but who is now at Defiance, Ohio.

There were some fine addresses before the Conference, inspirational, wholesome, uplifting. Drs. Barrett, Morrill, Harper, Staley, Rowland, Denison, Harrell, of those we heard, brought messages of real helpfulness and genuine worth. We are sure there were others whom we did not hear.

This Conference is making progress along all lines, and the future seems fraught with still greater achievement. The Conference was very largely attended and well cared for.

SPECIAL.

We were asked by Rev. M. T. Morrill, D. D., Foreign Mission Secretary, Dayton, Ohio, to make this issue of THE SUN a "Missionary Special," in keeping with the efforts of the United Missionary Campaign. Some copy was not received in time, other was received too early and so went in last week. Furthermore, the editor is much away now attending Conferences.

However, we lay before our readers special articles on missions, and we could wish our readers no better thing than that they read all THE SUN has this week on missions. It will, we are persuaded, prove worthy of their time and patience. Try and see if you are not more than repaid.

NOTICE.

The Educational Committee of the North Carolina and Virginia Christian Conference will meet in the Y. M. C. A. hall at Elon College, Friday, November 14, 7:30 p. m. All ministerial students of the Conference and others having business with the Committee will please take notice, as there will be no meeting of the Committee at Conference.

J. O. ATKINSON,
Chairman Committee.

NOTES AND PERSONALS.

—The Eastern Virginia Conference at Mt. Carmel last week was one of great inspiration and enthusiasm, largely attended and handsomely cared for. Dr. Staley writes about it in Suffolk Letter.

—Deacon J. R. T. Caffey, of Monticello church, Guilford county, died very suddenly at his home near Brown Summit, N. C., Sunday a. m. Revs. L. I. Cox, J. W. Patton and P. T. Klapp conducted the funeral Monday, third inst. Brother Caffey was a familiar figure at our annual Conferences, was a devout Christian, and a faithful servant of his church.

—Rev. H. E. Rountree, Greensboro, rejoices in an overwhelming pounding. His pantry was made into a veritable store house and his heart was made glad by this expression of appreciation and esteem on the part of those whom he is seeking to serve. The Greensboro people know how to make their pastor feel good.

—Rev. D. P. Barrett, returned on furlough from Porto Rico for a season of recuperation in the States, will spend much of his vacation period visiting churches in the South in the endeavor to awaken wider interest in missions amongst us. May God speed him, for there is great need.

—Rev. M. T. Morrill, D. D., Secretary of Foreign Missions, Dayton, Ohio, is a busy man these days amongst our Southern churches. He gave three addresses at the Eastern Virginia Conference (two being by stereopticon), one at Park Place, Norfolk, Friday night, at Suffolk Sunday a. m., Memorial Temple, Norfolk, Sunday p. m., at Franklin, Monday p. m., and was to speak at Henderson, N. C., Tuesday evening.

—Dr. D. H. Albright, of the Pleasant Hill church and community, Liberty, N. C., died Monday a. m., November 3, and was buried in the Pleasant Hill cemetery Tuesday. Rev. W. S. Long, D. D., a life-long friend to the deceased, conducted the funeral services. Dr. Albright was a man of wide experience, keen observation and successful business. His devotion to the church, and all its interests and enterprises, was unstinted, and his loyalty was abiding and praiseworthy. His was a most interesting home to visit, and no one was more welcome there than the minister. He was ripe in years, and had been in declining health for some time. His several sons and daughters, who mourn their loss, have our sympathy.

—On the evening of October 27, a reception was tendered Rev. and Mrs. D. P. Barrett, missionaries to Porto Rico, in the lecture room of Memorial Christian Temple, Norfolk, Va. It was an exceedingly happy occasion, both to the returned missionaries now on furlough, and to their hosts, the good people of Memorial Temple. This program was executed: Opening prayer, Rev. J. W. Harrell, D. D.; Vocal duet (in Spanish), Misses Alice and Olyn Barrett; Address by Rev. M. T. Morrill, D. D. Vocal solo, Mr. A. L. Clark. Address, Rev. D. P. Barrett. Vocal duet, Mrs. J. W. Lewis and Mrs. D. P. Barrett. Address, Rev. W. H. Denison, D. D. After the formal program was rendered, a bag of thirty-five dollars in gold was presented Bro. Barrett. Refreshments were served, and a delightful evening was enjoyed.

—Mr. C. W. Montgomery, who has been manager of our Publishing House, leaves today for a visit to Norfolk, whence he will return in a few days to his former home at Troy, Ohio. We regret to see him go. He is a gentleman of highest integrity, genuine honesty, and unquestioned ability as printer, publisher and manager. He and Mrs. Montgomery were held in highest esteem socially at Elon College, and have made many warm friends here who regret to lose them from our midst. Mr. Montgomery did not feel that the condition of his health would justify his continuing with the work here. We count ourselves fortunate in securing as his successor Mr. E. D. Fowler, who comes to our village with his family to live, and has already taken up his duties as Manager of the Publishing House. Mr. Fowler is an experienced printer and manager, coming to us from the management of the Orphans' Friend Publishing Company, at Oxford. He comes most highly recommended as a printer, and our rapidly growing constituency may expect the same high-grade class of work which we have turned out from the beginning.

—The SUN's editor has served as preacher at Pleasant Grove, Halifax county, Virginia, once per month for the past eleven years. What a delightful service it has been. I reckon that there are no kinder or more considerate people under the sun. They vie with each other in making their preacher's task useful and light and happy. The church house, with its heavy circular oak pews, its carpeted floors, its cathedral windows, its pool for baptismal services, its separate class rooms, all handsomely furnished and steam heated, is one of the handsomest country churches in our acquaintance. The past year Conference claims were all raised early last Spring, the deep well was paid for, and last Sunday a special offering was taken for Foreign Missions. It is a large, intelligent, active congregation, in one of the Old Dominion's finest and most thrifty communities. It was indeed a sad task to sever a relationship that was so harmonious and delightful, but duty seemed to demand it. Rev. W. S. Long, D. D., has been chosen, and has accepted, as pastor the coming year. We congratulate Dr. Long on his good fortune in being called to render service amongst a people so generous and true and loyal.

NEWS AND VIEWS.

—Cuba is harvesting its biggest sugar crop, estimated at 2,429,000 tons, a half million tons, more than any previous record for a year.

—Florida has enacted a law which makes it unlawful "for white teachers to teach negroes in negro schools, and for negro teachers to teach in white schools."

—Sir Rufus Isaacs has been appointed Chief Justice of England, the first Jew to rise to the highest position in the English judiciary, a position from which all Jews were excluded fifty years ago.

—The Mexicans held their national election on Sunday, Oct. 26. A nation which wholly disregards the Sabbath and makes it a day of politics rather than one of religious worship may expect nothing else than turmoil and strife.

—Woman suffrage spreads. In 1911 Norwegian women were fully franchised. In Sweden a woman suffrage bill is a part now of the Government's program. In Denmark a bill to amend the constitution so as to allow women to vote carried by a large majority. Now, Ireland is about to obtain home rule and with it woman suffrage.

—$125 in gold was found recently in the stomach of a crockodile killed in South Africa, the supposition being that the Crockodile swallowed a man with that much money in his pocket, the man and his clothes being digested, but not the gold. Not infrequently in this world is a man's gold all that is left of him, and that goes to enrich some one who neither knew nor cared for him.

Lose this day loitering, 'twill be the same story
Tomorrow, and the next more dilatory;
True indecision brings its own delays,
And days are lost, lamenting over days.
Are you in earnest? Seize the very minute;
Boldness has genius, power and magic in it.
Only begin it, and the mind grows heated;
Begin it and the work will be completed.

—Goethe.

FROM OUR CONTRIBUTORS

DON'T GO BACK ON THIS.

At the very time when the American Christian Convention, composed of representative brethren of the Christian denomination, caught their clearest vision of their widest opportunity and responsibility, and when, with high hope and fervent devotion, they reached their maximum zeal for spreading Christainity, the following manifesto was adopted, October 25, 1910. We dare not repudiate the vision or the duty; but by divine help and grace we dare undertake to fulfil them. Are you catching the vision and doing your duty?

"Filled with a profound sense of the goodness of Almighty God to us severally and collectively, and possessed by a profound sense of our repsonsibility to God and man on account of His multiplied blessings and abounding grace in Jesus Christ our Lord, we, the members of the American Christian Convention, representatives of the Christian denomination gathered in quadrennial session at Troy, Ohio, humbly and reverently acknowledge His goodness and cheerfully shoulder our responsibilities. We unequivocally declare our undying loyalty to Jesus Christ our Lord and to His teachings, believing Him and them a sufficient power in the hearts and minds of devoted Christian disciples to transform the world. We emphatically assert our belief in the world-wide mission of Christianity, and in the world-embracing missionary enterprise, declaring our determination to bear an honorable part in both; and in the burning zeal of our fathers for gospel proclamation, to continue which we dedicate ourselves.

"And we severally and individually challenge every brother and sister in our whole denomination to emulate the zeal of the Apostles and early heralds of the Cross, and untiring missionaries of all Christian centuries, and our fathers of the nineteenth century, in proclaiming the Gospel and winning men and women to Christ; we challenge them to regard their possessions and their own lives as a stewardship from God to be sacredly used for Christian ends; to adopt in public worship and in private life systematic and proportionate giving for all legitimate church and benevolent work, including Home and Foreign Missions. We furthermore challenge our brethren to repeat again and again this manifesto and challenge, until it shall be burned into every hearer's mind, and shall reach the remotest member of the most sequestered church in the whole brotherhood.

"All this we do with the full determination to make every declaration and summons foregoing effective in our own lives, and with all our brethren to fulfill the Lord's will, to the intent that the whole world may come under the loving sway of God and His Anointed One."

OUR SUCCESSFUL MISSIONS.

BY M. T. MORRILL, FOREIGN SECRETARY.

Whatever may be thought or said to the contrary, or whatever may be the varying opinions held, the missionary work of the Christian denomination has been successful and a source of untold blessing. True, the rate of progress has been slow, the missionary vision has not been caught by the brotherhood as we could wish, and even now there is a hard struggle before us. But looking back a few decades, and remembering that we had to begin at the bottom, win every advance in the face of indifference or opposition, create all our missionary agencies, and then build up missions abroad which in their turn were obliged to create constituencies and call forth a church out of non-Christian civilization—when we remember all this, then we must pronounce our missionary work as a success.

Anyone who takes pains to investigate will find it true that in spite of us and before we were really conscious of it, our missions in Japan and Porto Rico had grown beyond our income. In Japan the missionaries have assiduously devoted themselves to developing a native pastoral force; under far less favorable circumstances much the same thing has occupied the missionaries in Porto Rico. That was precisely the wisest and most necessary thing to do. The real effective power of any mission is in the native workers, and not in the missionaries. A few missionaries with a large force of native workers is better than a large number of missionaries with a few native workers.

And now I hope every reader of THE SUN will get this point, namely: that at this very moment our missions in Japan and Porto Rico are better equipped for aggressive advance work than they ever have been. In Japan rents have been comparatively cheap, and that item has disturbed us but little. We have churches at the main stations, and rented houses in the outposts. We have thirteen ordained pastors, every man trained and tried. There is now a church membership of about eight hundred fifty. Recently branch railways have been constructed so that our whole field is quite easily accessible. Our missionaries reside at the main points in the field, and every one of them could superintend as much again work as he has charge of today. And then on the other hand the need is past description, and opportunities are numberless.

Hence the whole constitutes a splendid challenge for an advance.

In Porto Rico there is desperate need and great opportunity. Rents have been excessive, and some years absorbed a large per cent of the money appropriated. In view of that our policy has been to secure buildings. At eight points we now have buildings, some exceedingly cheap, but affording shelter just the same. There are several young men of promise attached to the work. Right now we are ready for advance in Porto Rico, and have an equipment that makes splendid and effective work possible.

Our missions are successful, they have been successful.

But now observe: in Tokyo, in the location of our second new church, is as fine a chance to build up a self-supporting congregation as exists in Japan; and yet to make a success there we need several thousand dollars with which to buy land and erect a chapel. This is necessary in the city. Again, we have a missionary family without a mission home, to house whom is an expense beyond what we should continue very long. Instead we should erect another mission home, and that will cost us, land and all, not less than $3,000, and then our pastors in Japan could all accomplish far more if we could give them more church furnishings, supplies and literature to use. Again, in Porto Rico we need another missionary family and must have one, and must have more funds with which to employ Porto Rican workers. So far we have but one missionary home, located where there is just now no missionary.

To follow up past success and make the best use of it, we must increase equipment, and that means more money. This is therefore an appeal for an advance, for more funds; an appeal for some individual or churches to assume support of about two missionary families; for other churches and individuals to give us the needed buildings; and for a general increase of missionary funds enabling us to make our missions effective.

The responsibility does not rest upon God, for He has wonderfully blessed us, and His promises are still good; it does not rest upon the unevangelized; it does not rest upon the missionaries who have devoted themselves to life itself; but the responsibility rests upon us, upon the churches and members. We have a thousand times as much means as we have devoted to the Lord's service. What business have we, as Christians, to withold the means?

Let us advance our whole denomination for the cause of Christ and the evangelization of the million souls we have assumed as our share of the non-Christian world. We are well able to win a larger success.

THE UNITED STATES HOLDS THE KEY.

Mr. Joseph Ernest McAfee, in his splendid book, "Missions Striking Home," has touched a practical phase of mission work, in his chapter, "The Latest in the Immigration Business."

Mr. McAfee's contention is that every immigrant who goes back to his native country should be a missionary for the Christian religion. With the hundreds of thousands that either return for a visit or go home to stay, what a force there might be started to leaven the whole lump. These men go back and teach the gospel they have learned. It is the gospel of higher wages, more to eat, better homes and greater liberty. If they could but take as glowing an account of our religion as they can of our liberal government and material advantages, it would be the greatest force in Christendom in winning the world to Jesus Christ.

To quote Mr. McAfee's words, written in 1908, just after a stampede of foreigners for their native land on account of a financial depression in this country:

"Does your mind comprehend this fact: We have just now, during the last month or so, sent over to Europe 200,000 missionaries. How is that for missioning? That is doing the business on a scale which boards do not undertake. Just a month or so—200,000 of them. And such missionaries! missionaries to whom attaches no taint of professionalism. Nobody can throw it back at them that they are preaching their gospel for pay. They preach their gospel because they cannot help it, because their faith has found its assurance in what has been wrought in their own experience. The root of the matter is in themselves,—in their pockets? no! no! not alone in their pockets; the roots have run far deeper. What if the roots had run to the perennial depths? What if these had been given to see the best, the very best in American civilization? What if they had found a real Christian civilization? What if the Church of Christ had been equal to its task here, and the spiritual forces which she wields had run through and through, and saturated the lives of these 200,000 missionaries. What sort of missionaries would they be? What could they not achieve on this mission which they have set about?"

If we could concentrate the forces of Christianity upon our own country until it is Christianized; until the spiritual life is exemplified in every phase of political, business, social and industrial life, and thus bring every one under its benign influence; these men who return to their homes would be filled with interest in our religion and, like Noah, would be preachers of righteousness.

We hold the key that can be turned to un-

lock the doors of almost every nation and nearly every heart.

Our church has a great opportunity before it in Christianizing the native Americans, and a wide open door, which we have barely begun to enter, in training our foreign element for Christ and the church. I do not think we should curtail our Foreign Missionary work, (it is too small now), but I do believe that for the next ten or twenty years we should concentrate our forces in the building up of the work in the home land.

The plan is simple; requiring no machinery and no expense and yet it is far-reaching in its effects and unlimited in its possibilities. The Christianizing of America means the Christianizing of the world.

W. T. WALTERS.

Winchester, Va.

CONFIDENCE AND INFLUENCE.

I venture to say that the majority of people desire to have an influence over others. If an intellectual and self-respecting person should be told that he has no influence upon anyone in his community, he would feel badly about it, especially if he believed it to be a true statement. But everyone does have some kind of an influence, and to some extent. Is it a good influence, or a bad one? That largely depends upon the quality of one's character. He who has in his character the best moral elements, is certain to exert a good influence upon others. Those who know him well have confidence in him, and therefore they are influenced by him. It is true that many people are influenced by one who has a good reputation, but not a good character. There is a wide difference between mere reputation and real character. One main reason why many are deceived in other people is because they assume that one who has the reputation of being a good man, when in fact he is not, must be worthy of one's confidence, and hence they put their trust in him, only to be finally deceived in another person, if he really knew that one's true character. It is one thing to have confidence in a certain person's seemingly good reputation, and quite another thing to have confidence in one whose character is positively and practically good. In the former case, there is much danger of one's being deceived in confiding in him; in the latter case, there is safety in trusting in the man. The professing Christian whose word cannot be safely relied upon, has no wholesome influence upon those who know that fact. Such a man is despised much more than is an openly unconverted man, even though his habits be good. One very common reason why many members of churches are without a good influence upon unsaved ones is because their promises are worthless. O, it pays largely to have a character which throws out a blessed influence in general society!

C. H. WETHERBE.

LOOKING UNTO JESUS.

A SERMON BY BISHOP LUTHER B. WILSON, D. D., LL. D.

Text: "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—Heb. 12: 1, 2.

In the Epistle to the Hebrews, the twelfth chapter and the first two verses, these words are written. Now, the Word to which I desire to invite your thought is in the second verse: "Looking unto Jesus." It is a wonderful chapter that, just preceding this twelfth. It is a chapter in which this inspired artist sets before us many of the mighty ones of the olden days, presenting in bold strokes their moral lineaments; suggesting unto us in perfect and accurate touches of his thought the characteristics of these saints and heroes. And in the beginning of this twelfth chapter he recalls to us what has been before our minds: that we are compassed about with a great cloud of witnesses, tier rising upon tier; witnesses seen, witnesses invisible; and he urges us that as we are compassed about with so great a cloud of witnesses—those who have witnessed to their own faith in Christ; their faith in the great God in the olden days, and who, in a sense that perhaps we do not always appreciate, are witnesses also of our actions—"seeing that we are compassed about with so great a cloud of witnesses," he urges us to take up the tasks of life; address ourselves to the things which God sets before us for the doing, so that "laying aside every weight," we may "run with patience the race that is set before us."

If Jesus Were Here.

And if there were nothing more in this Word than such an exaltation as that, it would be quite worth our while to tarry in the presence of it, for those whose characters have been delineated in these chapters represent the toilers in almost every field of human action. They represent the dreamers whose dreams have come true; they represent the seers who have looked out upon the broad circle of God's purpose; they represent the priests who have made sarifices for men, and who have, many of them, made for men the sacrifice of themselves. They represent the quiet toilers and those who, in the presence of the uneasy and tempestuous world, have wrought well; and if you were privileged only to gaze upon these characters of the long ago, you ought to be the better for it; you ought to go down to your place the better qualified for the task and the trial that there awaits you. But this writer does not stop there. He urges all to get out of that vision of the life heroic all that it is possible for us to derive of inspiration and faith and patience from the sight of those characters. But then, just as again and again in this Epistle he has turned his thought toward the great Prophet of Nazareth, the divine Son, so he turns his thought again to the divine Son, and he says that we are to "run with patience the race that is set before us," and that we are to run this race "looking unto Jesus."

Now, in a very simple way, I want to ask your thought to this expression of the inspired writer this morning. You and I are going up to the tasks of life. It has seemed to many of us that we have been upon some mount of privilege here. If there had been nothing but the privilege of meeting with the saints in God, that in itself were an exalted privilege. If any old truth has appeared to us in a new setting; if out of the storehouse of God any new treasure has come for our enrichment, then we ought to be glad in God, and we ought to go back to our task mindful of the privilege and the opportunity. But if we shall go back feeling to do that which this writer in the Word which I bring to you this morning urges you to do, it is not unlikely that life shall be to us as the unfolding of some delightful dream. You have had difficulties; you have had fears, and you have had your defeats in life. If tomorrow is to be better than yesterday, we are to "run with patience the race that is set before us"; and I want that we shall think of this vision of our Lord as setting for us the great standards of life—"looking unto Jesus."

Sometimes you have said, "I wonder what Jesus would do if Jesus were to come to some of the little towns here; if Jesus were to come to some of the great cities today as he used to come to those cities a long ime ago, in the land that we call the Holy Land because he came there. I wonder what ever Jesus would think of men? I wonder what Jesus would think of us if Jesus were to come into our homes and look at the pictures on the wall; if he were to come and see the bits of art that we have in the parlor; if he were to see the library from which we take the books upon which so many times we concentrate our thought; I wonder what Jesus would think? I wonder what Jesus would say if he came to our towns; if he came to our great cities and studied the problem of our political chicanery?"

What Would He Have Us Say?

I wonder what he would say if there were unfolded before him the intrigue and corruption that is not a closed book to you and me? What do you think he would say if he should come into the exchanges of the world; if he should visit our shops, our offices, our counting rooms? If we should turn over to him our books and should unfold before him the purposes that we are cherishing in our minds, I wonder what Jesus would have to say? I wonder what Jesus would say if, on next Sabbath day, when you and I go back to the place accustomed and sit down with our fellow believers in the church at home—if our Lord could walk into the Sunday school and hear what is taught to those that gather there; if he sat where we shall sit, perhaps, to hear the sermon; if he lisened to the singing of the choir; if he mingled with those that gather together at the close of the service to talk it all over—I wonder what our Lord would say in that home church? What would he miss, what would he find there that ought not to be there? If he walked our streets, I wonder what our Lord would think of life in the twentieth century; I wonder what our Lord would have to say of us in Christian America in the twentieth century—I wonder what our Lord would have to say?

But you and I are to remember that it is not a dream, after all. It is not a question of what Jesus Christ would think if he came to our town. It is not a question of what our Lord would think if he entered into our homes, for he has entered into our homes, and he sees what is there, and he knows what is written under the cover of every book, and he knows the subtle influence of every picture that hangs upon the wall. It is not a question of what he would see if he came to our shop, our counting room, or our office. He has been there again and again. He comes there day after day. You do not have to put your books before him as you set your books before the bank examiner. He opens them himself, and he sees whether the commercial standard of the age is in accordance with his own divine purpose, or whether the commercial practice of today is only an evidence of savage commercialism. He knows all about it. He does walk our streets.

The Standard of Jesus for America.

Here in this twentieth century he is walking our streets, he is loking upon those who jostle one another on the way. He takes account of the moralities of life in the things that perhaps do not always impress us with moral significance. He does walk our streets; he does understand the subtle influences that pervade society. He watches while ever the lights flare and flicker; he watches. He is present behind the closed doors, and he is present when the multitude is gathered together. Oh, if Jesus, your Master and Lord, if Jesus, the fairest among the fair, and the purest among the pure, walks the streets of the village and of the town and of the city—oh, men and women of America, I plead with you that what he shall see upon the streets of our cities in Christian

(Continued on Page 10.)

FROM OUR CORRESPONDENTS

NORFOLK LETTER.

A "Norfolk Letter" from my pen has not afflicted the readers of THE SUN for quite a while. If you will excuse me just this once, I'll promise to be good hereafter and not write often.

I miss the Norfolk Letter when it does not appear. When I could fine the time to write regularly, I enjoyed that. It was a pleasure to sit down and feel as if you were writing to a large number of friends all at one time.

Bro. Garman and his people at Lamberts Point have remodeled their house of worship until it looks like a new one, and in fact, is practically new now. They have worked hard and have fine results to show for it.

Bro. Keys has decided to stay with the work at South Norfolk and Rosemont. I think this is fortunate, for Bro. Keys has been doing a good work down there.

Over at Portsmouth, Dr. Harrell and his faithful band are still paying notes as they come due on their handsome building, and going forward with the work as only a true and loyal band will do.

Dr. Johnson at the First church seems to be the man for the place, and seems to be able to inspire his people there at once, as they have bought a new parsonage, held a revival, and are doing things worth while.

At the Memorial Temple they keep something doing all the time. I continue to hear only good reports of Dr. Denison and his work.

Last Monday evening they gave a reception in honor of Rev. D. P. Barrett and wife, our missionaries to Porto ico. They were fortunate in having with them Dr. M. T. Morrill, of Dayton, Ohio, Foreign Mission Secretary, and Mr. Netum Rathbun, Publishing Agent. The affair was a very pleasant one. The chairman of the Missionary Committee and the Sunday school superintendent, Bro. J. J. Pitt presided. The two little daughters of Brother and Sister Barrett sang a duet in Spanish. Miss Lucile Bowden, of the Third Church, rendered an instrumental solo. Dr. Morrill and Brother Barrett both made addresses. Mrs. Barrett, on behalf of the Ladies' Missionary Society, was presented with a beautiful bunch of chrysanthemums. Dr. Denison made a touching address and presented a bag containing $40.00 in gold. Refreshments were served to all who were present.

Now I come down home to the Third Church. Possibly some of you have been wondering what has become of us. I want to give assurance that we are still on the map. Prospects were never brighter, in my opinion, for a successful future than now.

We have been without a regular pastor since the first of August, but we have had the pulpit filled by different ones from time to time, and the Sunday school has kept up well, despite the fact that we lost three of our best young people this Fall: two in the persons of Miss Martin and Miss Bowden, whom doubtless Elon people are beginning to know by this time, and Ernest Porter, who is at V. M. I. Last Sunday we broke all records for a regular attendance, having present 173.

In our efforts to secure a pastor, we were especially desirous that we should be able to find just the man that we feel sure the Lord has for us somewhere. Several clues were taken up, followed out, and came to naught. All the while we were earnestly asking the Lord to direct us to *His* man for the work. When all of our plans failed, in a very unexpected manner we were directed to one who, it seems now, that the Lord sent to us.

Through Dr. W. D. Samuel, we were put in touch with Rev. Geo. D. Estes, of Naperville, Ill. Dr. Samuel has known him since he was a boy in school—has known him since as a pastor and as an evangelist. He gave him a very strong endorsement. We invited him to come on trial for a month. He came to us on the 17th of October and has been here since that time. I have not known any one to so please a people as he has ours. At a largely attended church meeting a unanimous and enthusiastic call was extended to him to become our pastor permanently. And he has accepted, to become effective about the middle of December. He already had engagements to hold meetings in Illinois and Iowa from which he could not get release.

He has had considerable experience as an evangelist, and has been very successful. Gypsy Smith's oldest son is quite a noted singer and Christian worker. He and Brother Eastes have held quite a good many meetings together. He is a preacher of unusual spiritual power and pulpit ability. He is only twenty-three years old, but has been preaching since he was sixteen years of age. He is a member of the Evangelical Association, but has known our church all his life and likes its principles and government. He will unite with the Eastern Virginia Conference as soon as his Conference meets and he can be regularly released by them.

The Evangelical Association church is like the Methodists and he wants to get away from the powers of the Bishops. We are looking forward to larger things.

J. W. MANNING.

SUFFOLK LETTER.

The Eastern Virginia Christian Conference was greatly honored last week by the presence and addresses of J. O. Atkinson, D. D., editor of THE CHRISTIAN SUN; J. P. Barrett, D. D., editor of *Herald of Gospel Liberty;* M. T. Morrill, D. D., Secretary Foreign Missions; W. A. Harper, LL. D., President Elon College; and Netum Rathbun, Agent Christian Publishing Association. Dr. L. F. Johnson and Rev. J. L. Foster, who have work in Norfolk and Waverly, were also present, as was the new pastor of Third Church, Rev. Mr. Estes. These all entered into the work of the Conference with real interest. Rev. D. P. Barrett and wife, from Porto Rico, also added to the interest of Foreign Missions by speech and song. This Conference also feels a pardonable pride in the fact that they went from this Conference to the Foreign Field.

The Woman's meeting on Thursday in a separate hall was enthusiastic and successful. The women of this Conference have raised for Missions the past year $600, and they have set as their goal for next year $1,000.

The total collection from the churches, at Conference, was $3911.20 out of an apportionment of $4,000. The Conference ordered forwarded to J. A. Mills, Convention Treasurer, $850 for Convention Missions, $700 for Foreign Missions, $820 for Elon College; and $200 for Convention Fund. Elon College and Convention Funds sent up in full according to Convention call; Foreign Mission Fund $25 more than the call and Convention Missions $85 short, making the total shortage below Convention call from this Conference $60. We hope to come up in full of Convention apportionment next year. The Convention called for $2,630 from the Eastern Virginia Conference and we sent up $2,570 or, as said above, $60 less than the Convention apportioned to this Conference. Pastor H. H. Butler and the Mount Carmel congregation gave generous hospitality to the large attendance upon the Conference; the weather was ideal throughout, and the working members, from President C. H. Rowland down, vied with one another in faithful service. The plans call for more work, more money, more souls, and more "joy in the Lord" next year when the Conference will meet at Liberty Spring church.

On Tuesday, October 28, Harry Butler Harrell was married to Miss Clara Inez Rountree, sister of Rev. H. E. Rountree. The ceremony was performed at the home of the bride's parents near Cypress Chapel, Nansemond County, Va., in the presence of a large company of relatives, neighbors and friends. The parlor was decorated with great taste and presented a scene of beauty. A great wedding dinner was served to all the guests, who enjoyed the feast. After the feast and marriage ended, the happy young couple sped away on an automobile to Suffolk, where they boarded a train for Norfolk and a Baltimore steamer for cities north. They will reside in Port Norfolk, where the groom has a position with the Southern Railway. The presents were numerous and useful, the prayers and good wishes were sincere, and the congratulations were warm and profuse.

Marriage contains all human possibilities of weal or woe. Measured in terms of continued love, it is like the blending of two streams in one; measured in terms of suspicion and jealousy it is the blending of two fires of destruction. The rains of heaven cannot put out the fires of hate and the fires of perdition cannot consume the pure gold of love. Man and woman and Jesus can make a heaven of the home; man and woman and Satan can make home a hell. It depends on who comes into the home with husband wife as to what that home will be.

Rev. Dr. M. T. Morrill, Secretary of Foreign Missions, preached for us yesterday, and Brother Netum Rathbun was with him in Suffolk. The congregation was delighted with the discourse, and eighteen gave their names on the *ten dollar* guarantee fund for the mission account for the coming year. This added to the 25 taken at the close of Conference makes 43 thus far from this Conference. Dr. Morrill wants 500 persons to guarantee $10 each, making $5,000 in all, to guarantee the Mission Secretary against loss or deficit for the year.

We were glad to have these brethren visit our city and church. W. W. STALEY.

GULPH MILLS LETTER.

I have recently heard two criticisms on pastors. One was that some pastors write too much and too decidedly project themselves and their doings, while others swing to the other extreme and do not report enough from their fields. This writer possibly belongs to the latter class and deserves the criticism, for I find that it has been quite a long while since I reported anything from this section of our brotherhood. Nothing, however, has occurred this way of an unusual character since my last. Work moves forward decidedly and encouragingly. Old members who have stood by the work for many years tell me that regular church attendance was never better and possibly not as good before in many years as at present. The third Sabbath in October was given to Rally Day. Services ran about as follows: The Sunday school met at 9:30 a. m. Preaching services at 10:45 a. m. Luncheon at noon. Young People's Vocal Class at 2 p. m. Men's Bible Class at 3 p. m. And preaching at 7:30 p. m. At times the rain poured in torrents, yet the people came until our audi-

torium was well filled. A male quartette from Conshohocken, a mixed quartette of local talent, the Young People's Vocal Class of our church uniting with our choir under the leadership of Miss Webb, their teacher, with spirited congregational singing, were features in the various services of the day. You will not count me immodest nor misunderstand me when I say (for I do not take the credit to myself) that outside representative men influential in the community state that the occasion in point of attendance and character of services was unprecedented in this community. Our Men's Bible Class, with a membership of one hundred and forty-two and with an attendance ranging from fifty to a hundred and twenty-five, has come to be quite a feature and factor in our church and community. It includes in its membership almost every profession and social class of this section, and every shade of creed. The president, who is a prominent lawyer and communicant of the Episcopal church, recently made a public statement that we have in this Bible Class church union practically demonstrated.

The ladies have recently completed the inside improvements of walls, a new carpet, and work on floors. I failed to say that our Rally Day offerings amounted to $78. We are arranging for a Bible Conference soon, to be followed by revival services. We had a pleasant surprise recently in a visit from Rev. John Blood, president of the New Jersey Conference, who spoke most encouraging of the Franklinton work. He was looking about as young as when I first met him several years ago. Our congregation and pastor were delighted a few weeks ago to have with us in our Sunday morning service Rev. Daniel Albright Long, D. D., and wife, president of Union Christian College, Merom, Indiana. Dr. Long gave us a splendid address on education, is being our delayed educational day here. Rev. John Conrad, once pastor of the Gulph Church, for a period of twenty-three years, has been quite feeble for several months, but is slightly better now. He is far advanced in life, and is a rheumatic sufferer.

Tomorrow the Eastern Virginia Conference meets at Mt. Carmel Church, Isle of Wight County, Va., not far from the scenes of my childhood, and while my desire is to attend, I shall have to forego the pleasure. It was at the session of that Conference in 1878, held at that church, that I first went before the Educational Committee for admission into the Biblical Class of the Conference, and not one of the men who then composed the committee are living. Really I must be growing old! Yes, but really God has been gracious unto me. Of the class of four ordained in that Conference in November, 1882, I am the only one left to the church, two of them soon withdrawing from the denomination, the third going home from labor to reward. Life is swiftly passing, and in a little while we shall face the book up yonder where injustices will be righted and rewards given out, and where God's saints shall wear their crowns.

MURDOCK W. BUTLER.

WINCHESTER LETTER.

A most successful session of the Frederick County Sunday School Convention was held in our church last week. It was participated in by nearly all Protestant denominations. The attendance was many times larger than it has ever been before. These union meetings are evidences of the growing spirit of brotherly love among the different denominations.

Yesterday was a rainy day here and all churches had a small attendance. Checks are now coming in on the annual payment to the Winchester church. Our time is taken up for the next few weeks and we would appreciate it very much if the brethren would send their remittances without waiting for a reminder.

The following amounts have been received:

Reported	$7,059.93
J. C. Recher	5.00
Carl Creswell	10.00
J. A. Spaid	1.00
Mrs. Lillian Rudolph	2.50
Mrs. J. W. Davis	2.50
Jacob P. Golladay	1.00
Mrs. W. J. Muse	5.00
H. P. Hook	5.00
A. D. Larrick	5.00
J. M. Anderson	1.00
Mrs. Virginia Morris	1.00
Jno. C. Oates	1.00
Alfred S. Anderson	5.00
Mrs. J. J. Lincoln	5.00
Mrs. Emma F. Rhodes	5.00
W. T. Walters	30.00
W. C. Wampler	3.00
Miss Jessie Wampler	1.00
Mrs. Berta Argenbright	1.00
Mrs. Jno. W. Capper	15.00
Miss Blanche Johnson	10.00
Prof. R. C. Cox	1.00
E. J. Dunlap	2.00
Harry Seabright	1.00
Arthur S. Anderson	1.00
Mrs. W. T. Walters	1.00
Total	$7,180.93

We are thankful for all these contributions.

W. T. WALTERS.

Winchester, Va.

PROGRAM

Christian Missionary Association of the North Carolina and Virginia Christian Conference, to Meet During Session of Conference, Lebanon Christian Church, Semora, Caswell Co., N. C., November 18-20, 1913.

Call to order. Reading of Proceedings of last session.

Roll Call. Collection of Dues.

Election of Officers.

Report of Executive Committee, Rev. S. B. Klapp, Chairman.

Report of Treasurer, H. C. Simpson.

Report of work done at Reidsville, Rev. L. I. Cox, Pastor.

Our Opportunity—Work for the coming year suggested, Dr. W. P. Lawrence, Chairman Committee on Ways and Means.

Miscellaneous Business.

Adjournment.

S. B. KLAPP, President.

D. JENNINGS SIPE, Secretary.

Greensboro, N. C., October 31, 1913.

NOTICE.

To Ministers and Other Friends:—

We are anxious to secure the names and address of all families represented in the Christian Church within the bounds of the Southern Christian Convention in particular, who should take THE CHRISTIAN SUN, but do not. To this end we addressed a letter, with ample blanks and stamped envelope for reply, to all our pastors last week, requesting that they send us names of persons in their pastorates, who should take THE SUN, but do not. Will not any and all who read this notice kindly send us such names, as we desire to interest them in their church paper. Don't fear that too many names will be sent. In reply to our request, the following pastors have already responded with long lists, which we appreciate, and urge others to do likewise at earliest possible date: Rev. H. W. Elder, Rev. I. W. Johnson, Rev. J. D. Wicker, Rev. W. H. Denison, Rev. H. E. Rountree, Rev. J. F. Morgan, Rev. A. W. Andes, Rev. J. Lee Johnson, Rev. A. N. McAbee, Rev. E. D. Short, Rev. P. T. Klapp, Rev. W. T. Walters, Rev. J. H. Hughes, Rev. A. F. Iseley, Rev. C. H. Rowland, Rev. W. D. Harward, Rev. R. H. Peel, Rev. L. I. Cox, Rev. W. C. Wicker, Rev. J. C. Stuart, Rev. T. E. White, Rev. H. H. Butler, Rev. H. Scholz, Rev. J. W. Holt, Rev. G. O. Lankford, Rev. W. L. Wells, Rev. W. H. Garman, Rev. G. D. Hunt, Rev. R. L. Williamson, Rev. J. D. Dollar, Rev. C. M. Dollar, Rev. S. B. Klapp, Rev. J. V. Knight, Rev. Thos. W Strowd, Rev. A. T. Banks, Rev. B. J. Earp, Rev. C. E. Newman.

AN ANSWERED PRAYER.

It was a splendid home. A consecrated father and mother lived there. It was a heavenly place around their fireside; it was good to be there. One son from that home was preaching the gospel, another serving God with his means as a business man, the only daughter giving her life to the Master's work on Africa's soil. Above the door of that humble cottage a placard had been placed bearing the words, "God bless our home." Surely this had meant more than its mechanical value. It was a living prayer of the family, and had been answered.

C. B. RIDDLE.

ANTI-AMERICAN RIOTS IN JAPAN ARE DENIED.

Greentown, Ind., Oct. 26.—That there is no anti-American sentiment in Japan and that the people themselves are as anxious to avoid war as the most peace-loving American, was the assertion of the Rev. C. P. Garman in an address before the Indiana State Christian Conference in its annual session in Greentown. The Rev. Mr. Garman was a missionary in Japan for several years.

"You ask what of the reported anti-American sentiment in Japan," he said. This is the question uppermost in the minds of people wherever I go, since my return to the United States, and it plainly shows how deeply the American people are interested in the friendship of Japan. And I wish to say that the Japanese are as deeply concerned about American friendship for Japan. There is absolutely no anti-American spirit in Japan.

"There have been no anti-American riots as reported in some circles. Japan is a peace-loving country, as is ours, and if there ever should be a war between the two countries it will represent the feeling of neither country, populace nor government, but will come as a result of misunderstanding or from the agitation of demagogues.

"The Japanese never tire of speaking of the historic friendship of the United States toward Japan. They revere the names of Commodore Perry and Townsend Harris, the former of whom reopened Japan to the Western world, and the latter of whom was the first diplomatic representative of our government to that country, and an able and sympathetic adviser to Japan. The Japanese never forget the fact that the United States was the only country which remitted the indemnity demanded when, during the days of Japanese restoration, some zealots fired upon the foreign ships in Shiminoseki harbor. The Japanese appreciate the sympathy of our people, which was extended during the Japanese-Russian war.

"The Japanese, seeing in their papers the utterances of our papers of the previous day, wonder whether there has come over the American people a change of heart, and whether we are not jealous of what success they have achieved. They understand the economic problem of California, and if it be discussed as economic and not racial there need be no difficulty on that score. They want a friendly, coæmmercial and industrial conflict with us, but not a military struggle for the supremacy of the Pacific."—*Indianapolis Star.*

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction ot the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

WORLD'S TEMPERANCE SUNDAY.

Subject of Sunday School Lesson, November 9: "Abstinence for the Sake of Others." Romans 14:7-21.

Time.—A. D. 58.

Places.—The Epistle was written at Corinth and sent to Rome.

Persons.—Paul, Roman Christians.

Golden Text.—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Rom. 14:21.

Leading Thought.—We are responsible for the effect of our example upon others.

Paul wrote his letter to the Roman Christians from Corinth, about A. D. 57. He had not then visited Rome.

One of the most important questions in the early church was its relation to the heathen world around. The relatives and friends of the Christians were idolaters. How far should the Christians associate with them? Idol-worship was involved in every meal, in every sport, and even in business transactions. Especially was it difficult to judge the right way in the matter of food, for all meat was likely to be portions of sacrifices offered to idols. In this chapter Paul counsels Christian liberality—the meat is not made unclean by being offered to idols, the uncleaness is in the idolatrous heart; and at the same time Christian unselfishness and care for others; no one should partake of such meat if his partaking might draw a weak brother back into idolatry. These principles hold good with reference to the use of alcoholic liquors, except that they are harmful in themselves, which could not be said of meat that had been offered to idols.

Question Review.

1. Why do railroad companies require their engineers to be total abstainers?
2. Why does the athletic coach require boys to cut out strong drink and cigarets?
3. Why do you have to be a total abstainer from strong drink if you want to gain hgih scholarship?
4. Why do you have to be a total abstainer from strong drink in order to have a happy home?
5. Why do you have to be a total abstainer to succeed in any good business?
6. Why do life insurance companies refuse to insure men who drink?
7. Why do bankers hesitate to lend money to drinkers? There's a reason.

Lesson Announcement.

Since the first of last July we have been studying lessons which centered around the character of one great man—Moses. Then we had the story some weeks ago about Moses losing his patience, disobeying God and being told he could not lead the Israelites into Canaan. Next Sunday's lesson tells of his last sight of the Promised Land, of his death and where he was buried.

I wish each boy and girl would decide this week what is your favorite story about Moses and why.—*Hageman.*

THE WOMEN'S CLASS.

While there seems to be a larger emphasis being placed upon men in the wonderful development of the Adult Bible Class Movement, it is well to remember that this return to the Sunday school is bringing a multitude of mothers back, and is holding thousands of girls to the study of the Bible. This means much in the training of the next generation of boys and girls. For without such thorough study of the Bible as years of application to it gives, what young mother is competent to interpret the great principles of life to her little lad or lass as they grow into boyhod and girlhood, with the wondering questions of life and its problems in their hearts and eyes? The place to catch the spirit of the Master so that it drives one to a study of his life, and claims for one's self, is still at mother's knee—if mother knows the Master and his teachings. For it comes with all that trusting confidence which helps it grip until one knows in a personal way the Savior of men, Jesus Christ. So all hail to the multiplying classes for women! Their influence and value are great for what they mean to the members today. But even more—another generation will rise up and call them blessed.—*Exchange.*

TEMPERANCE FACTS AND FIGURES.

Topic for Christian Endeavor Lesson for Sunday, November 6. Scripture, 1 Kings 20:1-21.

It is suggested that this be called "A fusillade meeting" and that two leaders be named. These will divide the society into two groups. One will sit one side of the room, and the other group on the other side of the room facing the first. The leaders will be in the center of the groups. Let first one side and then the other be heard from. One will ask a question and quickly someone on the other side will add something to it. One will recite and this will be answered by a scripture quotation, and so on down the line. Let there be no hesitancy.

One leader may in his opening remarks give scriptural reasons for temperance; the other may give business reasons. Let each succinctly give a line of argument that may be developed by others during the meeting.

In the meeting the questions and answers laid down below and others from the *Christian Endeavor World* may be used, as well as quotations and scripture references. Let someone give some figures, and another comparisons, and another the tremendous cost to society of intemperance.

Thoughts on the Topic.

Everybody's Magazine tells of a police-court magistrate who was approached by a distiller who asked him if he had ever tried his special brand of whiskey. "No," said the judge, "but I tried three men in court this morning who had tried it."

A well-known physician, Dr. T. D. Crothers, writes, "The continuous use of small quantities of alcohol has a certain cumulative action which depresses the nervous system and lowers the vitality, so that beer-drinkers do not recover from injury or sickness so quickly as others."

A judge in Chicago has had a large mirror placed in his courtroom, so that every man brought before him for intoxication may take a good look at himself. He believes that seeing themselves as they are when drunk will cure half of them.

The brewers' own figures show that prohibition does prohibit, for in license States the *per capita* consumption of beer is about twenty-five gallons, in prohibition States it is only one gallon.

Drinkers spend, on the average, twice as much for their intoxicants as for their food. So says *The American Grocer,* the organ of the grocer trade, after careful investigation.

Beer is the most popular American beverage. We drink three times as much of it as we drank forty years ago.

It has been shown that half of the railroad accidents and accidents with automobiles are due to strong drink. An investigation of 200 motor-car accidents showed that a large part were due to the use of alcohol just before the accident. In many of these cases the engineer or driver would not be considered drunk, but alcohol had affected his vision so that he could not recognize danger-signals.

Some Figures.

Last year's drink bill of this country was the stupendous sum of $1,630,000,000.

As only one-fourth of the population uses alcoholic liquor, each drinker, on the average, paid $67 for his intoxicants last year.

Against the $1,630,000,000 spent last year in this country for alcoholic liquors set off the $258,000,000 spent for non-alcoholic drinks—seven times as much for the harmful as for the harmless!

The most thorough investigation ever made of the connection between liquor and crime shows that in one-third of the cases drink was the sole or predominating cause, while it was an indirect cause in many more cases.

Charity workers in New York investigated 18,600 cases of destitution, and found that sixty per cent. were due to intemperance.

The amount paid for intoxicants in the United States last year was greater than ever before—$80,000,000 greater than the year before, and $160,000,000 greater than four years before. This would be a far greater increase even than it is if it were not for the large gains in prohibition territory.

For Answer in the Meeting.

What is one discouragement encountered in the temperance campaign?

What is one encouragement for temperance workers?

Why may we be sure that the temperance cause will finally triumph?

Where may we obtain temperance facts and figures?

What is the most impressive piece of temperance statistics you can give?

What facts regarding the saloon condemn it?

What facts make you a believer in total abstinence?

What is the attitude of the railroads towards saloons?

What do the great business houses think of the saloons?

How can this be made a saloonless nation?

What is the greatest hope of the temperance reform?

What can our society do for temperance?

PRIMARY AND ELEMENTARY GRADES.

MRS. J. J. LINCOLN.

Primary and Elementary are terms often used in a common sense meaning anything that is fundamental, but the two words as applying to our denomination S. S. work have this distinction: "Elementary" includes all grades from Cradle Roll to Intermediate—that is, Beginners, ages four or five, Primary, ages six, seven or eight, Junior, ages nine, ten, eleven and twelve;—whereas "Primary," as is seen, covers only a *specific part* of what is known as Elementary. Or, stated in another way: "Elementary" begins where Cradle Roll ends (close of third year), and ends where Intermediate begins (close of twelfth year), nine years inclusive, while "Primary" embraces only three of the nine years and occupies only the *middle portion* of the elementary period.

Of course this age standard is mere approximate and cannot be always inviolately adopted and maintained; nevertheless, it can be and should re recognized and respected *as the authentic standard.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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WOMAN'S MISSIONARY CONFERENCE AT MT. CARMEL.

The women of the Eastern Virginia Conference held their first Missionary Conference in a hall near Mt. Carmel church, on Thursday during the sitting of the Annual Conference at that place. It was first planned to have the meeting on Wednesday, but we were unable to get the hall on that day, so it was postponed until Thursday. The attendance during the morning session exceeded our fondest anticipation, many standing during the session and quite a number turned away, although it had been thought that sufficient seating accommodations had been provided. In the afternoon quite a number had to leave to catch the train and some others who could not attend but one day wanted to get a taste of the Annual Conference, so the attendance was not so large as in the morning. There were reported twelve Woman's Societies, four other churches using Mite Boxes, one Girls' Society, four Willing Workers Societies, and two Cradle Rolls. Thus we have sixteen churches enlisted in the work and 23 organizations in these churches. The Treasurer reported $599.

We were very fortunate in having Dr. Morrill, Mission Secretary, present, who told of the Sendai field and of the possibilities of the work there. He also spoke of Ichinoseki, the place where the Weston Memorial is to be built. Our women are asked to make their Christmas offering for a fund for the purchasing of a lot for this building.

There was nothing quite so touching and uplifting during the meeting as the talk by Mrs. D. P. Barrett on "The Young People of Porto Rico." She took some examples of the young people she had worked among, showing how they had been persecuted because of accepting the Gospel, and closed with an appeal for a *Life*. She said what these young people need is some one to get in close touch with them and help them to stand firm and true. With her home duties, Mrs. Barrett is unable to do much work outside of the church services. She has faith to believe that God will send them a helper.

The reports from the Superintendets of Literature and Mite Boxes and of Young People's Work were exceptionally fine. Mrs. J. W. Harrell had a splendid paper on the Importance of Mission Study. Mrs. W. H. Denison conducted a Round Table in which there was a general exchange of ideas and methods. Mrs. Barrett spoke again of our work in Porto Rico. The President in her remarks concerning "The Work and Its Outlook" made an appeal for our Societies—Woman's and Young People's together—to strive to raise $1,000 for the coming year, and to enlist at least one-half of our churches the coming year. This will mean work and faith and prayer, but the needs are so pressing as to demand it.

The interest, the attendance, the speeches, the reports, were all highly gratifying, and we believe inspiration was gained, new interest was aroused and greater faith in the work given. With our women aroused to mission work, new life will be injected into our churches and the wheels of Zion will move forward with greater power.

LETTER FROM MISS TRUE.

Dear Mrs. Rowland:—

The last CHRISTIAN SUN's Home and Foreign Missionary Department says: "When the missionaries are worn out, you want them to let you know," etc. Well, *this* missionary isn't worn out, but just healthily tired from walking about 7 ri this August day. You know a ri is two miles and a half. But the roads were in splendid condition. Most of the road was on the dyke along the Kita Kami River. The latter part was under the pines on the old Government road—a turnpike we would call it in New England. The fresh breeze from the North cooled the air but threatened to destroy our parasols, so most of the way we couldn't use them. To work backwards in detailing our trip, the road under the pines led us to Omagari where the sister of one of our deceased preachers lives.

She and her husband, a tailor, teach girls sewing. While they are not Christians, they are very willing for us to have monthly meetings with the girls. This time there was an Alumni meeting at the school house, so only seven of us had a meeting together, but in September more of the girls will be free from the farm work and sewing again. I sent Mark's Gospels and Mr. Woodworth's tract, "I Am Not Ashamed of the Gospel," to the Alumni meeting. You would have been interested in this house because the closet doors are pasted with newspapers, and over the newspapers are Sunday school roll pictures—all but one Old Testament pictures. They are very striking. Having sent what was intended for the girls to the Alumni meeting, three girls were given a gospel and their attention called to Matthew 25, the parable of the Virgins. Before the meeting, I had to explain the story of Naaman to an old lady. She was interested in the picture, but she was sick and had to lie on the straw mat, asleep, all through the meeting. Mr. Irokawa talked to the girls on "The Influence a Wife Can Have Over Her Husband." I should not forget one interesting but tiny object to be seen here. Over the names of the sewing girls, pasted high up enough to be near the ceiling, had there been any to this thatched-roof house, was a notice: "July 30th the 2sc year of the Era Taisho was born Kawamura Masao." Masao, herself a seventh child, was sleeping under the mosquito net, dressed in a dark blue striped gown, and did not cry at all while we were with the family. We hope she will deserve her name of "Righteousness."

Mr. Irokawa had come from Iinogawa, where we had hoped to have large numbers because of the "O Bon" festival—a festival for the dead. But the evening was showery, so the streets were not so crowded as we expected.

We spoke in Mrs. Watanabe's house, and five young men, one elderly man, six of the older Sunday school girls and we three workers composed the audience within. But a changing crowd stood without. At first the antics of a kitten and the fact that a foreigner was within had to be commented on by the children. We discussed how often we can wisely plan for communion service here with the little group of Christians and decided to have it quarterly. Last Sunday evening we had a woman's meeting here at Iinogawa. Mrs. Watanabe estimated that about 40 listened to the talk on the Passover.

Mr. Irokawa has arranged to go to Osu, about four miles beyond Iinogawa, where one of the young men members lives, and speak to the Young Men's Society next Thursday.

I want to tell you how I got my black and grim and dusty Daikoku Sama (god of wealth) which is before me as I write. One of the Inai inquierers gave it to me from her god shelf yesterday as I stopped there on my way to Mrs. Watanabe's.

I shall mention a few things that the women are especially asked to remember in prayer:

1. That the Iinogawa Christians may assume the responsibility of part of the rent of a larger house soon to be vacant in the town, and be directed aright as to location.
2. That they may develop and keep a true and deep evangelistic spirit.
3. That one young woman who has heard much may decide definitely for Christ.
4. That a sick man now reading Christian books may be converted.

Yours gratefully,

ALICE M. TRUE.

Ichinomaki, Japan.

TRANSLATION OF MRS. WATANABE'S LETTER TO THE WOMAN'S MISSIONARY SOCIETY OF MEMORIAL CHRISTIAN TEMPLE.

To the Woman's Missionary Society:—

It has become hot here. I hope you all enjoy excellent health. For God's glory, from you, I have received many benefits, and on my part there is gratitude. Lately, in your country, there was a flood, and I suppose there was great affliction. From my heart I have sympathy for you. When I heard that Mr. Morrill's fine house was injured, I was anxious. You must be wearied with many things. I in Japan earnestly pray for you. For my small and insignificant work I receive a letter from you. Thank you. By the help of God and the grace of Christ, I pray that I shall become strong. Happily, Miss True is in Ishinomaki, and helps with my work, for which I am grateful.

Now in Iinogawa, if you look at the present conditions, there are forty-three Sunday school children who are good and earnest in attendance. There are nine Christians here, members,—seven men and two women.

Sunday morning from 9 to 10, Sunday school is held Sunday evening, a service is held. Wednesday evening is prayer meeting, from 8 to 9; and Bible Study, Friday evening. The last Sunday of the month is a woman's meeting, in which Miss True helps.

Please pray for Christ's grace on all this, that all may be successful.

To the Beloved in the Lord, from

WATANABE TAKI.

Iinogawa Preaching House, July, 1913.

"Censure and criticism never hurt anybody. If false, they cannot hurt you, unless wanting in manly character, and, if true, they show a man his weak points and forewarn him against failure and trouble."

It is a good safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—*John Ruskin.*

Without the resurrection, we should fail of a point of contact with the universal life of which this world's experience is but a corner. —*Congregationalist.*

LOOKING UNTO JESUS.

(Continued from Page 5.)

America shall not make him sorry that America is called a Christian nation!

Men of America, I plead with you! Women of America, I plead with you that by your example and by your patience and by your earnest work you shall strive to lift up all the standards of virtue and of morality until the streets of our great cities shall be entirely safe places for manhood and womanhood and childhood to walk upon; and until Christian America shall represent not in its name only but in its high ethical standards the character of Him whose name we are so proud to bear. Men and women of Christian America, Jesus Christ is walking in the streets, and wherever there is an influence pernicious, demoralizing; wherever there is a subtle influence that menaces society with corruption; wherever there is a custom that tends to lessen modesty and grace and substitute for modesty that which is immodest; wherever there is aught of offense against one of God's little ones, you are to remember that the standards are to be pushed up and up and up; no sagging in the standards. Christian America, if America be really Christian, then America must represent still the Pilgrim and the Puritan. America must still represent the Word of God; America must represent that old-fashioned method of life when virtue and faith and conscience and love were everything.

The Presence of Jesus.

Looking unto Jesus—and Jesus is in that church. He was there; he is there today; he will be there next Lord's day; he will be there to hear what the Sunday school teachers are saying in their classes; he will be there to hear what the preacher is saying in his sermon; he will be there to hear what is the subject of conversation when the service is over; he will be there to hear it all. When we go back to the old home shall we remember? shall we be looking into his face to ask him whether what he sees and what he hears is really pleasing unto him?

Looking unto Jesus. Many of you here this morning are pillars of the church to which you belong. There are men and women here this morning who, if they are not ministers of the Gospel, are determining the character of the girls and the boys under their care. I beg of you let us go back to the old place, look into his face, and ask him to help us do only those things that are pleasing to him. If it were possible to bring some of the old masters of art, music, and literature to help lift up our standards, we should accept their judgment and it would be of advantage to us. I pray you get the judgment of Jesus concerning them. Look unto him! Look unto him and hear what he has to say. Look unto him, and discover what he thinks of the things that enter into your life, and according to his judgment, so let your purpose be.

A mother, while visiting her son, who was a sophomore in one of the great institutions of learning, noticed upon the walls of his study pictures of such character as he had not been accustomed to see hanging upon the walls of his home. On returning home, she mailed to her son a picture of the Christ. But when he hung the picture of the Christ upon the wall, then the incongruity of the setting of the picture became apparent to him. Then, by-and-by, when the mother came again into the study of her son, lo, the face of Christ, hanging there upon the wall of her boy's study, determined the character of all the other pictures that were hung upon the wall. Oh, brother, sister, it is a great thing to hang the picture of your Lord in the dining room and the parlor. It is a great thing, men of business, to hang his picture in the office and counting-room, in the factory and in the shop. It is a great thing to carry the picture of the Christ with you wherever you go, so that all the elements of life shall be in harmony, and all that is incongruous shall disappear.

We are not only to look unto Jesus for the ethical standards of life, but we are to look unto Jesus for the power that shall help us to realize the high standards of life. It is the great purpose of our divine Lord to help us do the thing that we know is right. It is the great purpose of our Lrd that we shall keep our eye fixed upon him. The sea may be troubled, and Peter may not have very stout heart; but so long as Peter shall keep his face turned upon our Lord, Peter shall not sink. How is it that the ethical standards of our faith shall be lifted? It shall be only as we keep looking unto Jesus; looking unto Jesus. It is not so much more faith that we need, but it is more of Christ that we are needing. It is Christ with us; Christ before us; it is Christ in us that is needed for the accomplishment of the great divine purpose. Not only look unto Jesus for the standards of your life, but I invite you to trust in him; I invite you to surrender unto him; I invite you to receive him as made unto God for righteousness. Looking unto Jesus—Christ with me; Christ in me, then we shall know the blessedness of the life that is alone with God; the life victorious, the life splendid, the life heroic.

Looking unto Jesus: the nearness of that look of faith, the blessedness of that appropriating look, the earnestness of that soul-grasp that will not be satisfied with anything else, and will not be satisfied with any one else can be satisfied only with Jesus. Jesus, the author and finisher of our faith"; Jesus, the multiplier of the loaves upon the mountainside; Jesus, the quieter of tempestuous seas; Jesus, the resurrection, there beside the little daughter of Jairus. Jesus, standing at the grave of Lazarus, and where it seems as though there could be no recall to life, speaks but the word and Lazarus comes forth from his grave in that rock-hewn sepulcher, and is given back into the arms of those that love him. Christ of the atoning sacrifice; Christ of the Pentecost; Christ of the Easter morning!

There are dangers, there are difficulties, there are besetments. Falsities ofttimes come under the guise of truth; but I want you to take this simple message, and I want you to resolve this morning that whatever happens in this world, so far as you are concerned, there shall be no turning back. Whatever shall happen, whatever the world shall say, whatever shall be the temptation to doubt and disloyalty, as the Captain and the King shall help us there shall be no turning back.

Oh, brother, sister, "seeing that we are compassed about with so great a cloud of witnesses," let us find cleansing for our sin in the blood of the Crucified. Let us find the answer to our need in our divine Lord. Let us keep our face fixed upon him who is the Resurrection and the Life and the mighty power of God, able to do exceedingly abundantly above all that we can ask or think; and keeping our eyes fixed upon Jesus, and seeking his indwelling in our hearts, and receiving at his hand the outpouring gift of the Holy Ghost, "let us run with patience the race that is set before us," until in the kingdom of his glory we shall see him "face to face," and overcoming, we shall share with him the glory and the joy of conquest.—*From The Christian Herald.*

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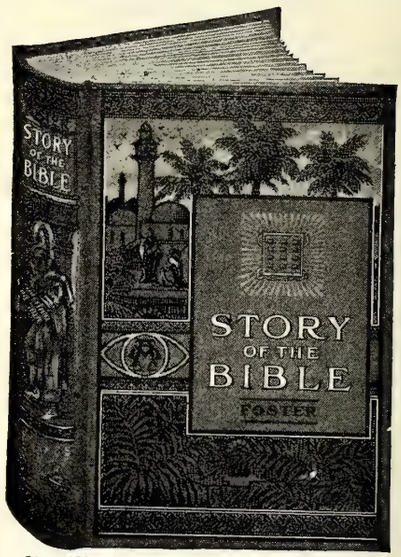

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A STORY FROM BASEL.

There is an old clock upon the old tower in Basel which has been running too fast for a hundred years. But the clock deserved special distinction, for it once saved the City of Basel. This clock has—How is it possible? Upon the Rhine everything is possible. Only listen: Once upon a time the city was besieged and hard pressed by the enemy. Among the inhabitants of Basel there was one traitor; he sold himself to the enemy and intended to open the gate of the city from within about midnight, after the clock struck twelve, and let the enemy enter.

At the last moment the watchman of the tower heard of the intended treachery and resolved to save the city. But how could he do it? Should he give an alarm? Should he awaken the soldiers and the Council? It was too late for that. Then there came to him a saving thought. He turned the hand of the clock quickly around and it struck one instead of twelve. The traitor, who was already on his way to the gate, heard this. "There now!" he murmured, "I have overslept myself!" and sneaked back home. The enemy waited and waited—the gate was not opened. Early next morning the mayor heard what had happened. The traitor atoned for his guilt upon the gallows and it served him right. Thy let the clock continue as it was going.

But what about the enemy? They gave up the seige and fled over the bridge across the Rhine. Now the good inhabitants of Basel were happy. In their happiness they had a second clock made, a very large one, which they hung in the tower of the bridge. Instead of a pendulum this clock has a great head which moves to and fro sixty times a minute and at every time it sticks out its tongue in mockery at the enemy, who fled so shamefully across the bridge. Whether the clock is still there today, I do not know. Go and see!

Translated from the German.

W. C. WICKER.

NOTICE TO DELEGATES.

All delegates aiming to attend the North Carolina and Virginia Christian Conference at Lebanon, Nov. 18th, are requested to notify Mr. T. J. Earp, Milton, N. C., R. F. D. No. 2. Kindly state if you will be on private conveyance or go by rail. This will greatly aid the Committee on Entertainment. Please do not disregard this request.

The members of Conference who go by Greensboro, should leave Greensboro Monday, November 17, on train No. 14 at 1 p. m., or No. 36 at 1:35 p. m., for Danville, Va., and leave there on No. 6, at 4:50 p. m., Semora, N. C., where they will be met, if notified, conveyed to good homes for the night, and be ready for Conference Tuesday, November 18. Delegates from Durham and that way should go Tuesday morning, November 18, on the Norfolk and Western, to Denniston Junction, thence via Southern to Semora, arriving there at 10:07 a. m. for Conference.

J. W. PATTON, P. C.

HEROISM IN DAILY LIFE.

When there is a great calamity—a fire, a shipwreck—and deeds of heroism and self-sacrifice are performed, we see that the Divine in human nature is able to triumph over the animal! we see the lower law of self-interest set aside to make room for a higher Law. And for a moment we are stirred by the thought, and then forget about it.

Why should such rare and awful occasions b enecessary in order to call out the better side of our nature? Why should a man wait until the moment of his death to bring out his noble qualities, when the world is so sorely in need of them during all his life?

And surely there is need everywhere and all the time for the display of the Divine in man. If any one seeks a chance to be heroic, what better opportunity can he demand than those afforded by the situations in which he finds himself in his daily life? The kind of heroism here required is perhaps of a different kind—the slow, patient, enduring kind. Yet, if there be any truth at all in the statement that there is a nobility in man, he must be able to evoke it in *any* circumstances.

And does not this suggest the thought that perchance, in the ordering of things, our circumstances are given us for opportunities? At all events, we can use them as opportunities.

Courage is a quality which every man possesses in some degree, and it is not possible to imagine a situation where courage cannot be evoked and made available. The more trying the circumstances are, the greater is the opportunity and the greater the victory. No matter how frail and deluded we may be in the unsubdued part of our nature, there is always the undercurrent of strength and loyalty to the right; and if we can find this, then we have indeed learned one of the mysteries of life, and who knows what further may yet be in store for us?—*The New Way.*

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My Dear Children:

An almost vacant "Corner" greets us again this week. Only one lonesome letter. How many of the Cousins are willing for our Corner to retain its deserted appearance? Uncle Jim wants a bright, happy, cheerful Corner each week. How many will help to make it such. There are enough boys and girls in the Christian church for us to have at least twenty-five letters each week. I want you to help me run all those advertisements off of our page and put in their place bright, sunny letters.

We are very thankful for the faithful ones who have written so regularly each month. Let others join these faithful few and we will have a happy, cheerful "Corner" each week.

With much love for each of the Cousins and deep interest in your work, I beg to be, Your devoted,

UNCLE JIM.

(My name happens to be "Jim," which I am sure is familiar on this page to many Cousins who used to write. Yours, James O. Cox.)

In presenting our second week's report, we wish to thank every one who has a part in it; especially the seven Sunday schools who have monthly offerings in this report. If every school in the Southern Convention would only join in this great work, how much could be accomplished, both in supporting the institution, and in training the members of the schools in liberal giving. We should have near fifty schools contributing each week. May I enquire where are the other forty-three? If each of our schools would make monthly offerings in proportion to those that are now contributing, it would give us an income of over $100 per week, nearly $500 per month. Enough to care for about seventy-five children.

We are also very grateful for the special offerings. Besides those in our report this week, we have a long list of contributions secured by Brother Carter in the Alabama and Georgia Conferences, which came in too late to get in this report.

We are grateful for our first Thanksgiving Offering. Mrs. W. W. Staley has the honor of being the first to express her gratitude to God and her interest in His cause by contributing $5 to our work. We are very grateful. We trust that many individuals, and every church and Sunday school, will follow her example. The needs of the institution were never more urgent than now. I am going to do my best, and expect the same of the church and each individual of the Southern church. Then we can rejoice together and enjoy the rewards of faithful service.

J. O. Cox, Supt.

Stem, N. C., October 30, 1913.

Dear Uncle Jim:—

I am very glad to send my letter to "Uncle Jim" this time. I feel that he will make another mighty good Superintendent. I hope for you and Aunt Mamie much success in your new vocation. With this letter I am sending my dime for October.

From your little nephew,

R. P. CRUMPLER, JR.

Thank you, sir. We are indeed glad to hear from you, and appreciate your good wish for our success. We are going to do our best, and want each of the Cousins to help.

A STORY AND ITS LESSON.

Miss Julia Meadows, a missionary in Wuchow, China, tells this pretty story:

"At one village a feeble old grand-mother attended the class for women for ten days. She was very ugly, very ignorant and very poor. She had charge of her blind and sick grandson of some six years of age. She had to busy herself almost constantly during lessons to keep him quiet. If only she could sit down quietly and listen, I thought, perhaps even she, seemingly the poorest and most ignorant of them all, might get some good for her poor soul.

"There seemed no hope for this, as day by day she came, giving her attention to the child. As I saw her great need and my utter helplessness, I could only again and again breathe a prayer that, somehow, our Father could convey a blessing to her.

"At the close of the class, before

MAKE YOURSELF PHYSICALLY 100 PER CENT EFFICIENT.

Throw away drugs, appliances of all kinds, pills, tonics, liniments and all sorts of foolish things that do not help you, and clear yourself of all the poisonous products that so drug and dull your brain and body so that you cannot take that place in the ranks of men and women that you ought to occupy. Be 100 per cent. efficient.

Thousands of men and women in the United States are dragging about day after day with aching heads and protesting muscles and nerves, crying aloud at the double load they are obliged to carry. Such people are being smothered by foul matter, poisoned by the failure of their bodies to throw off the waste products. They can be seen on every hand, with drawn faces, pinched by pain, with stooped shoulders and uncertain step, making a gallant fight for success against terrible odds, gamely trying to discharge the duties of life under a terrible handicap.

To all such come assurances of perfect freedom from galling bonds of disease and suffering, given by the wonderful OXYPATHOR. This is a really scientific instrument that effectually polarizes the body so that the entire system absorbs oxygen and literally burns out the refuse created by bodily processes, the effete matter that otherwise may remain in the system and degenerate into a toxin that poisons every organ, hinders every action and binds every thought. With this really scientific way of regaining bodily functions, the message of health is proclaimed to all. The process is simplicity itself. There is no electric current to frighten or burn, no unpleasant effect or exposure, nothing but to permit the device to so polarize the body as to enable skin and lungs to oxidize the waste, throw off the poisons therein contained and add the life-giving and health-restoring oxygen to the system in such quantities as to give abundant energy and strength to the sufferer.

You cannot afford to be a fifteen per cent. man, a fifty per cent. man, even an eighty per cent. man. You can be and you should be a 100 per cent. man, able to put yourself up to a strong task with full assurance that you can make it go. The world is looking for men and women who are able to do their full share, able to take up their work with zest and do it with despatch, persons who combine efficient brains and bodily vigor.

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leaving her village, I went alone early in the morning to her single-roomed bamboo hut to say good-bye. The room was dark from lack of light, and because of the soot from the open, smoking stove. The old women met me at the open door with a warm smile and cordial greeting, saying, 'I am glad you have come; just listen at my grandson, as he lies there singing "Jesus Loves Me." You don't know what a smart child he is; he knows every verse.'

"I stopped to listen and sure enough, his little ears had caught the melody perfectly, and from out of that darkness his voice rang clear and sweet until he had sung all four verses. Then we had a fervent prayer, realizing surely 'that God was in that place.' I stood to go and she laid her hand in mine to detain me for a moment, saying, 'Good-bye, Kooneung. I am so glad that God sent you to us. You see me now with this wrinkled face and these tattered garments, but some day you will see me clothed in white, shining with the glory of our Savior, for we shall see Him as He is.'"

"TITHING GOD'S PLAN," BUT NOT TITHING ALONE.

Editor *The Christian Advocate:* One reason God claims the tithe of our income is that He may be in a position to receive free-will offerings. When we withhold His own the Church loses its independence and must assume the role of a beggar. The tithe upholds the independent personality of Jehovah and is a substantial acknowledgment of human dependence. With all the tithes in the storehouse the Lord and the Church might still make a distinction between Abel's and Cain's offering, but with the treasury empty and so many urgent calls for money we must take almost any kind of a dollar secured in almost any kind of a way. By robbing the Lord of His tithe we rob Him and His Church of honor and self-respect, and they must stand by the wayside, pleading for a pittance.

The most disastrous result of forsaking the Lord's plan of "tithes and offerings" is the divorcement of God's personality from our methods of giving. We give something if we feel like it to the impersonal church, to the cause of missions, if we believe in it, to the preacher, if he suits us, to various good causes, if they happen to be presented to us acceptably when we are in the proper mood. Thus we lose sight of our personal obligation to the Lord Himself, to whom, through the Church, we should pay our tithes and present offerings in proportion to the blessings of the Lord our God.—*N. Y. Christian Advocate.*

The law of nature is that they who do the thing shall have the power; they who do not the thing have not the power.—*Emerson.*

MARRIAGES

Fletcher-Triplett.

Festus N. Fletcher and Mary Triplett were united in marriage at the Winchester parsonage, by the writer, September 10. They have our best wishes for a long and happy life.

W. T. WALTERS.

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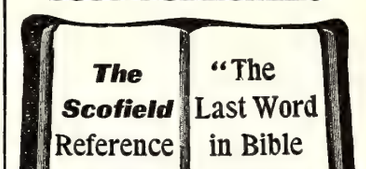

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Until fourteen years ago the doors of this beautiful island were closed except to Spain and the Roman Catholic church. Some one has said that her exclusiveness was almost equal to that of ancient Judaism; no independence of religious liberty was allowed. But the door was opened in 1898, when the island passed into the hands of the United States government, and the people seemed to be waiting for Protestant Christianity.

This seems to be the day of opportunity for the evangelization of Porto Rico and for the educational, social, moral and religious transformation of the people of that interesting island.

The United States government is doing much to develop the natural resources of the island, and to uplift and educate the people in the elements of American citizenship. Her splendid school system, including the University of Porto Rico, besides schools of domestic science, agriculture, manual training, in addition to the all-important and excellent work of the Christian missionaries, are working wonders.

There are one hundred and seventy-nine evangelical pastors on the island; one hundred and fifty assistants; one hundred and eighty-six church organizations; two hundred and eighty Bible schools, with fifteen thousand one hundred and forty-nine scholars; one hundred and thirty-two church houses and chapels, with eleven thousand three hundred and fifty-nine members in full communion. The value of the church property is $682,987.

Contributions from the women's missionary societies of a single denomination have provided a charming rest home, the Mount Hermon Cottage, situated two thousand feet above the Caribbean sea. A recent visitor to the rest home said, "It is the best and most delightful investment I ever saw for the sum of $1,000."

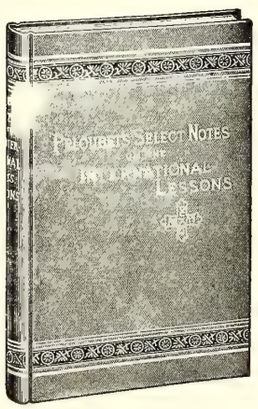
All of the cities of Porto Rico are open to any denomination.

WORTH WEIGHT IN GOLD.

Abingdon, Va.—Mrs. Jennie McCall, of this place, says, "I had been troubled with female complaints, for over ten years. I could not walk or stand on my feet, and had been almost confined to the house, for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it, in $1 bottles. Ad.

THE BEST

Sunday School Help



If you are a Sunday school teacher or pupil you should desire the best possible help. This you will find in one volume, Peloubet's Select Notes on the International Lessons for 1914. Send in your order now. Up to January 1 you can get a copy for $1.00, after that time, $1.25. The publishers' price is $1.25, but we save you 25 cents by ordering from us. Address

THE CHRISTIAN SUN,

ELON COLLEGE, N. C.

REPORT OF THE CONDITION OF

Elon Banking & Trust Co.

ELON COLLEGE, N. C.

at the close of business October 31, 1913

Resources

Loans and discounts		$14,759.48
Overdrafts		119.95
Banking Houses	$1,412.00	
Furniture and Fixtures	1,062.76	
		2,474.76
Due from Banks and Bankers		2,733.32
Cash items		1,599.13
Gold coin		230.00
Silver coin, including all minor coin currency		84.56
National bank notes and other U. S. notes		1,122.00
Total		$23,122.20

Liabilities

Capital stock paid in	$ 5,000.00
Undivided profits, less current expenses and taxes paid	749.74
Deposits subject to check	14,160.27
Demand Certificates of Deposit	3,058.24
Cashier's Checks outstanding	153.95
Total	$23,122.20

State of North Carolina,
County of Alamance, ss:

I, W. L. Smith, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

W. L. SMITH, Cashier.

Subscribed and sworn to before me, this 1st day of November, 1913.

J. C. McADAMS, Notary Public.

Correct—Attest:
T. C. AMICK,
W. C. WICKER,
J. B. GERRINGER,
Directors.

Help for the Hair

Not satisfied with your hair? Too short? Falling out? Rough? Uneven? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for these hair troubles. Does not color the hair. J. C. Ayer Co., Lowell, Mass.

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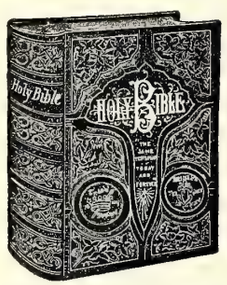

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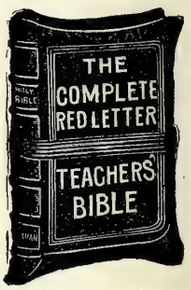

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THE TYPE.

23 The Băb-ў-lō´nĭ-anş, and all the Chăl-dē´anş, Pē´kŏd, and Shō´a, and Kō´a, *and* all the Ăs-sўr´ĭ-anş with

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THE TYPE.

5 Who is he that overcometh the world, but he that believeth that Jē´sus is the

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ELON COLLEGE, N. C.

Y. M. C. A.'S WORK FOR TUBERCULOSIS DAY.

Nearly 600,000 members of the Young Men's Christian Association of the United States, including several thousand members of the allied health leagues, hundreds of physical directors and 345,000 members fo the physical departments will be urged to co-operate in the Tuberculosis Day campaign during the week of December 7th, according to an announcement made today from the headquarters of this movement in New York.

Lectures and discussions on tuberculosis will be held on Sunday afternoon, December 7th, and during the week preceding or the week following that date, by many organizations connected with the Y. M. C. A. Prominent speakers in various cities of the country will address these meetings. The details of the program are being worked out by Dr. George J. Fisher, Director of the Physical Department of the International Committee of the Association.

Secretaries of the local branches of the Y. M. C. A., or members of the Association who are interested in this subject can secure literature, free of charge, from the office of the National Association for the Study and Prevention of Tuberculosis, 105 East 22nd Street, New York City.

FROM THE CONGO.

Whose heart will not respond to this brief little minor note that is sounded in the "Kasai Herald," the little paper published at a mission station in Africa:

"A missionary must have a hard heart to stand what we must stand in seeing the sickness and death around us here. Kalala, one of our evangelists; Boyamuke, the little son of our wheelman on the steamer; and several others of the mission who could have been spared for lives of usefulness, perhaps, if we could have known what to do for them, have gone to the "Village of God." Three of the missionaries are giving their time to this important work, the three put together hardly making one good physician, as even the counsels of the wise can not give life to the dying. What we needed more than anything else at Luebo, in the way of material equipment, was a hospital and this is already in sight; we trust that physicians will yet be found."

JAMAICAN CONVERTS IN CUBA.

The following, dated at Guantanamo, Cuba, and received by one of the mission boards recently, is of interest:

"I have one service per week for the Jamaicans. Among our membership of 97 here in Guantanamo, 37 are Jamaicans. They attend very regularly, and the congregation averages about fifty. Their contributions are larger by far than those from the natives. This year I have received by certificate and order of church conference, 12 Jamaicans.

"With the $265 that was given me for repairs on the church and parsonage I have put the whole property in excellent condition, and it is every bit of five hundred dollars better off. I was able to save quite a good deal by overseeing the work myself and also being one of the laborers.—*W. M. Mullen.*

THE ISSUE IN JAPAN.

A well-known missionary statesman says that the issue in Japan seems to be no longer between Christianity and Buddhism, but between Christianity and nothing, as indicated by a religious census recently taken in the Imperial University in Tokyo. It classifies the more than 4,600 students by religions as follows: Shinto, 8; Buddhist, 50; Atheist, 1,500; Agnostic, 3,000. These figures reveal a condition of vast significance. They show that the educated classes of Japan have practically broken with Shintoism and Buddhism and are looking for some better basis for their ethics and faith.

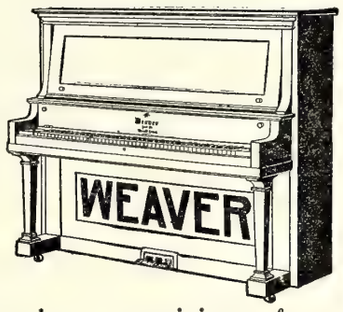
THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success. Ad.

As a special feature of the Tuberculosis Day Campaign, December 7th, the National Association for the Study and Prevention of Tuberculosis will urge clergymen in all parts of the United States to denounce fake consumption cures from their pulpits.

Millions of dollars are spent by church members and others on valueless remedies of this character, according to the association's records. Literature showing in detail the methods of fake cure venders will be sent on request to any clergyman by the National Association for the Study and Prevention of Tuberculosis, 105 East 22nd Street, New York City.

A Piano Aristocrat.



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is too expensively made to appeal to the bargain seekers. You never find the Weaver Piano on any bargain counter, or advertised in any club or special bargain proposition of any kind.

It is in a class of its own and is made for the occasional discriminating buyer who wants the finest piano that it is possible to produce and is able and willing to pay the price for it. It is the Piano that has set a new high standard of quality for the 20th century. The published opinions of many of the world's leading musicians confirm this. And yet the price is not excessive. You get more real value for every dollar in the price of the Weaver Piano than in any other. Write for catalogue, price, and full particulars. Easy time payments when desired by responsible purchasers.

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GIVE ME A CHANCE TO CURE YOUR RHEUMATISM FREE

Mr. Delano took his own medicine. It cured his rheumatism after he had suffered tortures for thirty-six years. He spent $20,000 before he discovered the remedy that cured him, but I will give you the benefit of his experience for nothing.

If you suffer from rheumatism let me send you a package of this remedy free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how rheumatism twists and distorts the bones. Maybe you are suffering the same way. Don't. You don't need to. I have the remedy that I believe will cure you and it's yours for the asking. Write me today. F. H. Delano, 541-B Delano Building, Syracuse, New York, and I will send you a free package the very day I get your letter.

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CANCER FREE TREATISE The Leach Sanatorium, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

FISH Let me tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write to **EUREKA FISH NET CO., Griffin, Georgia.**

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year $1.50
Six Months ..... .75
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IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Lassiter.

Whereas: It has pleased almighty God to call from this life, on the 30th of August, 1913, our sister, Nettie G. Lassiter, the beloved wife of our brother, Rev. L. L. Lassiter; and

Whereas: The deceased was a faithful, consecrated member of Bethlehem Christian church and Sunday school; therefore, be it resolved:

First—That in the death of Sister Lassiter, Bethlehem church has lost a faithful, devoted member.

Second—That the church hereby extends her deepest sympathy and condolence to the bereaved husband, who is left to mourn the loss of his dear departed wife, and pray that he may not "weep as those who have no hope," and that he may be enabled to submit with pious resignation to the will of the divine Father.

Third—That a copy of these resolutions be presented to our brother, Rev. L. L. Lassiter, the husband of the deceased, a copy be sent to The Christian Sun and the Herald of Gospel Liberty for publication, and a copy be spread on the minutes of Bethlehem Christian Church.

(Miss) H. C. O. MARTZ,
(Mrs.) J. C. BRADFORD,
S. W. LINCOLN,
Committee.

TEACHERS WANTED IN PORTO RICO.

Miss Janet H. Houston, a teacher in Porto Rico, informs her board that there is an opening in Porto Rico, and also great need for Christian teachers, both men and women, in the public schools of the island. There seems to be no objection, she says, to any one who occupies a position in the public schools doing any amount of good missionary work that he or she may feel inclined to do, and there is very great need of such work in Porto Rico. Miss Houston also says that these teachers do not need to learn the Spanish language to be eligible for work, as all the textbooks used in the public schools are in English.

N. F. Shivar

Read My Guarantee of Health

If you suffer from any of the following named diseases and give Shivar Spring Water a fair test without any benefit, **I will refund your money,** or

If you follow my directions, as given in the guarantee below, and you are not helped, I will pay you $5.00.

The reason for this is that I have personally been cured by Shivar Spring Water after long suffering—in fact, I was a physical wreck—and I have personally known of thousands who have been helped and cured.

What a man sees with his own eyes and feels with his own nerves he is sure of.

Thus I know that the genuine Shivar Spring Water will benefit or cure 997 of every thousand who suffer from any of these diseases:

Dyspepsia, Indigestion, Gastritis, Diseases of the Stomach, Liver, Kidneys or Bladder, Bright's Disease, Diabetes, Rheumatism, Gall Stones, Nervous Headache, Uric Acid Poisoning or Chronic Sores due to bad blood.

Knowing of these thousands of cures, I make the following:

GUARANTEE

Send me two dollars for ten gallons, two five-gallon demijohns. Follow the directions, and if the results are not satisfactory to you I will refund the price on receipt of the two empty demijohns and your report—**You to be the sole judge.**

But ten gallons is not a fair test for any mineral water. Therefore I make you the following guarantee to secure a fair trial:

Order and drink twenty gallons of Shivar Spring Water, at least two quarts a day, as directed in my booklet, and if after that you feel you have received no benefit therefrom return the demijohns and I will send you ten gallons more, absolutely free of charge, and if, after using the third ten gallons, you see no benefit, I will cheerfully send you five dollars in cash, being a refund of the money you have paid me and a dollar for your trouble.

No strings to it; no fuss about it; just a simple letter to me telling the truth about your own case.

N. F. Shivar

Here's Ample Proof For You

Columbia, S. C., July 28, 1913.
I feel better than I have felt in five years. You can tell anyone using six bottles of this water without good results, I will pay for it.
E. W. REID, 711 Main St., Columbia, S. C.

Lexington, Va., Sept. 9, 1913.
I suffered with intestinal indigestion and kidney trouble, and have been relieved. J. H. WHITMORE.

Savannah, Ga., Sept. 10, 1913.
I suffered with indigestion for twelve years and had given up hope of ever getting well. I used three bottles of Shivar Spring Water and was cured. Have never had indigestion since. MRS. A. J. NOONAN, 548 Broughton St. E.

Lexington, S. C., August 25, 1913.
I am using your water for indigestion, and am proud to say that it is doing me more good than any medicine I ever took. MRS. J. A. Q. MEETZE.

Bishopville, S. C., August 20, 1913.
My friends see such a change in my condition, that I am getting many inquiries from them about your water. The water has done more good than any medicine I have ever taken for rheumatism. H. S. CUNNINGHAM.

Fredericksburg, Va., Aug. 18, 1913.
The water did Mrs. Carter more good for the length of time she used it, than probably anything that she has ever used. Mrs. Carter had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. W. C. CARTER.

Hepzibah, Ga., May 21, 1913.
We gave some of this water to a poor man down in bed with his feet all swollen. After using three gallons, he could walk about, and I want ten gallons for him.
J. L. BARBER.

Note This Well—It May Mean Much To You

Since the marvelous success of this water in treating such diseases as those mentioned above has been made known to the people of the South, there have of course been imitators—people who have springs "just as good," they say. If you want to, use their water. But it seems to me no man ought to take unnecessary chances with the most precious possession he has—his health—or ought to delay in getting well. The chief merit of these other springs, their owners say, is that "they are like Shivar Spring Water." If that is the case, why should you risk a disappointment by failing to get the real article? **Shivar Spring Water** is guaranteed over my signature, as above. I'm not proud of my handwriting, but I am proud of this spring. So I put the handwriting on the bottles of Nature's healing product simply that you may be sure you have the real article, not an imitation.

Then When You Get The Right Water You Will Get The Benefit

SEND FOR MORE OF MY PROOF

Shivar Spring Water does not deteriorate from standing and may be shipped to any distance or to any climate. You are safe in ordering it.

N. F. SHIVAR, PROPRIETOR SHIVAR SPRING, SHELTON, S. C.

Reference—The advertising manager of this Paper is personally acquainted with Mr. Shivar and can vouch for the genuineness of his offer. You run no risk in making the deposit.

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We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. **KNOX GELATINE,** 201 Knox Avenue, Johnstown, N. Y. ad

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WRITE US for our plan by which ladies can quickly earn money for their Missionary Society, Ladies' Aid, etc. Any woman wanting to earn money easily and in a dignified manner for any purpose whatever will be interested in our proposition. **Modern Specialties Mfg. Co., 130 High St., South Bend, Ind.**

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Full weight 36 pounds. New; clean and odorless. 6-pound Pillows $1.08 per pair. Satisfaction guaranteed. Write for **FREE** catalogue. Address **SOUTHERN FEATHER & PILLOW CO.,** Dept. 1005, Greensboro, N. C.

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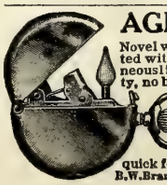

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B.W. Brandt Lighter Co., 148 Duane St., N.Y.

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., NOVEMBER 12, 1913 NO. 46

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Giving With Simplicity.

Recently two donors, one to the extent of half a million dollars, another to that of one hundred thousand dollars, refusing to divulge their names, remembered the Massachusetts Institute of Technology. Another modest giver, refusing to divulge his name, bestowed four million dollars on Cornell Medical College in New York City. Some people may give for ostentation, but not all. "And he that giveth, let him do it with simplicity."

As a Citizen.

President Woodrow Wilson has become a member of the local Young Men's Christian Association in Washington. Differ from the chief executive in political opinion as you may, no one has yet raised objection to the manner of life he leads as a citizen. He remains steadfast and immovable, abounding in excellent moral and religious example. "When the righteous are in authority, people rejoice."—Prov. 29:2.

The Abomination of Adulteration.

Our age may continue to be impure and unclean in morals and religion, but the courts are busy teaching the people that impure food is an abomination, and that adulteration is dangerous. The Supreme Court at Binghampton, New York, ordered a verdict of $16,800 entered against a milk dealer for selling 168 cans of skimmed milk, representing the same to be pure and unskimmed. One hundred dollars a can may seem to be a large amount for damages, but deceit and treachery are always dangerous and in the end are costly. Honesty is not only the best policy, but in the final, is the best paying policy, and the only safe one in any undertaking.

A Prophecy.

Before the event transpires, the writer is going to risk his reputation as seer, and prophesy that the following event will transpire: The Young Men's and Young Women's Christian Asociation in New York City will raise $4,000,000 within two weeks. Keep a lookout and see. On Monday, November 10, two million members of the Associations in all parts of the world were called upon to stop promptly at 9 o'clock a. m., Eastern time, and engage in a "world encircling prayer" for the success of the movement. One thousand volunteers in ten committees of one hundred each are undertaking an individual campaign, "an every-member" campaign, and results may be expected. This is the largest canvass of the kind ever undertaken. Personal work is ever and always that which counts.

This Better Day.

The words consecration, dedication, sanctification and holiness are various renderings of one Hebrew word all the way through the Old Testament, and are used of persons and things, having an identical meaning, that is, set apart for God. No inward moral quality is necessarily referred to or implied. It was an outward act or performance—save when the reference is to God himself or the holy angels. But in the New Testament it is different, and a change of the inner man is referred to, and here the will and the desire accompany the setting apart to God. So in our day he who is dedicated, consecrated, sanctified unto the Lord is set apart not only outwardly, but inwardly.

A Committee Needed.

There are 77,000,000 persons in the United States who do not attend any Sunday school. The 13,000,000 who do attend should resolve themselves into a committee of the whole to devise plans whereby to reduce this wide and deplorable difference. There is little religious training in the home, possibly not one family in a thousand that holds family worship, and so if the Sunday school fails of its work of religious teaching the situation is deplorable indeed. There is one other inalienable right of every American citizen, small and great, and that right is to attend Sunday school, the most democratic institution for moral and spiritual training and uplift ever devised by the mind of man.

In For a Swim.

Many a man, young and old, goes in for a swim, and never comes out. That is true literally and figuratively. The other day, a poor fellow, intoxicated, stumbled and fell into ten feet of water near a New Jersey ferry. Bystanders hastened with ropes and grappling hooks and a canoe, with great difficulty and at much hazard, to rescue the unfortunate fellow, fishing him from the bottom after he had gone down the last time. Being by heroic effort, after much and long endeavor, resuscitated, the man in a rage cried out, "What did you mean by pulling me out when I had just gone in for a quiet swim?" There is no depth of baseness and ingratitude to which intemperance will not carry its victim. And yet thousands upon thousands of young men and old plunge voluntarily into this destructive flood "just for a quiet swim."

The Tendency of Education.

"The tendency of modern education is toward Christian education," said Chairman W. W. Staley, of the Committee on Education before the Eastern Virginia Conference last week. When so much is being said about the pernicious effects of education without Christianity, and when we are told on every hand that Christian education is dying out because of the rapid growth of vocational schools and higher criticism in college and university, one wants to hope and believe that Chairman Staley's optimistic attitude is the true one. At any rate the question is a very vital one, and is one of no little discussion and agitation in our time. Shall we have religious education, or shall we not? A New York exchange notes the fact that the National Episcopal Convention which has been in session some weeks in that city considered this question as paramount and was thoroughly aroused as to the gravity of the situation at present—as to whether our sons and daughters shall have a chance to develop religiously and spiritually along with their opportunity for developing physically and intellectually. "This question was exhaustively discussed," goes on the report, "in joint open session, in mass-meeting and in cofnerence, in its relation to the Sunday school, the college and the university. The leaders realized that in the absence of Bible reading and moral instruction in the public schools an increasing responsibility is thrown upon the church, and that the most pressing need of the hour is a radical reorganization of Sunday school instruction and the inauguration of a thorough system of teacher training." One wonders if this great Convention of churchmen from all over the country believes that sufficient religious instruction can be obtained for the saving of youth in any sort of Sunday school work? This is a beginning, and that only. It is as unreasonable to suppose that one can acquire enough physical strength to carry one through college, as it is that one can acquire enough religion to carry one through, even before going to college. Let us hope that Chairman Staley is right and that the tendency towards Christian education is so strong that it will be soon felt everywhere that the only true and proper education is Christian education; and that anyone anywhere who is trained only physically and intellectually is only two-thirds trained and hardly that, since the essential one-third is neglected.

The great event of the present century is the change in China from an Empire to a Republic. How did this miraculous thing take place? A Chinese statesman, fully conversant with the situation, being asked recently when the revolution really began in China, replied, "The day Robert Morrison (the Christian missionary) landed in Canton."

Secretary of the Navy Josephus Daniels is delivering Sunday afternoon addresses on religious topics in different parts of the country that are worth while. At Newport News last Sunday the Secretary, addressing the United Brotherhood of Men's Bible Classes, said that neglect of religion by the United States in its navy is a reproach to the republic and that he should ask Congress for more chaplains and welfare secretaries to serve much as do Y. M. C. A. Secretaries. Mr. Daniels, since going to Washington, has not forgotten his religion, nor turned his back upon the way of his bringing up—a mighty good sign that he is a man of no small caliber. Mr. Daniels is not an orator, but he is a man of sincere Christian piety, and hundreds flock to hear his Sunday afternoon lay-sermons.

EDITORIAL

EASTERN NORTH CAROLINA CONFERENCE

Our brethren of the Eastern had an historic place at which to meet, and one made sacred by tradition and Christian zeal stretching back through many decades. Warren County is famous in history on many accounts, and Mt. Auburn is noted for Christian activity and saintly associations both in the present and in the past.

The older men of the church, Capt. S. P. Read, Deacons T. J. Haskins and Geo. W. Ellington, the Hilliards, Tuckers and Spains are an inspiration and a blessing to any church or community; and the younger men, the Kimball brothers, Allie Hayes, J. Byrd Ellington and others, are equally interested in seeing the best in church life and Christian activity go forward. If there are better men and women in any community, more honorable, more hospitable, more devoted to church, charity and all benevolences, than those of Mt. Auburn, we do not know where to find them. They have erected a handsome and commodious building just beside the old one the past year, and when properly seated and furnished will be a source of pardonable church pride to the entire community. It was a joy to THE SUN'S editor to greet again the Mt. Auburn friends and be assured of their fellowship and enjoy their gracious hospitality. Rev. C. E. Newman has been their pastor the past year, and greatly endeared himself to the people. He was also president of the Conference and carried the work forward with marked ease and ability.

We were advised that the churches came to Conference with good delegations and splendid reports. We were glad to learn that a recent editorial in THE SUN bore some fruit, and that some of the delegates did not have to give their time and pay their railroad expenses too, in order to come to Conference and represent their church—the church bearing the railroad expenses. Those delegates were not only pleased, but felt under obligatinos to their church to be present at every session of Conference and get the most out of the sessions they could for the folks at home. One minister, Brother J. C. Stuart, was received into full connection and was granted elders orders by the laying on of hands and due ordination services.

Rev. M. T. Morrill, D. D., Foreign Mission Secretary, delighted the audiences, particularly at the evening services, with his illustrated lectures on Japan and Porto Rico. Rev. D. P. Barrett, from Porto Rico, was at the Conference, and the people heard him gladly. Bro. Netum Rathbun, Publishing Agent, Dayton, was at the Conference and besides offering for sale a valuable line of religious books, gave an illustrated lecture that was illuminating and well received. Rev. W. W. Staley, D. D., of Suffolk, preached a great sermon before the Conference, which served as an inspiration to the body during the entire session. The annual sermon was exceedingly appropriate, pointed and powerful. It was by Rev. J. Lee Johnson, Cardenas, N. C., and is printed this week as the most valued item of this week's issue. Every SUN reader should go carefully through this sermon, which is presented elsewhere.

Rev. C. H. Rowland, D. D., President of the Eastern Virginia Conference, was a very welcome visitor to Conference, and delighted the many friends there with his presence and words of wisdom and Christian greeting.

The Conference was enjoyable, and impressions for good were made. It was a joy to be there and to hear discussions of plans for future church activity. The great work of this Conference now is that of building the Chapel Hill church, and to this our beloved brother, Rev. W. G. Clements, is giving his best and most consecrated Christian zeal and endeavor.

The work of the Eastern moves forward, and the brotherhood is zealous, hopeful, energetic and progressive.

CREEDS

Creeds are all right in their place. It has not been creeds that have cursed the world and divided peoples into sects and schisms. When a man forms a belief, and either utters or writes it, that is his creed. Every man who thinks for himself has a creed. A creed is a man's definite, well defined, formulated belief. No, the trouble has been, and the curse of ages has been, not in the forming of a creed, *but in trying to force that creed on some one else*—make some one else believe as you believe, whether he will or not. Humanity has suffered because men who thought tried to make others think as they did.

Strange indeed that men have been so concerned in making others believe as they do, as if they had a monopoly or a "corner" on light and life and truth.

John D. Rockefeller, Jr., who, despite the fact that he is hindered by the weight of his millions, thinks on some topics very pointedly, is reported to have said recently to his famous Bible class:

"Creeds and theologies are all right in the pulpit and in the seminaries. But they don't constitute religion.

"All these points of difference over theology have arisen since Christ's time, and some of the theologians have created them.

"Jesus Christ was much more concerned about real things, the sick, the poor. He had a social far more than a theological message. His was a life far more than a creed.

"I doubt if ever a man was kept out of heaven through honest differences of beliefs in creeds. If a man has helped to right wrongs it is that record that God will put into the balances and weigh up."

One may have a very exalted creed, and yet that creed may not be enough to stir him to Chrsitian activity. Mr. Rockefeller is not far wrong, for, after all, it is not a matter of creed, but of deed, of love, of life. Christ's creed was service to fellowman, uplifting the masses and the classes to higher and better living.

HIS WORST ENEMY

A man who has been a real blessing to his day and generation may prove anything else than a blessing to himself. Here is a case in point. The papers announce the death, in Paris, recently, of Charles Teller. He was attended at his dying bed by an old servant only, and died in abject poverty, in a strange land, at the age of eighty-five. This same Charles Teller was the inventor of cold storage, and thus benefited mankind to the extent of untold comfort and many, many millions of dollars. The great benefactor of others was a malefactor of himself. Improvidence, possibly, or drink, or indulgence, deprived him of the comforts he would otherwise have enjoyed, and stripped him of the benefits his genius would have brought him. So, it is not always the one who serves his fellowman best and most who is safest and happiest and best—unless that fellowman includes himself. One may serve others to profit, but one's self to shame, sin and disgrace. Not infrequently a man is his own worst enemy.

NEWS AND VIEWS.

—The cold wave which fell Sunday and Monday was general, extending all the way from Florida to New England.

—It is very seldom that a woman is hanged or electrocuted in this country, but unless sentence is changed by the Governor, Mrs. Nellie Wakefield, of Connecticut, is ot pay the death penalty March 4th next for the murder of her husband.

—Mexico is in a state of upheaval and civil strife, and whether our government shall take a hand or not, that country is already engaged in actual war, many having already been slain in pitched battles, and much property destroyed. Regrettable as it is, Mexico is in for blood and death till her troubles are settled, and no one can foresee when that will be.

—Michigan was the first State in the Union to offer concurrent resolutions, in both houses of its General Assembly, asking Congress to pass an amendment to the federal constitution forbidding the manufacture and sale of intoxicating liquors as a beverage. This is an honor and badge of distinction which any State a few years hence would be proud to wear.

—The Episcopal Convention recently in session in New York passed a resolution calling for an international congress to be held at the Panama Exposition in May, 1915, "for the purpose of awakening the conscience of the Ameriacn people toward the great evil of divorce and remarriage." All denominations are asked to participate in this congress in the endeavor to stay the evils of divorce. It is high time.

NOTES AND PERSONALS

—Rev. E. M. Carter, former Superintendent of our Orphanage, has been called to the pastorate of the Rose Hill, Columbus, Ga., church, as successor to Rev. W. L. Wells, who has become pastor of our Durham church.

—The Education Committee of the N. C. and Va. Conference, is called to meet at Elon College, Y. M. C. A. hall, Friday p. m., November 14. The members are Revs. W. T. Herndon, T. W. Strowd, H. E. Rountree and THE SUN'S editor. Several candidates are to be examined.

—Of the Eastern Virginia ministers who pledged to secure 250 new subscribers to THE SUN at an early date, at the recent annual session at Mt. Carmel, Rev. J. W. Harrell, Portsmouth, is the first to send a list of new names from his church.

—Rev. H. W. Elder, Richland, Georgia, November 6, writes: "Bro. C. C. Peel leaves us today. We had an excellent Conference at Columbus. Fine attendance. Good reports. A real good session. Our Convention Missions increased from $42.00 last year to $67.00 this. Other collections increased in proportion."

—The ministers and delegates of the Eastern N. C. Conference did the handsome thing by THE SUN in pledging 200 new subscribers, and apportioning out the same among the churches. When the brethren get in earnest about this matter, securing 1,000 new subscribers for THE SUN will be easy.

—We acknowledge the following invitation with appreciation: "Mr. and Mrs. A. C. Penny invite you to be present at the approaching marriage of their daughter, Elsie Pherabe, to Mr. Leslie Clyde Whitaker, Thursday morning, November 20, 1913, ten o'clock. At home near Garner, North Carolina." Miss Penny is a most charming Christian woman, and we wish her the happiness that her accomplishments deserve.

—Our friend and brother, W. F. Walker, Lanett, Ala., loves to have Christian people

come that way who are interested in our College, our Orphanage and our CHRISTIAN SUN. "I am glad to have met Rev. C. C. Peel," he writes November 8, "who came Monday p. m., after our Conference. Bro. E. M. Carter took us by surprise Sunday morning, October 26, and gave us a good talk about the children at our Orphanage. I would love so much to pay a visit to Elon and our institutions and many friends there, and I hope to enjoy that privilege some day. I wish the brethren there God's speed in all their work."

—We are permitted to lay before an audience, we presume, of at least 5,000 this week, a sermon by Rev. J. Lee Johnson, delivered before the Eastern North Carolina Conference last Thursday. If all that audience would read carefully that sermon, eternity alone could measure the good accomplished thereby. To our mind, Brother Johnson tells the real reason why pulpits are vacant and ministers are without preaching places. Read that sermon and see whether the situation is not laid bare. It is a worth-while utterance, and we could wish nothing better for THE SUN family this week than that every member thereof stop long enough to read it through carefully.

—We pen with sadness the death of our Brother J. N. Hess, which event occurred at his home at Dayton, Ohio, November 1. Bro. Hess was for several years our Publishing Agent and was well known and highly esteemed among SUN readers. Our sympathy is extended to the bereaved family. Of Brother Hess, President D. A. Long of Union Christian College, Merom, Indiana, writes: "Bro. J. N. Hess, who died in Dayton November 1, was buried at Argos, Indiana, November 5. He had been declining physically for some time on account of Bright's disease. As he had been an honored trustee of U. C. College for so many years and attended the meetings of the Boards with such regularity, he will be greatly missed. His faithful wife and devoted daughter were with him in all his afflictions and ministered to him to the last."

THE PART OUR CONSCIENCE PLAYS IN OUR MORAL LIVES

Conscience is that still small voice which God has apportioned to every individual to control the moral life. When we say that conscience controls the moral life, we are making a statement that is too broad to be true; but we are justified in saying that when one follows the dictates of his conscience, his moral life is governed thereby.

In studying this subject it might be well for us to notice the meaning of the two words, conscience and moral.

Conscience is the moral sense of right and wrong. It is the faculty within us by which our actions are tried and influenced. For example, take the man who steals, cheats, gets drunk, lies, etc., and we are inclined to say that this man has no conscience. Such a thing is not possible because every person has a conscience whether he obeys it or not.

Don't understand me to say that one person's conscience is as keen as another's, for this, too, would be untrue. But when a man is tempted to act dishonestly, his conscience tells him that he is on the wrong road and just at this time his conscience will play a most interesting part in his moral life.

Let us picture in our minds, a youth just entering the threshold of young manhood. As this young man leaves his home just after the evening meal, he bids his mother good-bye at the door. As this robust youth walks down the main street of his town, he makes new resolutions with himself and feels that nothing can come into his life which will keep him from rising to that high standard of morality which his mother has prayed since his childhood that he might gain.

Turn your head just a moment. Do you see that crowd of boys on the corner? Why are they so excited? Why do they try to assume such an innocent attitude? Listen! They are plotting!

As our would-be strong young man approaches the crowd, the boys hail him and he is dragged off to the saloon by their enticing remarks. He seems to forget his mother's prayer; he forgets all of his good resolutions; he even forgets that his sins will have to be accounted for, and in this mad rush we fear that he will forget all, except the dazzling lights that are shining around him and the songs and witty stories that fall upon his ear!

Take one more look at this young man. He is pale and silent! A glass is set before him. His eyes waver! His hands twitch! His body is bent forward! Will he take this, his first whiskey? His hand is raised and he takes the glass reluctantly while his comrades laugh. But as he raises it to his lips, his conscience strikes him a mighty blow and he dashes the glass to the floor. In an instant he has disappeared, and the next time he is invited to take a drink, it will be easy for him to obey his conscience and say "No."

Did you ask me what part our conscience plays in our moral lives? In reply to that question, I will say that to disobey the dictates of conscience will cultivate a life without moral; but in obeying the dictates of conscience, we are acquiring a strong will power, peace in mind and heart, self reliance, honesty to ourselves and to others, a broader and a more active mind, thereby gaining, in the end, the highest of morals.—*Elon College Weekly.*

IF THE ROSES WERE ONLY BLUE

That seemingly insignificant word "if" is in truth one of much importance in our language. We often hear people say that they would do thus or so if certain things did not stand in the way of the realization of their plans. Sometimes, of course, the troubles in the way are real; often they are imaginary and yield readily enough when the proper will power is exercised.

However, there is one truth from which we can by no means escape; namely, we must at all times face conditions just as they are. If, by some artful or over-masterful power, we could eliminate all the "ifs" from our lives, we would then have found the long sought for Utopia and everything would be just to our liking. But would such a condition or state of affairs be an enjoyable one? Hardly, we would think, for there would be no conquests to make and no victories to win. There is a blessing in the necessity of toil; there is a need for the drudgery of everyday life; there is a reward for struggling with the difficulties that so often beset us.

Yet, in this battle with the conditions which we must needs face, we often make mistakes and blunders. If everything was as it should be, such errors would never befall us. We would ever do just the right thing at just the right time. But such is not life, and we should not expect it. Let us rather say with one of the world's best fighters, "I count not myself yet to have apprehended," rather than exclaim with the modern religionist, "I have reached the land of corn and wine." We must have courage and strive on, for remember, the goal is ever before us.

If wisdom's ways you wisely seek, five things observe with care: of whom you speak, to whom you speak, and how, and when, and where.—*Proverb.*

CHURCH NEWS

GOOD HOPE

We have had an enjoyable year at this place. Although weak in numbers, the sisters and brethren are rallying to the front, and have remodeled their church, but have not quite completed it. We had a very gracious revival with ten converts and two baptisms. We hope for greater blessings next year.

BEULAH

This is our second meeting, and we know that the Lord has greatly blessed our efforts at this place. Rev. Cornelius Rowland was with us in the meeting, and was a power in bringing souls to Christ. Bro. Rowland, it seemed, was on the mountain top almost, leading souls into the celestial city. There were eighty-five seekers, thirty conversions, and nineteen accessions to the church. I baptized eleven. This was a glorious revival. Beulah has made wonderful progress with God's assistance.

YOUNGSVILLE

Our meeting at this place was conducted by Dr. Charles Rowland, Franklin, Va. Brother Rowland was well received while here, and greatly endeared himself to the people of the town; also preached strong spiritual sermons to large audiences. Four accepted Christ. We all want Brother Rowland back next year. I am very grateful to the people of Youngsville for the presents received during the year. Having lost my horse, the good people of the town presented me with $50, for which I thank them. May the Lord help us to greater things next year.

MORRISVILLE

This closes my third year's work at this place. While here I have become much attached to the good people at this place. We have active workers here, and are doing noble work. They are planning to add Sunday school rooms, which will be a great help. I desire to thank the people of the town for their generous gift of $50 toward my horse. May God bless them abundantly.

NEW HOPE

Rev. Cornelius Rowland assisted in revival at this place. Bro. Rowland preached with power of God, and brought souls to repentance. We surely had a pentecostal shower. Everybody loves to hear Bro. Rowland. There were nineteen conversions, eleven accessions to the church. I baptized twelve. We expect to have Brother Rowland return next year. We are planning to remodel our church at this place. For the year's work I "praise God from Whom all blessings flow."

H. T. WOLFE, Pastor.

Youngsville, N. C.

ONLY A DOLLAR

It was only a dollar. The giver of it was a soul of deep devotion. The dollar was earned by diligent hands, and given by an honest heart for the cause of Him who gave His life for us. The value of it could not accomplish the full purpose for which it was given; yet the gift was accepted and the giver made to rejoice ten years later when he viewed the walls of a Christian College built by single earned dollars given by hearts like his.

C. B. RIDDLE.

Fifty years ago there were only thirty medical missionaries and now there are, in all parts of the world, 11,000.

The Lack of Ministers---The Cause and Remedy

A Sermon Delivered Before the Annual Session of the Eastern North Carolina Conference at Mt. Auburn, November 6, 1913

By REV. J. LEE JOHNSON, Cardenas, N. C.

TEXT: "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. —Matt. 9: 37, 38.

We have in our church, according to the figures given by Rev. A. W. Andes in his address before the Virginia Valley Central Conference, about two hundred and thirty-five vacant pulpits. At the Baptist State Convention of 1912, there were about one hundred and seventy-five churches reported without pastors in North Carolina. The Presbyterian Church has about one thousand and fifty vacant pulpits in the South. The Methodist Episcopal Church, South, claims to have all their pulpits supplied, but many of them who supply are not ordained ministers, and are only supplying what would otherwise be vacant pulpits. I have been informed by a prominent Methodist minister, that the rate of increase in ministers was not equal to the increase of the church and its needs.

From these figures we can see that there is a great lack of ministers throughout the land, and for which lack various reasons have been given; such as, the call of the world drowning out the call of God, too poor a chance for the ambitious along literary lines, nothing to preach about since the Bible has been through the hands of the higher critics, more good can be done in other occupations (the reason which Mr. Dixon gives for leaving the pulpit to write drama), insufficient pay, etc. But the only one of these reasons of which I wish to make especial mention, is the oft repeated and much emphasized one, "too little pay." I have heard about it and read about it, until it has grown old. It has been said time and time again that the ministry should be better paid in order that others might be induced to preach the gospel. I beg to differ with such.

I know that ministers should be better paid; I know that they are the poorest paid, in proportion to the place they are expected to fill, of all professional men; I understand that the average salary of the minister throughout the United States, with the exception of five large cities, is about $525.00; but if small salaries are keeping men out of the ministry, I beg them in Christ's name to stay out forever.

Let us, for a moment, look at it from this standpoint, brethren. Who knows but that God keeps the ministry poorer in order to keep it purer? Who knows but that a preacher is given small pay in order to keep out the hireling? Why, if the salary of the ministers were high, then there would be plenty of hirelings in the ministry, and Jesus said, "The hireling fleeth, because he is an hireling, and careth not for the sheep" (Jno. 10:13). There was Balaam, that most singular Bible character, to whom God revealed Himself and through whom God spake. In this respect he was a true prophet. He dared "not go beyond the word of the Lord," to say more or less. It was he "which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty." It was Balaam to whom God gave a prophet's vision, and looking down through the ages, he exclaimed, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Yet with all this God gives power, with all these glorious opportunities. Balaam has gone down in sacred history as the prophet "who loved the *wages* of unrighteousness."

Then if it becomes necessary for the minister to preach for small salaries—no, I'll not leave it like that—but rather, preach for the glory of God, and since we live on small salaries, we will bow in humiliation before God and "rejoice that we were counted worthy to suffer (want) for his name" (and it is only want, for God has promised to supply all our need: Phil. 4:19). Remember, our Savior "had not where to lay his head," and that "though he was rich, yet for (our) sake he became poor that (we) through his poverty might be rich" (2 Cor. 8:9). Couple with this the words of the Apostle Peter, "For even hereunto were (we) called, because Christ also suffered for us, leaving us an example that (we) should follow in his steps" 1 Peter 2:21). Must we grumble at our salaries in the light of these words? Must we claim that God is not calling men into the ministry because of poor pay, when He himself said, "A bishop must be . . . not given to filthy lucre" (Tit. 1:7).

Brethren, we have no use for the man that enters the ministry for money, and as little use for the man who stays out because of poor pay. I do not believe many stay out because of small salaries. The Presbyterian Church, I suppose, pays more, as a whole, for the support of ministers than any other denomination we have, and yet we see a large number of vacant pulpits among them. Some may not enter the ministry who feel called, but I believe it is usually the feeling of inability which makes them resist. That there are those in the ministry for money can be little doubted. I know a young lawyer who was offered a salary of $3,000 per year to become pastor of a certain city church. I am glad to say that he had enough backbone to refuse the proffered offer, but he admitted that it was a temptation.

Small salaries may be the very means of bringing us into greater usefulness if we could recognize God in it and bow submissively to it. To illustrate this point I quote from W. B. Jacobs in September number of Christian Workers' Magazine, where Jacobs thinks he witnessed a crisis in Moody's life:

"I was in partnership with Mr. B. F. Jacobs, a brother of mine, a very intimate friend of Mr. Moody's, in the commission business on South Water Street; and while, as I say, I had known Mr. Moody in a general way, and had heard him speak, I never knew his heart. I never knew him well, until that cold, cold day in the Winter of 1870-71, when he came into our commission house and spoke to my brother. I stood listening, and this is what Mr. Moody said: 'Jacobs, I do not know but I will have to give it up after all.' My brother said, 'What, Moody?' 'Oh,' Mr. Moody replied, 'this work. I left my wife and children this morning without a mouthful of food in the home, and without a dollar to purchase any. Jacobs, I would not care for myself; I would just as lief sleep in a dry-goods box on the street, and live on whatever crust of bread I could pick up. But, oh, Jacobs,'—and the great form shook with agitation at the remembrance of loved ones—'it is hard for a man to leave his children without a morsel of food. I do not know, Jacobs, but I will have to give it up.' I looked at him, and his coat was almost threadbare; it was worn glossy and smooth, and he had no overcoat. In that hour I began to realize that I knew D. L. Moody."

Jacobs gave Moody supplies, and Moody kept preaching. Then, brethren, if large salaries are needed to cause men to enter the ministry, let us who have heard God's call be willing, as were Paul and Moody, to "know both how to be abased, and how to abound . . both to be full and to be hungry, both to abound and to suffer need" (Phil. 4:12).

Then, if the shortage in the ministry is not caused by poor pay (I mean, of course, God-called men), I would think that none of the reasons given above, which hold only a secondary place, could be the real cause. What, then, is the real cause? To my candid opinion, it is the lack of prayer and consecration on the part of the professing church. In short, it is the lack of spirituality in the church. Dr. A. C. Dixon, in his address before the London Bible League, said, "The church itself is being caught in the undertow (of anti-Christian civilization) and in some places is gradually disappearing." Dr. Dixon gives as the cause of this undertow the "loss of faith in the Bible." Dr. Francis L. Patton, President of Princeton Theological Seminary, in a recent address before the Moody Bible Institute, said, "This is a day in which people read more about the Bible and less of it, I suppose, than any day of the world's history. We have," he continues, "been drinking the wine of material prosperity until we are so intoxicated that we have no eyes for the world of spiritual values. . . . And it is not read (the Bible) because we have an entirely new scale of values." Is not this low spiritual condition of the church in general, so wanting in real prayer, the cause of the shortage in the ministry? Is it not the indifference of the church, which Secretary Daniels spoke of in his Durham address?

The editor of the *Herald of Gospel Liberty*, looking at the weakness of the church as a mother to produce ministers, says, "The truth is, if we are to have a strong and courageous ministry, the mother of the ministry must be strong and active and holy and healthy." Job said as much, "Who can bring a clean thing out of an unclean? not one." How many of us could read Dr. G. Campbell Morgan's article, "The Disappearing Home," reprinted in THE CHRISTIAN SUN from the *Christian Endeavor World*, without feeling that here was one of the reasons why so many pulpits are vacant? Of the six churches to which I try to minister as pastor, they will not average one family altar to the church. If the home is disappearing, the family altar is disappearing and the shortage in the ministry is increasing.

What was the remedy which Jesus Himself suggested for the lack of ministers? It was as simple as this, "Pray ye therefore the Lord of the harvest that he send for laborers into his harvest" (Matt. 9:38). Jesus made it simple, but we make it short by praying short prayers or no prayers at all for this important thing. The October number of *Men and Missions* had this to say: "The need of ministers and missionaries will not be met until people pray for laborers. . . . Christ's specific command to pray for laborers is one that many Christians are not obeying." .Robt. E. Speer says,

"It is the want of prayer that is disruptive and that interrupts the orderly workings of the plan of God and that fractures His plans here in the world." Yes, it hinders God's plan because we are not praying for laborers as we should. The truth of the matter is, we are not concerned enough, as a whole, to pray as Christ commanded. It was Rev. W. B. Anderson who said, "A man may pray as much as he lives, and all the rest of his attempts at prayer are mockery." How much do we care for more ministers? That is the question.

I do not believe we can confine the words of Jesus to mean only that the church should pray for her children to enter the ministry, but that parents also should pray for their children to be preachers, or dedicated to God's service in some form. Prayer should not only be made for them when they are grown, half-grown, or even babes, but even before the child is born into the world. This question is asked dental students on examination, When should a child's teeth first have attention. The answer: Six months before the child is born. Should we not pay as much attention to the child's spiritual nature as to his teeth? The law of heredity is as much God's law as it is the "law of the Spirit of life in Christ Jesus." One writer has said that "all history attests the fact that great men had great mothers." Another has said that "Pre-natal influence has as much to do with the character of a person as all the education that could be given thereafter." From the pen of the prophet Ezekiel we have these words, "As is the mother, so is her daughter" (Ezek. 16:44). In the light of such a truth as this, "what manner of persons ought (parents) to be in all holy living and godliness"?

There are no less than six instances in the Bible where parents prayed for their unborn children, and on each occasion these children came to fill an important place in Bible history. Let us notice two of them. See Hannah yonder in the temple upon her knees. For what is she praying? Hear her: "O Jehovah of hosts, if thou . . . wilt give unto thy handmaid a man child, then I will give him unto Jehovah all the days of his life." What was the result of that prayer? Samuel. And he became one of the greatest preachers of his age.

Now turn with me to the New Testament for an example. Look for a moment at John the Baptist, of whom Christ said, "Among them that are born of women, there hath not arisen a greater." How did John the Baptist come to be the wonderful preacher that he was, even appointed to prepare the way for the coming of our Lord? To my mind we find the answer in Luke 1:6, 13. Verse 6 speaks of his parents on this wise, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Verse 13 tells us of answered prayer, "Fear not, Zacharias, because thy supplication is heard, and thy wife Elizabeth shall bear thee a son." Righteous living then, coupled with prayer—and the two are inseparable—brought forth this wonderful preacher, John the Baptist.

Turn to our day, and you will find the same truth. If I mistake not, it was G. Campbell Morgan who said that he was called to preach before he was born into the world. His parents prayed and dedicated the unborn child to God, and today we have him as one of the greatest if not the greatest Bible expositor of this age. I am told that in Granville County a mother dedicated her unborn child to God to preach the gospel, and with faith in her prayer she named him Paul. Today, he is a ministerial student in one of the denominational colleges in the State, and says he never had any intention but to preach the gospel, since he can clearly remember.

It was my good fortune to hear Gypsy Smith preach during his revival in Danville a few weeks ago. During one of his discourses he pointed to his son Albong, who himself is a young minister, and said, "I knew he would preach if ever he gave his heart to God." Some time in the past Gypsy had given that boy to God to preach the gospel and God answered that prayer. I heard Gypsy tell of his parting with his family in July to sail for America. His father followed him to the garden gate, and then Gypsy threw his arms around his father's neck and said, "Daddy, won't you promise me that you will present me to the throne of God each day while I am gone?" "No, son," said his father, "I'll not promise you that, for I presented you there years ago when you were but a lad; but I'll promise you this, my boy, that I'll keep you there." Then Gypsy Smith added these words, which I want parents to remember, "I could be nothing but what I am with a father like that." Brethren, righteous living on the part of professing believers, with the children of the church and the child of the parents dedicated to God through intercession is the remedy, as I see it, that the Bible gives for vacant pulpits.

NOTICE

To the Pastors and Laymen of the Eastern Virginia Conference:

A tremendous nation-wide missionary campaign is on. It is called the United Missionary Campaign because it includes both home and foreign missions. Practically all the denominations are lined up in it. It is being carried out by the Laymen's Missionary Movement. Over 700 two-day institutes and conferences of laymen are planned for this fall. These institutes will be conducted by specialists who will give both inspiration and the best mission methods for all kinds of churches. These conventions last two evenings and the day between. They will be brim full of the best things.

This Conference is especially favored in that four of these conventions or institutes are held within our territory and within reach of all our churches. They will be held as follows: Newport News, November 23, 24; Norfolk, November 25, 6; Portsmouth, November 27, 28; Suffolk, November 30, December 1.

The men of our churches and the pastors cannot afford to miss these meetings. We must be sure to have a fine delegation of our men from every church in our conference present at some one of these meetings throughout.

Will you, brother pastor, and will you, reader, please see to it, and make it your personal business to see that a splendid delegation of the men of your church attend at least one of these?

WARREN H. DENISON,
Norfolk, Va. Committee.

THE GEORGIA AND ALABAMA CONFERENCE

The 1913 session of the Georgia and Alabame Christian Conference was held with the Church at Rose Hill, Columbus, Ga. I feel safe in saying that this was the most successful session the Conference has ever held. Principally all the ministers were present with splendid reports of their labors for the year. All of the churches with the exception of one or two were well represented, having met all or principally all of the Conference requirements, which speaks well for both churches and pastors.

This Conference, as well as the other Southern Conferences, is making fine progress along this line, and I predict that in a few years there will be no such thing as a church going to Conference without its apportionments raised in full. God hasten the day when all our churches both North and South will raise every cent of their assessments.

This, in many respects, was the best session of Conference I have ever attended. Sometimes I think we devote so much of our Conference meetings to business that we neglect the spiritual side of the service, but this was not the case here. Especial emphasis was laid upon the spiritual atmosphere of the assembly, and of course (as is always the case) business sessions were better. This is one meeting of the kind I have longed to attend, wherein the Spirit of God would have its way even in all business to the extent that souls would be born into the kingdom of God during the sessions. The Conference was of this character, and the influence of it will be felt in all the churches throughout the Conference. And I trust that we may have more sessions of this nature, and our work will certainly be better.

This Conference is also making progress along other lines. It is waking good along missionary lines. It like the Alabama Conference is raising its mission assessments every year and I heard of no grumbling on the part of any man about their appropriations being too much. It is also making progress along educational lines, and well it may, for it already has about five or six young men who are candidates for the ministry. And these must be educated in order to meet the demands made of them by the church. Already some of these are making their arrangements to come to Elon College in 1914, and here is hoping that more may come this way for their religious training, for they can not get it elsewhere save in a church institution, and this one deserves their consideration.

I believe our church ought to educate its ministry wherever possible in its own institutions. However, in some cases this is not possible because of the distance or some other cause . I long to see the day when the Christian Church will have an institution of its own in the bounds of the Georgia and Alabama Conferences, and I for one am ready to pledge $10.00 per year until the work is finished. Our boys and girls, very few of them, have any advantages whatever of religious training in these Conferences, and we can readily see that neglect along this line means injury to the church. I trust that some one will soon take hold of this work again, and keep pressing until the work has been completed.

J. V. KNIGHT.

Elon College, N. C., November 6, 1913.

SUNDAY SCHOOL MISSION POLICY

The Sunday School Mission Policy of the Eastern Virginia Sunday School Convention has been adopted by eight schools, and the reports that come from them are gratifying. The schools that have already adopted the policy are: Memorial Temple, Third Church, Norfolk, Lambert's Point, Berkley, South Norfolk, Berea (Nansemond), Newport News and Portsmouth. The Convention policy calls for: (1) A mission secretary; (2) a missionary program for the year; (3) a weekly missionary offering; and (4) $1200 for missions.

Berea (Nansemond) reports that their school has averaged over $2.00 per Sunday for missions since the adoption of the above policy. Newport News reports that their school has averaged over $1.50 per Sunday. Have no definite report as to what other schools are doing per Sunday.

The schools that have adopted the policy are highly pleased with it, and believe it will make the work easy. The apportionment for mis-

(Continued on Page 10.)

FROM OUR CORRESPONDENTS

WINCHESTER LETTER

We began our meeting at Timber Ridge the 12th of October. Rev. J. W. MacManiman, of Hancock, Maryland, came on the 13th and did all the preaching from then until the close. Brother MacManiman is a strong preacher, and was well liked by our people. The congregations were good and much interest was manifested. The church was revived and eight bright young people were added to its membership. There are very few people in the community but what are members of some church.

It was the writer's privilege to attend the recent session of the Eastern Virginia Christian Conference. This is the best organized and strongest of our Southern conferences and is one of the strongest in the brotherhood. The sermons and addresses are of a high order. The report of the pastors for the past year showed splendid work on their part. The most of the churches brought all apportionments up in full. A very large crowd was in attendance and everybody seemed to enjoy it. Among the visiting brethren we were glad to meet the following: Dr. J. O. Atkinson, editor THE CHRISTIAN SUN, Dr. W. A. Harper, President of Elon College, Dr. J. W. Wellons, of the North Carolina and Virginia Conference; Rev. J. L. Foster and Dr. L. F. Johnson, of the Eastern North Carolina Conference; Dr. M. T. Morrill, Foreign Mission Secretary, and Mr. Netum Rathbun, Publishing Agent of the Chirstian Publishing Association.

There is an inspiration in attending meetings of that character and meeting with the men who compose them. It gives a larger vision and a new impetus for our work.

My home was with Brother and Sister J. E. Beale, who made it very pleasant for me.

Dr. M. T. Morrill is to deliver an illustrated lecture on Japan in the Winchester church at 7:30 p. m. the 21st of this month.

W. T. WALTERS.

SUFFOLK LETTER.

Somehow I omitted the name of Rev. W. T. Walters, President of the Virginia Valley Central Conference, as a welcome visitor to the Eastern Virginia Conference; but his work at Winchester, Va., constantly reminds SUN readers of his successful activities in that far-famed city and that growing conference.

Lest some reporter should overlook my name in writing of the Eastern North Carolina Conference at Mount Auburn last week, I will tell the readers of this letter myself that I was there and enjoyed the Conference, my stay at the good home of William and Jake Kimball, and the kindness of A. P. Hayes and wife. Dr. C. H. Rowland and Rev. J. L. Foster were my partners as the guests of the Kimballs, and Dr. R. and I returned to Virginia together.

Mount Auburn church, where the Conference met, has the distinction of having entertained the "Convention" twice in "regular session" and once in "extra session." In May, 1866, the second "regular session" of the Convention and the first after the Civil War, met with this church and reorganized the scattered fragments of the war-ridden church. It was at this session that the Government and Principles were discussed and adopted at an extra session in the same church the next year. Exactly twenty years after this the Convention held its seventh regular session with this church. Mt. Auburn is, therefore, historic ground, and the community has always been noted for its culture and refinement, its material prosperity, and its religious life. A new church building has just been erected and the Conference had a good session. Rev. C. E. Newman, who goes to Raleigh the coming year, was re-elected President; Rev. J. D. Wicker, Vice President; Rev. Dr. W. C. Wicker, Secretary; and W. J. Ballentine, Treasurer.

The churches were well represented, the collections were better than any past year, they have increased the requirements for a banner church, the business of the Conference and the activities of local churches all show marked improvement, and this Conference, now in its twenty-first year, shows signs of normal and promising development. Intelligently officered, occupying fine geographical area, the outlook for the E. N. C. Conference is not only hopeful, but promising.

The Conference will meet next year in its twenty-first session with the Henderson church of which Rev. A. T. Banks is pastor.

I understood before leaving that the Home Mission Committee would recommend the planting of a Christian church at Norlina. This, it seems to me, is a good point, as the Seaboard Railroad has determined to develop that point, and this will mean a growing community—and a growing community is always a good place to plant a church.

I was called yesterday, Sunday, in the absence of Rev. I. W. Johnson, D. D., to conduct the funeral services of Mrs. Martha E. Savage at Liberty Spring church. She was nearly 85, was a charter member of that church, the mother the two children, eleven grand children, sixteen great grand children, and one great, great grand child. She was a faithful and zealous member of the church, a good neighbor, and a kind friend, dying in the triumphs of a simple but strong faith.

W. W. STALEY.

THE MISSIONARY CALL

BY REV. C. P. GARMON,
One of Our Missionaries in Japan.

There is always much said about the "call to the ministry," and the past century has heard many discussions of "the call to go as a missionary." Of late years we are told that "the call" comes from a knowledge of the needs, and a consciousness of one's ability to meet those needs. This does not secularize the calling at all, as the great needs are spiritual, and none but a spiritual man need think of

The Call of the Church

entering missionary work.

The "missionary call" of which I wish to write is the call to the church, and especially to that body of the church organized under the name "Christian" only; and I wish to treat it along the line suggested above; namely, that the call comes from a recognized ability to minister to great needs. It is true that the call to go still comes and must continue to come to individuals. One element of the call to the church consists in the fact that numbers of young men and women have felt the call and have prepared themselves as best they could for missionary service, only to be refused by Mission Boards because of lack of funds, or to be placed on the waiting list until funds were available. It is not generally known, I believe, how many applicants for foreign service our own Mission Board has had, say, in the last ten years. Nor is it known how many others have volunteered for such service, but knowing conditions, have not made application to the Board. Personally, I have known of several such persons from the South, East and Central States. Some have pushed on out under the auspices of interdenominations or other denominational Boards, feeling the foreign call to be stronger than the call of our brotherhood. Others have drifted into work at home, with the consciousness that God's will was being thwarted, but seeing no way to prevent it.

Equipment Needed

But mission work is not limited to sending American missionaries to foreign lands. That is one very essential part of it, but it is only a part. Missionaries can never be pastors of foreign churches. Men must be educated and trained for the ministry and other places of leadership. Churches must be erected, parsonages and missionary homes must be provided; until this comes to pass, rents must be paid, taxes and insurance fall due regularly, and travel bills and expenses for literature are a necessity. Does no one feel the call to provide these?

Choice Investments in Japan

Your Japan mission alone, with no thought of increasing their number of missionaries, could make a list of its immediate needs in land and buildings, to the extent of $6,000 or more in addition to a considerable increase in the annual appropriations for running expenses. In a growing suburb of Tokyo, the capital of Japan and the metropolis of the Orient, we have the beginning of a fine church. The population is resident, and not floating as in many places. The members are of the fairly well-to-do class, giving more to church work than any but one of our twelve other churches. We have the lead in this progressive suburb, and will keep it if we properly encourage our constituency and provide a suitable church property. Dr. Morrill's estimate of $1,200 for a lot seems to me entirely too low if we buy large enough to erect a parsonage as well as a church. $2,000 seems none too large even if we crowd the buildings, and unless the purchase is made soon, this will not suffice. Prices are advancing rapidly.

Missionary Home

Another missionary home has been asked for. The location and consequent cost of land will determine the necessary total expense. It was estimated by the Japan mission three years ago that it would cost not less than $3,500 at then current prices.

Oji Parsonage

A parsonage for Oji has been requested. There we have the land, and rooms at the rear of the church might be used as a part of the building. This would save a high and increasing rental and make our work more effective.

North Japan Church–Parsonage

At Wakuya we are about to lose the only available property on our side of the river (we leave the other side to the Congregationalists) because of forced sale by the present owner. $1,000 would probably provide these last two items. There are other places where our work would be more effective if we could have even an ordinary cheap dwelling house as a permanent house of worship.

Christian School Needed

The next item would necessitate an increase in our missionary force. If we are to have any part in *Christian leadership* in Japan we must have a boys' school, or co-operate with some other body or bodies in the maintenance of one. This would necessitate $25,000 at the start, and an increase in the annual budget of some $5,000 for maintenance were we to work alone. Were we to co-operate with others in school work, we might get along with $10,000 as an initial equipment fund and an increase of some $3,000 in the annual budget for maintenance. I consider this a most essential movement in our mission enterprise. Without a boys' school

we must depend largely on the "come-out-ers" from other bodies for our leaders, and by working among the limited class we can not hold such leaders as we develop.

Current Expense Fund Insufficient

But these are not our only problems. The $10,500 granted annually to the Japan work is all too small to maintain is as it exists. With the present force of workers, to allow each person to count for the most, we should have an increase in the annual appropriation of at least $2,000. The Japan Mission no longer asks for what is thought could be put to good use nor even what is thought to be absolutely necessary. They simply make out a budget to the extent of the largest amount we feel we can hope for.

Encouraging Though Critical

These facts are set forth, not to discourage, but to show the need. Should any doubt our judgment on these matters, send more representatives to Japan to study conditions and needs. We invite investigation, and expect nothing but profit from it.

Our people understand these things to an extent unknown before. There is a broader, deeper missionary sentiment than the past ever dreamed of. The people are beginning to feel their strength as never before. Co-operation has added to this strength. Our schools are bearing fruit. We have entered some large towns and cities, and new emphasis on the rural church and its problems can not help but strengthen us more. There is nothing before us but assured success. Only let us "advance, on our knees."

Ability Spells Responsibility

It was but a short time ago that THE CHRISTIAN SUN advanced the opinion that the Southern Christian Convention alone could support all of our missionaries. I do not know whether it was intended to include all of the necessary expenses or not. The item in the 1914 Japan Mission Budget for missionary salaries is lower than usual owing to the decrease of salaries while missionaries are on furlough (A family is now at home and another missionary was planning to come in January). It is $4,350. I do not know the salary item of the Porto Rico Mission, but I doubt not that our Southern brethren could easily pay the salaries of all, next year. With a noble, united effort, they could do much more. There are other Conferences or groups of Conferences which could do as well. Any conference, church or individual that fails to do his best stands convicted in the sight of God.

Whose Task?

The oportunities and needs are staring us in the face. Do the people know it? We are told that the money is about, and the people liberal, and I believe it is true. If they do not know, why do they not know, and more to the point, how can they be informed?

Missionaries'?

It is out of the question for missionaries to do any great portion of this work of enlisting the sympathies of the people at large. Their articles for publication and their private correspondence may be full of it, and a part of their furloughs may be made to contribute to this end.

Mission Secretaries'?

Those who wait for the general Mission Secretaries to do the great part of missionary seed sowing and harvest are expecting entirely too much of a few. If a man had no other work to do, no administrative work, no literary duies, no correspondence to care for, gave no time to the study of his work and co-operation with the missionary experts of other churches and Mission Boards, if he were to neglect the communication with the missionaries and native workers, if he were to eliminate all of these and simply give himself to the duties of a Field Secretary, and were one day sufficient for him to present the claims, the needs and the opportunities of missionary service, it would take lacking twenty-five days of three years to make the circuit of our chruches, leaving no time for travel between points and not a day for rest.

If but one week were given to each conference, one Secretary would be unable to visit all of our conferences each year, again allowing no time for the other manifold duties devolving upon him. If the missionary specialist is to do any great part in presenting missions to the churches, or even to the conferences, we must have, in addition to the regular Secretaries, several Field Secretaries to give their whole time to this one phase of the work. The more thickly churched states might well have their own Field Mission Secretaries, as do the larger churches.

But we can not wait for additional secretaries, for they will come only as a result of the sentiment we want created.

Let's Prove that We're Awake.

The responsibility falls back on those of us who have caught the vision. Editor, conference official, pastor, layman, all must stir ourselves to present the needs in such a way that the churches, the individuals in the churches, will understand the great success we have attained in beginning the establishment of the Kingdom in lands where Christ is unknown. Let us show them how we are limited for funds and make them understand, if we can, just what $1,000 will do. Let's not talk so much in small sums, though not discouraging the widow's mite, but let us show that the work we are in is a great work and demands large things, in sacrifice, in service, in consecration, in prayer and in means.

Oh, brothers and sisters, my readers, do not wait for some one to come to you asking you to enlist; but give of your best as befits the great enterprise of extending the Master's Kingdom, and go you to others and enlist their support. Tell them that consecrated men have their hands tied: that they might be doing large instead of small things. Tell them of the church buildings that should be, and are not. Tell them of boys and girls who should be in training for Christian leadership. Tell them,—yes, be sure to tell them—that throughout the whole church, throughout the Christian Church, there is a stronger missionary sentiment than ever before, and as they advance, as we advance, it may be seen that "the whole line has stepped forward."

The EFFECT OF MISSIONS ON COMMERCE IN THE FAR EAST

BY IDA CLYDE CLARKE

Sir Chentung Liang Cheng, a former Chinese minister to the United States, writes that "the missionaries have penetrated far into the heart of the country, and have invariably been the frontiersmen for trade and commerce." The late Mr. Denby stated that the fact that "commerce follows the missionary has been indubitably proved in China. The Hon. F. S. Stratton, formerly collector of the port of San Francisco, on his return from a journey of three months in China, Japan and the Philippines, declared that "commercially speaking the missionaries are the advance agents for American commercial enterprises, and if business men only understood this matter they would assist rather than discourage evangelistic work in the east."

During a visit of Bishop E. R. Hendrix to China he met a wealthy English merchant in Shanghai, whose convictions on this subject were pronounced and clearly expressed. He says: "We find that our very commerce in China is based upon the missionary. He precedes us into the interior and becomes the means of our communications with the natives."

A correspondent of the *London Standard* has written: "In almost every instance of new trade centers, new settlements and ports being opened in the far east, the missionary pioneer has been the first student and interpreter, geologist, astronomer, historian and school master, and his example and instruction have first aroused the desire for those commercial wares of ours which subsequently drew forth the traders." In the initial attempts to build railways in China it was found comparatively easy to do this if the route had been previously occupied by mission stations, but that there was prompt trouble if the attempt was made where no missionary influence has been exerted. The Rev. W. A. Cornaby, for many years a resident missionary in China, is quoted as saying: "The opening of China was desirable first of all in the interests of the kingdom of God, and then in the interests of commerce; but the missionary must precede the trader, and commerce must be on Christian lines." These carefully formed opinions of men of intelligence and character might be multiplied, and they are full of significance, in view of the rapid and enormous extension of commerce in the far east during recent years.

Schoolmaster of the Orient.

Japan has been called the "schoolmaster of the Orient." There are over 18,000 Korean, Siamese and Chinese students in her capital. There has never been such a movement of students to one country in the history of the world. Japan is not only the schoolmaster of these 18,000 students, but she is the schoolmaster of the entire east; and from her China, Siam and India will learn the lessons of independence, self-government and civilization. The importance of the situation in Japan has not been equaled in the whole history of missions.

Over three-fourhs of Japan is unevangelized. There is not a home in all of Japan that is not illumined by coal oil brought from Christian lands.

In little towns of a few hundred inhabitants can be seen the advertisements of a brand of cigarette manufactured by a Christian merchant of the southland; and yet in these same towns there are no churches, chapels or Bibles.

Do these things mean that Christian business men are more alive to the opportunity to secure wealth than the church is to win souls?

Japan stands on an equality with the civilized nations of the world. She is in military alliance with England, Japan is the leader of the east, the pilot of the oriental ship of state. She holds in her hands the distiny of the Orient. As goes Japan, so will go Korea, China and Siam.

Were she not the tremendously energetic and progressive country that she is the winning of her millions to Christ would present a call worthy of the activities of the church; but when we consider her position and influence, of what she has accomplished, and of what she promises in the world field, we have a situation and a call that are colossal.

"Every prayer for Japan is a prayer for the whole east. Contributions for Japan are contributions for the entire east, and every servant of the church sent to Japan is a servant sent to the entire orient."

Miss Annie Stockwell, a missionary in Persia, estimates that there are at least 1,000 Moslem girls and boys attending the 13 Christian mission schools in Persia. This is twice as many as were in attendance five years ago. Of the number given 700 are paying tuition.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction ot the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

THE DEATH OF MOSES

Subject of Sunday School Lesson for Next Sunday. Deut. 34: 1-12.

Time.—B. C. 1451 (Ussher), 1407 (Toffteen). Other dates by other scholars.

Places.—Plains of Moab, Mount Nebo.

Golden Text.—Precious in the sight of Jehovah is the death of his saints.—Ps. 116:15.

Leading Thought.—In life or death we are precious in God's sight.

The book of Deuteronomy consists of Moses' farewell addresses to the Israelites, spoken on the plains east of the Jordan just before his death, as they were about to cross over into Canaan.

The plains of Moab were east of the Jordan, opposite Jericoh. There the Israelites were encamped. Nebo rose about 640 feet above the plain. Pisgah is a peak 200 feet lower, westward from Nebo, toward the Jordan, commanding a view over Gilead, the mountainous tract east of the Jordan, to Dan, in the extreme north of Palestine. Naphtali lay north and northwest of the Sea of Galilee. Mt. Hermon has been seen from Pisgah. Manasseh, Ephraim, and Judah lay successively southward. "The utmost sea" was the Mediterranean. "The South" was the general name for the southern part of Palestine. "The Plain" was the fertile region in which Jericho lay. Zoar was a city on the Dead Sea. Beth-peor was a Moabite town, on a hill sacred to the god Peor.

Seven days was the usual period of mourning, but it was thirty days for the most illustrious men.

Object Lessons.

A Door.—When someone passes through that door into the other room, he goes beyond our sight and hearing. But we think nothing of that. He is simply in another room of this building. In many ways, death is like a door. It is the entrance to another room in our Father's house. Those who pass through death's door go beyond our sight and hearing, but we know they are still in God's house. Today's lesson is about the passing of Moses to his heavenly home.

An Arithmetic or Other Lesson Book.—When you come to the end of your arithmetic, what does your teacher do? Promotes you and gives you higher lessons. That is the rule in school and in life. When we learn one kind of lessons well, we are promoted to higher, harder ones. When all the life lessons are learned, we are promoted to the heavenly life. Today we have the story of Moses' promotion from earth to heaven.—*Hageman.*

The Burial of Moses.

By Nebo's lonely mountain,
  Beyond old Jordan's wave,
In a vale in the land of Moab
  There lies a lonely grave.
And no man dug that sepulcher,
  And no man saw it e'er;
For the angels of God upturned the sod,
  And laid the dead man there.

This was the bravest warrior
  That ever buckled sword,
This the most gifted poet
  That ever breathed a word;
And never earth's philosopher
  Traced with his golden pen
On the deathless page truths half so sage
  As he wrote down for men.

—MRS. C. F. ALEXANDER.

Question Review.

1. Of what have we studied today?
2. How old was Moses when he died?
3. How long had he been sick?
4. What does the account say about his failure to be sick?
5. Where did Moses die?
6. What did he see just before he died?
7. Who came to his funeral?.
8. About whose death and burial does the Lord have a special care?—Leonard.

THE THANKSGIVING C. E. MEETING

Topic: "Discontentment or Praise: Which Is Your Life?"—Psalms 100: 1-5.

Let the leader first speak of the intention of Thanksgiving Day, a day, like the Sabbath, on which we acknowledge God as the Giver of all good. This special day reminds us that every day is Thanksgiving Day, just as every day should be a Lord's Day for us. Let him then speak of the disintegrating effect of grumbling and discontent upon the mind; it weakens the will, spends nervous energy in beating the air, and it makes us hateful to our friends. We should cultivate a cheerful spirit as a matter of duty. The habit of praise may be acquired. Make an appeal to the will to start at once in this new path of sunshine.

When the Puritans gave up the keeping of Christmas, Easter, and saints' days, which were common in the Roman Catholic Church, they substituted fast days or days of thanksgiving. These days were holy days, Sabbaths. This is the root from which Thanksgiving Day has sprung.

In 1621, after the harvest was got in, the Governor sent four men to hunt birds, and the Pilgrims spent a week in feasting, probably without religious ceremonies. This feast may have been an echo of the old English harvest home, when festivities accompanied the bringing in of the last sheaf. The fast day was religious; the feast day was social. In our time we have united the two.

The first Presidential Thanksgiving proclamation was made by George Washington in 1789. It specified the things for which thanks might fittingly be rendered and outlined matters that should be made the subject of prayer.

The Jews of old had a Thanksgiving service called the Feast of Ingathering, or the Feast of Tabernacles. It was a harvest festival, where men acknowledged God as the author of all good, and expressed gratitude for His care.

Thoughts of Praise.

There is a legend that says that the angel of Requests, and the angel of Thanksgiving both came to earth to take to God the prayers of men. The basket carried by the angel of Requests was full, men had so much to ask for, while the basket carried by the angel of Thanksgiving was nearly empty.

Discontent never leads to good. Two horsemen riding along a country road were troubled with the dust. One said, "Let us ride in the fields and be free from this dust." But in the fields the flies tormented the horses so that the men could hardly keep in the saddle. Often we fly from trouble into greater trouble.

THE POWER OF THE PENNY

The value and power of the humble penny was recently illustrated by a society that wanted to raise money. The movement started among some who wanted to go to the Los Angeles convention. The methods employed may be used by any society, class or organization.

A penny contest was planned. The limit was one month and each division was to see how many pennies it could collect in that time. The pennies were to be handed in at a penny social at the end of that time. There was keen rivalry and earnest solicitation. At the end of the month 5,975 pennies, or $59.75, were in hand. At the social people brought articles worth one penny each. These were sold at auction to the highest bidder and brought $15.10, while a gift from a friend brought the total up to $79.85.

Those at the social were given a slip of paper and asked to write a stanza of four lines, the last word to be cent and rhyme with a word in the second line.

NOTES ON THE WORK

We are glad to know that Mrs. J. J. Lincoln, Superintendent of Elementary Grades for our Convention, who has been so critically ill, is able to be up again and write a word for The Sun. We trust she will soon be completely well.

A letter from Brother A. N. McAbee, Zebulon, Ga., asks for Christian Endeavor and organized class literature. He proposes to organize a society and a young ladies' class. We trust he will be successful.

WORLD'S CONVENTION POSTPONED

Small pox in Sydney, Australia, will prevent the holding of the World's Christian Endeavor Convention in that city, as had been anticipated and planned. The disease has broken out there and is a very severe epidemic. It may be months before it is completely stamped out.

Leading workers of the society in this country had already made arrangements to attend the convention and take a tour around the world and naturally there is disappointment. Australian Endeavorers had also begun preparation for a great event and they are disappointed. Halls had been engaged, speakers secured and the program outlined. Money to defray the expenses of the convention had been raised.

HOW TO HELP THE TIMID ONES

One Christian Endeavor society has adopted a very effective plan for taking care of the timid members of the society. At each consecration meeting, toward the close, all who have taken part in the meeting are asked to retire. Then the ones who have not participated are left to themselves, and the president says a few encouraging words, seeks to draw the members out and get them started to discussing the topic. When they realize that all the others in the room are timid ones also, they do not hesitate so much in taking a part. We suggest the same plan to societies that have backward members.

There had been a bad explosion in a powder mill, and the proprietor, who was away on a pleasure trip, hurried home to make an investigation as to the cause.

"How in the world did it happen?" he asked the foreman of the mill as he viewed the wreck. "Who was to blame?"

"Well, you see, sir," replied the foreman, "It was this way: Bill went into the mixing room, probably thinking of something else, and struck a match by mistake. He——"

"Struck a match!" exclaimed the proprietor in amazement. "I should have thought that would have been the last thing on earth he'd do."

"It was," was the foreman's calm rejoinder.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
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TREASURER'S QUARTERLY REPORT

Of the Woman's Home and Foreign Mission Board of the Southern Christian Convention.

RECEIPTS

Aug. 6	To cash N. C. and Va. Conference.	$ 9.47
Sept. 18	To cash E. N. C. Conference	7.55
Sept. 18	To cash E. N. C. Conference	8.98
Sept. 18	To cash N. C. and Va. Conference.	8.19
Sept. 29	To cash N. C. and Va. Conference.	6.22
Oct. 8	To cash W. N. C. Conference	12.50
Oct. 18	Va. Valley Central Conference	1.95
Oct. 25	E. Va. Conference	117.59
Total Receipts		$172.45

DISBURSEMENTS

Sept. 29	By cash Mrs. L. F. Johnson, R. R. Expenses	$ 3.20
Sept. 29	By cash Mrs. W. T. Walters, postage	1.10
Nov. 3	By cash Mrs. C. H. Rowland, postage	2.00
Nov. 3	By cash J. A. Mills, Mrs. Watanabe's salary	14.50
Nov. 3	By cash J. A. Mills, two Japan Sunday schools	22.82
Nov. 3	By cash J. A. Mills, Sanat Isabelle	2.74
Nov. 3	By cash J. A. Mills, Mrs. Frye's School	12.50
Nov. 3	By cash J. A. Mills, Foreign Missions	56.79
Nov. 3	By cash J. A. Mills, Home Missions	56.80
Total disbursements		$172.45

Contributions have been received from the following churches: Franklin, Third Church, Suffolk, Newport News, Waverly, Bethany, Memorial Temple, Holland, Sunbury, First Church Greensboro, Burlington, Bethlehem, V. Valley, New Hope, Winchester, Henderson, Wake Chapel, Pleasant Grove and Elon College. MRS W. T. WALTERS, Treas.

OUR WORK—THE OUTLOOK

(Delivered before the women of the Eastern Virginia Conference by the President.)

While, from the time of the early church down to the present day, woman has been active in spreading the gospel message, yet organized missionary work among women is of recent date, many of the larger and older denominations celebrating their golden anniversary just a little while ago. Perhaps the women of the Christian church here in the South have been more slow than any other denomination to begin the work. Many of us had felt the need of it for a long while, but for some cause, it was not begun until two years ago, when our Annual Conference met in Suffolk and a Woman's Missionary Board was appointed. A year ago, after nine months of organization, there were reported eight Women's Societies, two Willing Workers' Societies, and two Cradle Rolls, with a membership of near three hundred women, about fifty boys and girls, and $320 raised for all purposes. The work has been encouraging the past year, and we now have twelve Woman's Societies, four churches using Mite Boxes, four Willing Workers' Societies, one Girls' Society, and two Cradle Rolls, having near five hundred women engaged in the work, one hundred fifty boys and girls, a total of twenty-three organizations in sixteen churches, and $599 received for the work.

While we have not done what we might have done had all our women been as faithful as the few; yet, when compared with the nothing attempted and nothing accomplished of two years ago, we feel that these figures should encourage us to attempt even greater things for the coming year.

We have in our Conference forty-three churches and a membership upward of 6,000. Granting that one-half of our membership are women, gives us twenty-seven churches and 2,500 women, and perhaps a still larger number of children not engaged in the work. Three thousand women giving ten cents a month would give us $300 per month or $3600 a year. Add to this at least $500 from our children's societies, and we have an amount not to be scoffed at, especially with a depleted mission treasury staring us in the face. Nor is this an impossible vision. We may not enlist every woman in all the churches, nor will every girl and boy consider it worth his while to engage in the work; but we do hold that a good many from each church can be enlisted, and that the contributions from these can be made to equal ten cents per month for each woman in the church. Can we believe? Then the promise is, All things are possbile to him that believeth. It may take time, prayers and hard work, but would not the results warrant the cost?

But some may ask, Why should I engage in this work? There are many, when they are shown the needs and their duty, will endeavor faithfully to do their part. So we would say some of the reasons why every woman should have a part in this work are:

1. The helplessness and the hopelessness of the world without Christ. It is impossible for us to realize this save as His Spirit reveals it to us, because we have never known nor experienced anything like it. There are thousands who die daily and pass into eternity, who have never had the opportunity of accepting Christ. Think of the many innocent babes that look up into mothers' faces that have never been softened by the love of Christ. Do we ever give a thought to the many girls sold by parents or brothers to lives of shame and impurity, often in the name of religion? and young men given to immorality and vice with no hope of anything better unless you and I choose to give them that which alone can purify and ennoble them. The part of the non-Christian world assigned to the Christian Church is estimated at 1,000,000 souls. The force we have on the field is far too small to reach them. To increase it money is needed.

2. While those in darkness need us to give them the light, it is also true that we need them for the keeping of our lights bright and shining. Our lives are too apt to become self-centered and selfish. As with the individual, so with the church. That church that is concerned only with its own local affairs has the germs of decay already within it. The denomination that disregards the opportunity of spreading the Gospel is doomed to die, and ought to die. This is the church's mission, and without this spirit, she is simply a cumberer of the ground.

3. But another reason why every woman and child, and man, too, for all that, should be enlisted in the work, is the straitened condition of our mission treasury. The hands of our Mission Board are tied, they are unable to advance, unable to send recruits, unable to enlarge, and a debt like Banquo's ghost, which will not down, faces them continually. Think you that this is any time for ease or idleness in our ranks?

So in view of these facts we make this appeal to our women: that we raise for the work for the coming year, at least $1,000. We are well able to do it. Let us not think of it as a thing impossible. Let us dare and do. To succeed in this we will need to enlist the uninterested in churches where we already have organizations and to organize in many of the churches not yet organized. We will need to enroll at least one half of our churches this coming year. We can do it if we will; let us say we can do it *and* we will. Let this be our battle cry for 1914: $1,000 for the work, and one-half of our churches enlisted. Can we count on *you* to do your part? We believe we can.

REPORT OF MITE BOX AND LITERATURE SUPERINTENDENT

The Mite Box and Literature Superintendent of our Woman's Conference Board begs leave to submit the following report:

We have written letters to each of the organized Societies of our Conference urging them to use the Mite Boxes in connection with their work. Also, we have recommended the appointment of local superintendents in each society.

We have communicated with the country churches and others of our Conference, where it seems impossible to maintain the organized work and hold regular meetings, urging them to adopt the Mite Box plan.

We have received a number of responses to our letters, and feel grateful to be able to report the following churches now using the boxes: Franklin, Memorial Temple, Third Church, Portsmouth, Suffolk, Waverly, Bethlehem, Bethany Liberty Spring, Spring Hill and Dendron.

We do most earnestly desire that you give the following recommendations your approval and co-operation:

(a) That each church within the bounds of our Conference adopt the Mite Box plan, an dappoint local superintendents.

(b) That each society shall form Mission Study Classes. We would suggest for your text-book for the coming year "The King's Business," by Maud W. Raymond. This is one of the clearest and most forceful books for Mission Study Classes. It is well arranged for class work and Reading Circles. We would also call attention to "The New America," a Home Mission text book dealing with the problems of immigration.

(c) We would urge the local superintendents to write to our Publishing House for missionary tracts and leaflet literature, and distribute them generously. We believe this to be one of the best ways of reaching the people, by giving them missionary information and creating for them a missionary atmosphere.

(d) We wish to call your attention to the *Christian Missionary,* which is the official missionary organ of our church. Subscribe to it and carefully read its pages, if you would keep in touch with the missionary interests and problems of our church.

We would also call attention to our Woman's Department in the CHRISTIAN SUN, and urge you to read it carefully each week.

(e) We would recommend that each society take an offering during the month of October for the Tract Fund.

MRS. J. W. HARRELL,
Superintendent Conference Board.

SUNDAY SCHOOL MISSION POLICY

(Continued from Page 5.)

sions will be raised in this way with all ease, and we trust more than doubled. This will have to be done, if we reach our "Convention Aim." If all our schools pull together and adopt the above policy at once, we will reach our Convention Aim in full by the time the Convention meets at Virginia Beach next July. Where is the schools that would not join in this procession that is marching to larger things for the Kingdom? We are counting on every school to fall in line.

At the Annual Conference six other schools ordered the little book entitled "Five Missionary Minutes," which furnished the missionary program for the year. The book has in it missionary facts for fifty-two Sundays, and asks for only five minutes each Sunday in which to present one of them. This could be presented before going to classes or just before the close of the school. It is a great book, and costs only 50 cents. Order of the Southern Christain Publishing Co., Elon College, N. C.

The work of the Mission Secretary will be to stand behind the mission interests of the school, circulate mission books and literature—tracts, pamphlets, etc. Our Mission Secretaries at Dayton, Ohio, will be glad to send any free literature they have for distribution. The Mission Secretary should strive to secure the reading of the mission books in the Sunday school library, and to add to the library the newest and best mission books as rapidly as possible.

In providing for the weekly missionary offering, all that is necessary is to secure another collection envelope and sew it to the envelope you already have and write across it with red ink—*Missions*. The envelope will gather in from Sunday to Sunday the free-will mission offering of the pupils, and there will be no begging and teasing to get up your mission money. The envelope will do the work if you will give it a chance.

All Sunday school Superintendents will please report to me as soon as their school adopts the above policy. What school will be the next?

J. W. Harrell,
Mission Secretary.

FINANCIAL STATEMENT

Of the Mission Treasurer for the Month of October, 1913, as Per Standing Rule of the Mission Board.

RECEIPTS

For Home Missions	$ 616.13
For Foreign Missions	1,042.77
For all other purposes	215.90
Total Receipts	$ 1,874.80
Cash Balance October 1, 1913	2,810.90
	$ 4,685.70

DISBURSEMENTS

To Home Missions	$ 1,451.44
To Foreign Missions	1,354.27
To all other purposes	539.56
Total disbursements	$ 3,245.27
Cash Balance October 31, 1913	1,440.43
	$ 4,685.70

LIABILITIES

Bills payable	$ 6,600.00
Due accounts	4,755.52
	$11,355.52
Less Cash Balance	1,440.43
Total liabilities October 1, 1913	$ 9,915.09

Note.—Of the bills payable, the Board's note for $600 is held in Boston by the Board's agent, for the Boston property, but whom the Treasurer is informed that $333.03 had been endorsed on the note, and that another endorsement was soon to be made on said note, all of which cuts down the liabilities by so much.

J. G. BISHOP,
Mission Treasurer.

SAVING TIME IN EDUCATION

There is a waste of at least two years in the present plan of American education. This is the conclusion reached by a committee of prominent educators in a report on "Economy of Time in Education" just issued by the United States Bureau of Education.

This conclusion follows an investigation lasting nearly ten years by a committee of the National Education Association, of which President James H. Baker, of the University of Colorado, is chairman. The committee has endeavored to form a plan that would do away with the two-year loss. They propose that six years be assigned to the elementary school instead of eight as at present; that the high-school period be from ages twelve to eighteen, divided into two parts, of four and two years each; that college work extend from eighteen to twenty, or sixteen to twenty, according to the method of distributing the last two secondary years; and that graduate or professional work at a university cover the years from twenty to twenty-four. This would enable boys and girls to get ample vocational training after the age of twelve; it would enable those who go on to college to get through their college work at the age of twenty; and it would save the professional man from having to wait until twenty-seven to start his professional career.

The report insists that the present elementary course is too long; that the ground now covered in eight years can be covered just as efficiently in six, allowing secondary work to begin at the age of twelve. To save on elementary schooling they urge: "Choose the most important subjects and the most important topics; make a distinction between first-rate facts and principles and tenth-rate. Confine the period of elementary education to mastering the tools of education. Include the last two years of the present elementary school in the period of secondary education and begin the study of foreign language, elementary algebra, constructive geometry, elementary science, and history two years earlier than at present."

Emphasis is laid on the necessity of concentrating on a few valuable studies: "The great mistake of our education is to suppose that quantity and strain constitute education. Education is a question of doing a few essential things well and without overstrain. The college has committed a grievous mistake in demanding ever more in quantity than in quality produced under conditions of healthy normal development."

The report takes up the problem of saving time in education from the point of view of the college, the school, and society at large, as well as of the individual pupil; and it contains opinions on every phase of the question from representative school men and the general public. Bureau of Education.

The Philippine agency of the American Bible society was founded in 1899 immediately after the islands had passed into the hands of the United States. More than 1,020,200 volumes of the scriptures have been circulated since that time. One of the notable results of the work was the translation of the Old Testament into Panayan. The whole Bible is now translated into three Philippine languages or dialects, the new testament into four and other parts of the scriptures into still five other dialects—making twelve dialects in all.

The Bible has already been translated into all the principal tongues of the world and portions of it into more than four hundred languages and dialects employed by nearly 1,200,000,000 people, or seven-tenths of the human race.

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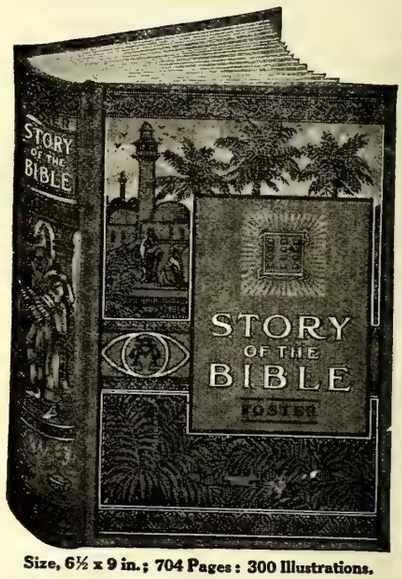

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CRADLE ROLL

Dear Cradle Roll Superintendents:

In the last letter I wrote a spoke to you about the Wall Roll for the Cradle Roll work. I want to advise most earnestly the use of this Roll, for several reasons. One thing, it is well to keen it in mind, and what we see we remember far longer than what we hear as a general rule. Then the names of the members of the Cradle Roll are in plain sight always, and someone may notice the name of some child that is not, but ought to be on the Roll.

For still another thing, we need to let everyone know where we stand, and the work we are doing. I have been thinking much lately of the question the prophet asked King Hezekiah concerning the visit of the ambassadors of the enemy: "What things hath he seen in thy house?" If a stranger comes into our church or Sunday school room, what things would he see? Would he see anything to lead him to suppose that we were busy, at work, caring for all from the largest to the smallest? Or would he see a great bare barn of a room without the sign of a tool in it, looking as if it were used semi-occasionally as a nondescript gathering place of nondescript people?

I urged the adoption of the Cradle Roll and the Wall Roll in a Sunday school not long ago, and they objected, "because they had to have Sunday school and church in the same room, and it did not look well for church service to see such things hanging around." I fairly gasped for breath. What? that we, busy about the King's business, should be ashamed of our tools? That we should be afraid someone would see we were really working? That the names of little children whom we had gathered for the Master to bless, should be considered in the light of a blot upon the walls? Perish the thought! If we are not able to have a separate room for Sunday school and church service, then in the name of all that is holy, let us be able to show by the things that are in our house, that we are busy, that we are not neglecting a single channel through which we can reach out and help, ourselves, to answer the prayer, "Thy kingdom come."

"What things hath he seen in thy house?" Would a visitor to your church or Sunday school room imagine that here was the "church at work, winning souls for Christ and training them in His kingdom?" Would he see that you were anxiously seeking, not only to save the lost, but to keep some from being lost? Or would he get the idea that, so far from being "the church at work," as we are taught our Bible schools ought to be, he would think he saw the answer to the old sneering conundrum, "When is a school not a school? Answer, When it is a Sunday school."

No, let us have the Wall Roll for our dear babies, let us have maps to help us understand in the older departments, let us have song books and Bibles and plenty of them. Suppose they do give the church an untidy look sometimes. My mother used to quote an old proverb to me, "A good workman is known by his chips." But it is not really necessary to have an untidy church. Set some of those eager, active, restless boys and girls to work clearing up, make them Librarian and Assistant Librarian, and let them work out some of that abounding vitality by clearing up the debris of the Sunday school before church services commence. You kill two birds with one stone in that way.

Dear me, that is rather outside the province of the Cradle Roll, isn't it, but we who have to "double up" in work as we do in so many of our country churches have all these problems to meet, anyway. But to get back to what I started to speak of; just this. Have the Cradle Roll; have with it the roll to hang on the wall; have every baby's name on it; be proud of it, put it where it can be seen, talk of it, think of it, pray for it. Help in every way possible to bring and to keep these little ones close to the Master "and forbid them not, for of such is the kingdom of Heaven."

Cordially, Your Cradle Roll Supt.,

MRS. F. BULLOCK.

THE ANSWER TO MY QUESTION

The mother of the home sat by the fireside weeping. Little Mary stood with her arms about her mother's neck. This mother was broken-hearted; little Mary was sad. I knew not the burden of these two hearts, and what to say to them I did not know. "What has saddened this home?" I asked myself as I turned to leave. The report from the Recorder's Court next morning answered my question: King Alcohol did it. C. B. RIDDLE.

There are 77,000,000 persons in the United States who do not attend any Sunday school.

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

Officers of the Orphanage.

J. O. Cox, Supt., Elon College, N. C.
J. O. Atkinson Chairman Board of Trustees, Elon College, N. C.
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W. P. Lawrence, Treas., Elon College.

Amount brought forward		$3,852.38
Monthly S. S. Offering		
Apple's Chapel	$ .25	
Franklin, Va.	5.26	
1st Church, Greensboro..	2.83	
New Hope, Valley Con...	.65	
Newport News, Va.	2.00	10.99
Special		
Ladies' Aid, Pleasant Grove, Va.	$2.50	
Mrs. M. F. Cook	1.00	
Collected Alabama Con..	6.70	
C. F. Patridge	.50	
J. T. Cox	.50	
J. A. Roquemore	.25	
J. Y. Stephens	.25	
Miss Sallie Cobb	.50	
W. H. Grover	.50	
H. W. Elder	.50	
D. S. Hogg	.25	
W. B. Martin	.50	
W. L. Wells	.25	
J. W. Lane	1.00	
J. W. Kent	.50	
C. S. Swanson	.25	
John Thompson	.25	
C. E. Short	.50	
Mrs. W. H. West	.25	
Mrs. J. L. Redman	.50	
J. J. Short	.25	
Mrs. Fannie Crabtree ..	.25	16.95
Total for the week		$ 27.94
Grand Total		$3,880.32

We are approaching the Thanksgiving season. Our Orphanage family has been looking forward to this time with great expectation. Miss McCauley is preparing a program to be given in the College chapel, in connection with the church's annual Thanksgiving service. Following this dinner will be served in the Dining Hall to our family of 68. The Superintendent is having a hard time in trying to plan and provide for this occasion. Last year he sat down around his own table with his happy family of four. But since that time his family has been multiplied seventeen fold, and his task and responsibility has increased in the same ratio. If any of our good friends wish to help him out in his great task and have a part in delighting the heart and satisfying the appetite with good things, just drop him a card stating the part you will have in our Thanksgiving Dinner. We shall be very thankful.

While it is no small job to provide a good Thanksgiving Dinner for so many, it must be remembered that we eat at the Orphanage three times each day, and to make daily provision for so many is even a greater task. Our expense at this season is very great: shoes and winter clothing to provide; and bills that have accumulated during the summer months are to be paid. Our creditors have been kind and indulgent, and we have been promising them that we will settle our accounts in full soon after Thanksgiving. We are looking to you to help us keep our promise. If every member of the Christian church will only have a part in this offering we can meet all our obligations, and then go forward with our delightful task with a light heart and a more determined effort.

Envelops for the Thanksgiving offering are being sent out to each church in the Southern Convention, and we are expecting our friends to give us a liberal offering. Please make remittance as soon as convenient after the offering is taken, as we have a number of urgent obligations upon us.

Thanking you in advance, I beg to be, Very gratefully,

J. O. Cox, Supt.

Newport News, Va., Nov. 1, 1913.

Dear Uncle Jim:

I am sending you two dollars which the East End Newport News Christian Sunday school raised for the Orphanage. Every month we are going to take an offering for the Orphanage, and we are going to have a scholar write you a letter enclosing the money.

I am in the Primary department, and would dearly love to have one of the orphans write me a letter.

With lots of love from

ROSA R. VIPOND.

2204 Roanoke Ave.

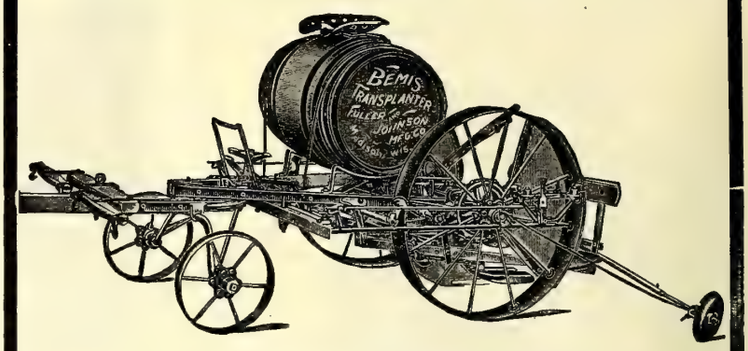
We are indeed grateful for the offering, and are delighted with your plan. We shall be glad to have a letter from some member of your school each month. I will ask one of our little girls to write you.

HOW TO OBSERVE THANKSGIVING

The day is almost here which the almanac tells us is the time for observance of the annual proclamation calling for a day of thanksgiving. As is usual, certain games, certain annual hunting parties, and certain other plans for pleasure, not to omit the hapless turkey have been long looked forward to in keen anticipation by tens of thousands of us in connection with that date, but how many will remember the real significance of the institution of thanksgiving? How many of us have preserved the original spirit that prompts the observance and how many of us are preparing to make real expression of thanks on Thanksgiving day?

The usual pleasures are natural results of a year of prosperity, but that is not all. Every man who has prospered and is conscientious in his intentions to properly observe the occasion can't do so without expression of sympathy for the unfortunate and the numberless needy. These classes are found under many circumstances and, this year of all years, when prosperity has been almost rampant, they ought to receive a much increased material support. The orphanages of the state, these institutions that exist for the sole ob-

Increase Your Yield



By using the F. & J. Bemis Transplanter.

DO THE WORK RIGHT THIS YEAR

Set your plants with this machine and see them start growing quicker and bring you larger yield better quality and greater money returns.

In setting plants by hand you thrust a stake into the earth to make a hole, put the plant in and souse some water on it. What is the result? The tender root fibers are all doubled up, are packed in a casing or hard ball of earth which the sun bakes and the plant is injured and perhaps killed by sun burn. If it do s happen to live it starts growing slowly for it takes time for the tender root fibers to force their way through the casing of hard sun baked earth. Results—delay in the plant getting a good start and a crop not uniform in growth and quality.

The F. & J. Bemis Transplanter by means of a plow or furrow opener opens the earth to receive the plant and the mechanical watering device deposits just the right amount of water around the roots of the plant, slushing and spreading them out. The pressure or covering plates are so shaped that they press the loose soil firmly around the watered roots and leave the soil loose about the stem of the plant. Results—no injury to the roots, no baking of the ground, no burning of the plant, growth starts at once and you get stronger and better plants of uniform growth and better quality.

MACHINE SETTING IS EQUAL TO CULTIVATING THE FIELD ONCE.

Actual tests show that 95 per cent. of the plants set with the F. & J. Bemis Transplanter live and thrive. They can be set out whenever they are ready regardless of weather conditions. Think of the great advantage of this. Think also of the labor saving feature. From three to five acres can be set out easily in a day. You get a larger yield, better quality and more money with less work.

The F. & J. Bemis is built on the "Quality First" plan,—strong, of the best materials obtainable, not complicated and it will last a life time with proper care. Its cost is saved the first year. The following can be furnished if wanted—fertilizer, Irish potato and nursery planting attach ments.

Write to the Madison Plow Company, Manufacturers, Madison, Wisconsin, or W. B. Leonard, General Representative for the East and South, Elmira, New York, for special descriptive pamphlets, or write or call upon any of the following representative dealers who sell and warrant this popular machine:

H E. Brewer & Co., Rocky Mount, N. C.

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Martin Hall, Oak Hall, Va.
J. T. Edgerton & Brother, Kenly, N. C.
Geo. M. Holley, Coleraine, N. C.

This is a Florida Bungalow designed by Bonnwell & Sons, Architects, of St. Petersburg, and stained with

Cabot's Creosote Stains

and this is the architects' experience with these Stains:

"We specified your Stains on the exterior of a small bungalow which was covered with the hardest Florida pine siding.

"The result was far above our expectations, and we can truthfully say there is no comparison between this job and one done with best quality paint.

"Although on the building in question the pine was not selected, and some was heart, very hard, and some sap, yet there was absolutely no mottled or streaked appearance. By the use of Stain we obtained the effect desired, namely, softness, which we could not have done with paint.

"Leaving out its advantages from an architectural point of view, we have found from actual experience that it costs less than one-third what a good job of paint work would cost."

Cabot's Creosote Stains are ideal colorings for the South, being cheaper, more durable and vastly more preservative than paints. Paint now costs more than ever before (or is poorer in quality) while these Stains cost less than half as much as paint and can be applied by anyone twice as fast, using a broad, flat brush, or dipping. They are made of the strongest and finest unfading pigments ground in linseed oil and their liquid vehicle is refined Creosote, "the best wood preservative known." They sink into the wood and give deep, rich coloring effects that are much handsomer than paint and as they form no coating they cannot crack or peel off as paint does in the South. The Creosote thoroughly preserves the wood from decay and insects. Be sure that you get the genuine Cabot's Creosote Stains. There are many worthless and inflammable imitations, made of Kerosene and cheap, crude colors.

Send for samples and full information

Samuel Cabot, Inc., Manufacturing Chemists **Boston, Mass.**

NORTH CAROLINA DISTRIBUTORS

B. F. Withers, Charlotte
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Builders Supply Co., Greensboro
Clark Hardware Co., Hendersonville
Citizens Lumber Co., Asheville
R. E. Wiley, Southern Pines
Brown-Rogers Co., Winston-Salem
Public Hardware Co., Durham
Rowan Hdw. & Furniture Co., Salisbury

ject of fathering the homeless children, that fit them for the higher duties of life, ought to find as tender spots in the hearts of the prosperous public as any cause. It is good to contemplate how many children are sent out in life from them well equipped to meet the exigences, but it is sad to contemplate how many of them might have been derelicts if they had not been well cared for and sheltered in their more tender years.

No cause is more appealing and it is to be hoped that more people will mingle a little of the spirit of thanksgiving and make Thanksgiving worthy of its name.

THE COST OF RELIGION

Sometimes one hears the complaint that religion is too costly. Going to church we are told costs too much nowadays, and men say that the gospel should be preached without money and without price. *The Lutheran* makes this reply: "Last year about $250,000 was spent to keep the work of 142,000 churches in America going—an average of about $7.00 per communicant member. One would think that if religion is really worth much it should make much heavier demands on the purse than that. Confectionery and soft drinks, however, seem to be worth more to the American people than religion, for $320,000,000 is spent for these articles. The automobile bill is double what it costs to run the churches, and the jewelry bill exceeds it more than three times. The theater and moving picture bill is equally in excess. Men and boys (and even some women) puff nearly five times that amount into tobacco smoke every year, and the large army of intoxicant lovers spend ten times that sum to satisfy a craving which means the ruination of millions of lives."

MARRIAGES

Greenwood-Croxton.

Mr. William H. Greenwood and Miss Natalie Oliver Croxton were happily married on the afternoon of November 5, 1913, at the bride's aunt's, Mrs. J. H. Crews, 812 Green St., Danville, Va. The groom was accompanied to the altar by his best man, Mr. J. A. Tune, and the bride was given away by her father, Mr. W. T. Croxton. Miss Georgia Crews, cousin of the bride, was maid of honor, and little Catharine Reynolds was ring bearer. Miss Edna Greenwood presided at the piano and rendered Mendelssohn's Wedding March and Simple Confession during the ceremony. The bride is a most charming woman of the Pleasant Grove section in Halifax County, Va., and Mr. Greenwood is a prosperous farmer and business man of Vernon Hill, Va. These young people are justly popular and are held in highest esteem by a large circle of friends. We wish for them that degree of happiness and wedded joy which those who establish Christian homes richly merit and usually receive. In the union of two pure hearts and consecrated lives heaven's blessings are secured and earth's holiest fellowship is realized. The souvenir ring ceremony was used and the writer officiated.

J. O. ATKINSON.

Join the CHRISTIAN SUN PIANO CLUB

SEE ANNOUNCEMENT ON PAGE 15.

Shirley President Suspenders

50¢

"A pair for every suit"

makes a man's whole year merry—saves time and temper every day. Try it and see! Choice of 12 beautifully designed gift boxes. At stores or postpaid, 50c.

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Schedule Effective January 3, 1912.

Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH.

No. 81	4:35 a. m.
No. 29	Ar. 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
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Sunday School Supplies

WE publish Adult or Bible Class, Intermediate and Junior Quarterlies, uniform lesson series; a Teachers' and Officers' Journal; a four-page weekly paper; a combined Weekly Lesson and Story Paper for pupils under twelve years of age; Charts and Cards for Primary Classes. All these are high-grade, edited and published by our own people. Samples cheerfully furnished.

The Graded Sunday School Lessons are carried in stock and orders promptly filled. We can also furnish many additional supplies and items of equipment for Sunday Schools. Let us have your inquiries.

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Winter-Time Health

People in this climate are exposed to severe changes of weather and other influences that make winter trying. No fear need be felt by anyone whose system is healthy. It is only when the skin is clogged the lungs are choked and the vitality is lowered by poor digestion and inefficient excretory organs that danger exists.

No medicine can **keep** you well. Medical treatment aids and whips the body to clear away the clogging, but it is only in Nature's laboratory that the remedies are compounded that **keep** you well.

Nature Herself Makes Shivar Spring Water

She makes it so wonderfully effective that it helps 997 of every thousand cases of indigestion, kidney or liver trouble that use it. Less than three out of a thousand ask for their money back. This is the water that is sold under a positive guarantee to return the money to any one who drinks ten gallons and fails to be benefited.

Shivar Spring Water puts you into shape to withstand the rigors of the winter. Drink it now and be fortified against the enfeebling indigestion that opens the way to winter colds, pneumonia and fevers.

Remember, if ten gallons fail to help you I send back your $2.00 at once. Shivar Spring Water does not deteriorate in any climate. It is good to taste, good to drink and best for your health. Be sure you get the bottle that bears the signature above.

SHIVAR SPRING COMPANY,
SHELTON, SOUTH CAROLINA.

SOUTHERN RAILWAY.

Schedule of the trains leaving Elon College:

N. B.—The following schedule figures are published only as information and are not guaranteed.

No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. JONES.
Traveling Passenger Agent,

The law of nature is that they who do the thing shall have the power; they who do not the thing have not the power.—*Emerson.*

MARVELOUS PROGRESS

In 1843, thirty-five years after the missionaries started to work in China, there were but six communicant members in the Protestant church in China. Some of the workers on the field at that time are reported to have expressed the conviction that if the work could be carried forward faithfully there would be a thousand converts at the end of the century.

History has recorded the fact that there were 100,000 converts in China in 1900 and at present there are, according to recent statistics, 278,628 communicant members and a Christian constituency of 750,000.

TERRIBLE TRAIN OF TROUBLES

Lake Charles, La.—Mrs. E. Fournier, 516 Kirby street, says: "The month before I took Cardui, I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomache, dragging feelings, and no patience or courage. Since taking Cardui, I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui. ad.

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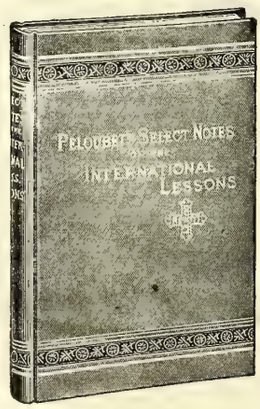

If you are a Sunday school teacher or pupil you should desire the best possible help. This you will find in one volume, Peloubet's Select Notes on the International Lessons for 1914. Send in your order now. Up to January 1 you can get a copy for $1.00, after that time, $1.25. The publishers' price is $1.25, but we save you 25 cents by ordering from us. Address

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ELON COLLEGE, N. C.

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ASK HIM Ask your doctor about Ayer's Pills. Ask him if he advises you to keep this family laxative in the house. He knows the action of these pills, and can wisely advise you. Take them or not, as he directs. Ayer's Pills have been sold for over 60 years. For constipation, biliousness, sick-headache, indigestion, dyspepsia. J. C. Ayer Co., Lowell, Mass.

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For catalogue or other information, address,
PRESIDENT W. A. HARPER, Elon College, N. C.

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Don't Look Like a Rag Baby.

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The latest machinery and skilled workers enable us to give universal satisfaction. We have a complete chemical laboratory to test the goods and remove the stains from them. Our efficient force puts clothing especially into perfect order.

When in Greensboro visit our plant. It is most complete and interesting. We give the best of attention to

Dry Cleaning
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Send your goods by parcel post. We will return them within a week. We refer to any bank or any citizen of Greensboro. Agents wanted in each town. Write for our booklet of prices.

COLUMBIA LAUNDRY COMPANY
106 Fayetteville Street, Greensboro, N. C.

This Mill Is Built to Grind More Meal and Grind It Better Than Any Other Mill Made

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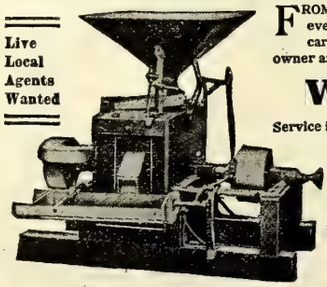

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Williams Portable Mill

Service is the prime idea. The automatic cleaning device, the oil trap, patent buhr protector, new sifter, modern type ball bearings, and latest and best feeding device, all mean long and perfect service. The best mill in the world, the mill for you. Sold a absolute satisfaction or money back guarantee.

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And Make Thanksgiving Day Memorable

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DON'T BLAME YOUR CHILDREN, BLAME YOURSELF

If your boys and girls, your young men and young women are looking to the streets and public places for their entertainment and amusement, don't blame them. An old proverb says that "It's a poor workman who curses his tools." Take that to heart. You are the workman who must mold the characters and lives of your children, and your home is your only safe workshop. Your tools are food, clothing, shelter—these are all necessary; but they minister only to the animal requirements. Do not neglect to provide pure food and exercise for the soul, the spirit the mind for surely unless you do so provide your children will wander in search of it and perhaps find tainted and impure instead of wholesome and nourishing amusement.

MUSIC PURIFIES, SWEETENS, UPLIFTS, INSPIRES

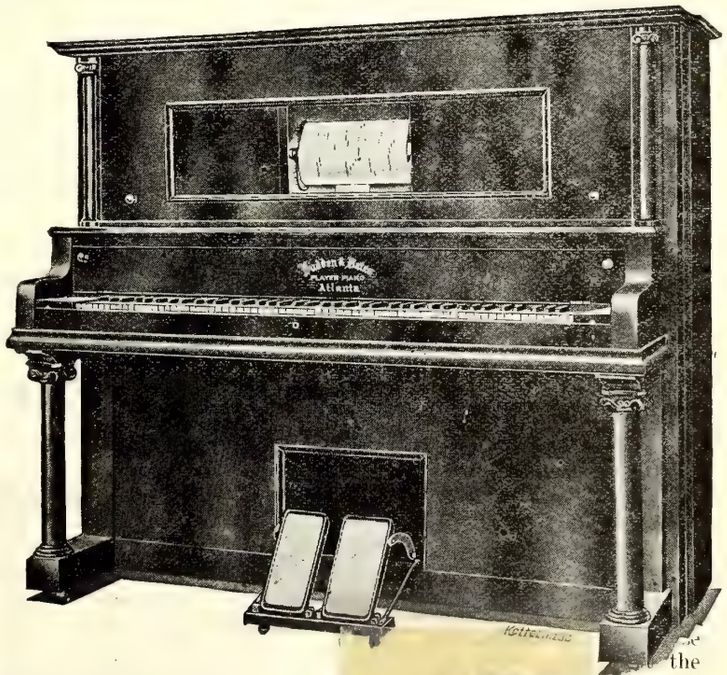
It is a well known fact that professional criminals as a class, have no appreciation for music. If they had been taught in youth to love music who can say that their characters and lives would not have been different? Shakespeare says:—"The man that hath no music in himself, Nor is not moved with concord of sweet sounds, Is fit for treasons, stratagems and spoils; The motions of his spirit are dull as night, And his affections dark as Erebus; Let no such man be trusted." Young refers to music as "The parent of actions good and brave.' Addison says, "Music is the only sensual gratification which mankind may indulge in to excess without injury to their moral or religious faith." And he might have added, with Luther, that "Music is the Art of the Prophets, the only art that can calm the agitations of the Soul: it is one of the most magnificent and delightful presents God has given us."

Music the Anchor of the Home

The better the music the safer the home. Do not expect a cheap, tin-panny piano, a squeaky organ or screeching phonograph to make your home attractive to young or old. In providing music for your family be sure to secure the best. This is where the Christian Sun Piano Club comes in to help you and every other parent who realizes his obligation to his family. The Club provides the ideal piano for your wife and daughters and the ideal self-player piano for you and your sons. The combination piano and self-player piano, two instruments in one, solves the problem for every family and for every member of the family. It is not a new experiment, but a perfected success, the King of all musical instruments.

The Club is the Parent's Opportunity

It was formed for you and especially planned to meet your needs and overcome your difficulties. By placing your order through the Club, along with ninety-nine other members, you get the lowest, rock-bottom, factory prices on instruments of the highest quality which might otherwise be beyond your reach. We have also arranged convenient terms and the strongest guarantees of quality and durability. Jointly with the adverstising manager of this paper, we have provided absolute assurance of perfect satisfaction to every member of the Club so that there is no possibility of dissatisfaction. Write for catalogue, special Club prices and terms, then select the style you think would please you and we will ship it on approval, freight prepaid. If you are delighted, as all have been, accept it; if not, return it and the trial has cost you nothing. Address the Managers,



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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year $1.50
Six Months ..... .75
Four Months ..... .50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Albright.

Durant Hatch Albright, M. D., died at his home in Alamance County, N. C., November 3, 1913. He was born August 12, 1826. His age was 87 years, 2 months and 21 days. William and Eliza Albright were his parents. He had two brothers, Gaston and Henry, and eight sisters. Gaston was a very prominent citizen of Chatham County, and often represented his county in the State Legislature. Henry was captain of a company in the Confederate army and was killed in battle. The father of Dr. Albright was the leading spirit in organizing the Pleasant Hill Temperance Society. This society was organizetd long before the Civil War and is, so far as I can learn, the oldest temperance society in North Carolina.

Dr. Albright had for many years an extensive practice, and was highly esteemed by his people and by the medical profession. He was attentive, prompt and sympathetic. For more than 30 years he was a member of the Christian church at Pleasant Hill, and for many years was the secretary of the church and kept an excellent record. He represented the church often in conference and convention. He was twice married, and leaves a family of seven children; four sons, Adolphus, William, Frank, Walter, and three daughters, Decie, Bertha, Maud. His body was placed to rest by the side of his two wives in the cemetery at Pleasant Hill. Many of the people of that and other sections were present to honor the departed friend.

The pall bearers were: Dr. W. R. Goley, Dr. Edwards, John A. Coble, John Murchison, Eugene Teague, Newton Hornaday, Holt Pickard, David Lashley. Funeral by W. S. LONG.

Chapel Hill, N. C., November 8, 1913.

WEAK, COLD SPELLS

Wilmington, N. C.—Mrs. Cora L. Ritter, of this place, says: "I used to have headaches, and blind dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable to [illegible] what was wrong, so I be[illegible] Cardui. I am now all Traveling Passenger [illegible] er have been for 10 years." Cardui is a remedy for women, which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui today. adv.

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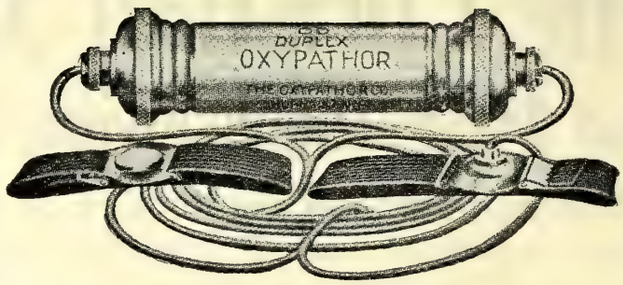

It is testimony that you cannot dispute of restoration to health.

HEART

J. W. Chandler, 209 Markham St., Durham, N. C. says:—I am using the OXYPATHOR on my little boy with very satisfactory results. His physicians had pronounced his case a hopeless one, and being a heart trouble, would naturally take time. Before using the machine I had not had a night's sleep for months, having to be up constantly with the boy; but after using the OXYPATHOR for four nights the boy has rested well, has gained ten pounds, and is able to run about and play with the other children.

HEADACHE

J. G. Ferrall, 204 Melton Ave., Durham, N. C., says:—I have been a sufferer from headache and nervousness for the past fifteen years, and had to take a dope most every day for three years to ease the pain. On March 9th I bought one of your OXYPATHOR machines, and with the first treatment I began to get relief, and at this date I feel better than I have for ten years.

Mrs. G. T. Hickman, Winnabow, N. C., says:—I have been a sufferer from sick headache fifteen years. I would have to be in bed one or two days every week or two. Since I have been using an OXYPATHOR for about six weeks, I have not had to be in bed from sick headache at all, and I believe if the machine is properly used it will do all that it is claimed to do.

RHEUMATISM

Jesse Holt, Burlington, N. C. says:—I have been using the OXYPATHOR in my home and treating others for nearly twelve months. I first used the OXYPATHOR for Indigestion and Rheumatism and it soon relieved me of both. There were many things I could not eat at all which I can now eat without feeling any inconvenience.

R. H. Baxter, West Durham, N. C., says:—March 2, 1912, I was stricken with Rheumatism in its worst form and for weeks was in bed. One of Durham's best physicians, after weeks of treatment, told me that drugs would not cure my case and advised me to try Hot Springs, Arkansas. After a thorough examination by one of the best physicians in Hot Springs City the physician told me that I had Diabetes as well as Rheumatism. After taking a course of hot water baths as prescribed by my physician, I was told by him that my case was incurable. I had been able to sleep scarcely any for months, unless I was under the influence of dope of some kind. I came home very much discouraged and was not able to do any kind of work. I was told of the little OXYPATHOR machine by my friends and after a thorough investigation I was induced to try it, and the results were wonderful. I have gained in flesh and health and can sleep well at night. I can do my work as usual and feel like a new man. I believe that the Rheumatism and Diabetes that the physicians said I had and that was incurable, is now being cured by the little OXYPATHOR machine.

A NEW MAN

M. M. Ketchie, China Grove, N. C., says:—For the last 40 years I have been afflicted with Rheumatism, was often confined to bed for several weeks at a time. My muscles became very much stiffened. For some time I have been using a "00" Duplex OXYPATHOR, and it has made a new man of me, so to speak. I feel as well as I ever felt in my life, and am 66 years old. I work in a roller mill every day from 7 A. M. till 6 P. M., and I feel as fresh in the evening as I do in the morning.

SCIATICA

J.H.Crocker, Weldon, N.C.:—For fifteen years I had been a sufferer with Sciatic Rheumatism. At times I had to stay in bed for weeks suffering agony. Last January I had been down for several weeks, and a number of doctors prescribed for me, one saying that I would have to go to Hot Springs. I was not able physically or financially to go there for treatment. One of my friends induced me to try an OXYPATHOR. I secured one January 2nd, and used it according to the needs of my case. Today I am at work, feeling better than I ever have, the treatment having cured my Rheumatism entirely.

W. C. York, Sanford, N. C., says:—In March a year ago, I ordered an OXYPATHOR to correct a case of Sciatic Rheumatism of five years standing. At times I suffered greatly. After two months treatment under directions, I was absolutely cured and have not since had a recurrence of this or any trouble, and am in better health now than for many years.

CHRONIC

W.A. Myatt, Blount and Martin Streets, Raleigh, N. C. says:—I am personally convinced of the value of your OXYPATHOR as a curative measure from actual and positive results secured from its use in my own family. I am also in position to know that it has been effective in relieving and correcting serious chronic conditions in many other cases in this city.

PARALYSIS

C. F. Pope, Dunn, N. C., says:—About five years ago I had a stroke of Paralysis which affected my entire left side. Up to the time of beginning the treatment of my condition with the OXYPATHOR, I had been unable to take a single step alone and have been using a rolling chair for four years. Since taking the OXYPATHOR treatment, I find I can walk a few steps alone and can get in and out of a chair without assistance. I feel that I only lack confidence to be able to walk, as I think I am much like a child and will have to learn over again to use my limbs. I believe that with another month's treatment I will be able to walk.

John T. Wrenn, McCullers, N. C., says:—About April 1, 1911, I had a stroke of Paralysis, affecting the entire left side. My blood circulated poorly and respiration was interfered with. On the 20th of May I purchased one of your "00" Duplex OXYPATHORS and used it under directions for a period of treatment covering ten nights, since which time I feel fully restored to my normal health.

ASTHMA

Mrs. L. G. Quakenbush, Burlington, N. C., says:—I had been suffering with Asthma for six years. All the relief I ever got from the doctors and medicine was only temporary.

My condition grew worse every year. Last fall I was very much distressed for some time and had been unable to get a good night's rest. About the last of November I could not do my housework, and went to stay awhile with my daughter. While there a friend suggested that I try the OXYPATHOR, and on December 1st I leased one and began treatment at once. The first night I got almost an entire night's rest by using the hot compress on my chest. From that time on I began to improve and in less than a month went back home and am doing work again. I am not troubled with Asthma now, and my general health is much better. I had an attack of Pneumonia about the first of December, but got to work with the OXYPATHOR and was soon out again.

CROUP

Mrs. Richard Taylor, Raleigh, N. C., says:—My boy was taken with Croup when he was six months old, and before he was well he was attacked with Whooping-Cough, which developed into Asthma. Whenever the acute attacks would come on he suffered greatly, and could not sleep, and his appetite was also very poor. He was given many medical treatments without securing any improvement in his condition, and we had given up hope of his ever getting well.

We bought an OXYPATHOR from you, and since taking the treatment my son has not had another attack of the above troubles, and we believe he is entirely well. He has not taken a particle of medicine since using the machine. We know the OXYPATHOR has been of far greater benefit in the case than all the medicine we gave him prior to the OXYPATHIC treatment.

After using the OXYPATHOR from time to time for a year and seeing its fine results in other cases, we have absolute confidence in it doing all you claim for it. Our boy is now as bright and healthy as any child and is going to school every day.

BRONCHITIS

W. E. Moss, Durham, N. C., says:—For the last twenty years I have been a great sufferer from Asthma and Bronchial Trouble. It seemed as though I would die, as I could get no relief from the doctors or medicine. I knew I was down and out, and had decided that it was death or relief soon, so I bought a "00" Duplex OXYPATHOR and began treatment on February 20, 1912, and I got relief from the first night's treatment, and I have continued to improve until, at this date, I am apparently free from disease. I have also used the machine in my family with great results, and I do not hesitate to recommend it to any one suffering from any cause.

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The Christian Sun

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Fitness for Marriage

A government employee in Washington has obtained from the United States Public Health Service, after a most thorough and rigid physical examination, the first eugenic certificate ever issued by the Health Service. The bride-to-be was subjected to a similar test by her physician. This strikes us as straining at a gnat and swallowing a camel. The trouble with American marriages is not physical, but mental and moral. That which fills the divorce courts is that of a lack of mental congeniality, or moral turpitude, more often the latter. Immorality and vice unfit more people for agreeable and happy marriage relations in a day than physical unfitness does in a hundred years.

Eternal Fitness

Some events and issues in this world fit in and flow together so completely that they seem to have been thus intended from the foundation of things. How is this, for an example? A certain church in New Jersey, noted for its social latitude, was giving a "benefit" entertainment. One of its members, a young man of rather festive tendencies, insisted on dancing the tango, and on persistently refusing to quit when persuaded, the fire department was called out to compel him to desist. It was first thought to call in the police, but on further and wiser consideration it was decided that the fire department only could do justice to the situation. The church that would allow such social latitude certainly needs the aid of the fire department—and in truth is most likely to get it, if not in this world, then in the next. A fire department is certainly a necessary adjunct to the most efficient church protection.

Beauty and Bands

In the eleventh chapter of Zechariah, seventh verse, we find this: "And I took unto me two staves: the one I called Beauty, and the other I called Bands." Those are expressive and comprehensive terms, Beauty and Bands. The literal meaning of the two words, according to the original, is Graciousness and Union, and refer to God's attitude and purpose towards His children. In the gift of His Son, our Lord and Savior, there was graciousness, an act full of grace and unspeakable goodness. When Christ was betrayed, sold for thirty pieces of silver, Beauty—grace—graciousness —was "cut in sunder," as the prophet teaches in verse ten. Wicked men with evil intent were determined that grace should not abound, and they did their deadly work to prevent it. But "graciousness" was not thwarted, for as the prophet had foreseen, there were Bands as well as Beauty—Union as well as Grace. And God's purpose looked forward, as Zechariah foresaw, to the union of all His people, and that union is yet to be consummated. God's people will one day get together. Division and schism and strife will cease and a common enemy will be fought by a united people. God made and gave both Beauty and Bands—both grace and union, and the gift of one is a promise and a prophesy of the other. As sure as Christ came, and grace through Him, so sure will union—bands—come, and be made perfect through Him. Zechariah's prophecy is not yet all fulfilled.

At Evening

The true servant of God has his ups and downs, his dark days and disappointments, but he lives ever in the consciousness that the final shall be triumphant, and the outcome victorious. If at morning, noon, or night he sees the lowering clouds about or above him he has hidden in his heart the comforting words of Zechariah 14:7, "As evening time it shall be light." The servant of God may never attain that which his heart had desired, but he never goes out under a cloud. He knows that his going shall be in peace, and amid a glorious light. "Though I walk through the valley of the shadow of death." That is it; the shadow—it takes light to cast a shadow; that is the evening light cast from the west and of gorgeous and golden splendor. Meek Moses had many a hardship, and trials thick and fast beat him. The clouds came and there were dark days; but he went up on a high mountain—always on a high mountain—to die so that "at the evening time" there should be light. He did not attain, did not put foot on promised soil, but his eye was not dim so that he could see, and a light from off the glory shore beat free and full upon him—and the angels formed his funeral train. That splendid old life ended amid an evening light too gloriously brilliant for mortal man to look upon and live. "At evening there shall be light."

A Challenge

Roman Catholicism, that strange hierarchy of human power, which craves nothing so much as civil authority and power at any price over the peoples of the earth, becomes bolder every day and more of a menace to human rights and civil liberty. Lying on my table now is a portion of a "sermon" reputed to have been preached by Priest D. S. Phelan, of St. Louis, recently, in which these utterances occur: "We of the Catholic Church are ready to go to the death for the church. Under God, she is the supreme object of our worship. Tell us that we think more of the church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the Church and the civil government we take the side of the Church; of course we do. Let the governments of the world steer clear of the Catholic Church; let the emperors, let the kings and the presidents not come into conflict with the head of the Catholic Church. Because the Catholic Church is everything to all the Catholics of the world. Why is it the Pope is such a tremendous power? Why, the Pope is the ruler of the world. Why? Because he is the ruler of the Catholics of the world, and the Catholics of all the world would die for the rights of the Pope. *He is the head of the Church,* and they would die for the Church." Such a spirit of boastfulness and defiance pervades the Catholic church today. It is a challenge both to civil government and to all Protestantism. It is well known of all who read history that Catholicism once gained ascendency and held undisputed sway among the rulers and nations of the earth, and that it was then, what it would be now, the bloodiest, most beastly and brutal tyrant that ever governed the affairs of men, and that it carried on, under the cloak and garb of Christianity, an organized and universal system of sensuality, vice and crime the like of which history nowhere else records. The scourge to humanity and the menace to civil and religious liberty since the early centuries of our Christian era has been, and is, that blood-thirsty monster, that son of perdition, the Catholic Church. This organization would, though going under the name of a "Church," dethrone, before tomorrow's sun, Jesus the Christ and put the Pope of Rome in His place. The preacher quoted, and all devout Catholics say so, as witness his words: "The Pope is the head of the church." This priest, and others of his ilk, do not care that our Bible says, again and again, as in Ephesians 5:23, "Christ is the head of the church"; and as in Colossians 1:18, "And he is the head of the body, the church." Yet Catholics declare that the Pope and not Christ is the head of the church. But more than this: If Catholics had their way every Bible would be taken from every home in all our broad land and burned before tomorrow. Catholics would dethrone Christ and destroy our Bible, the very source and center and foundation of human rights, civil liberty and religious freedom. This is indeed a challenge to our time and a call to loyalty and zeal and activity on the part of Protestants everywhere. That which alone can overthrow united Catholicism is united Protestantism.

THOSE WHO FORGET GOD

Early one morning we walked down the streets of a large city. People were rushing to their work. Places of business were being opened and the wheels of progress being started. We lifted our eyes to the heavens, and some how we felt that in all this throng of people, and amid this rush, no one had lifted his voice to God to give thanks for all these enterprises and life about us. We left the city on the next train, and to our sorrow and sadness, we heard in a few days of that city's destruction. "Blessed is that nation whose God is the Lord."—Ps. 33:12.

C. B. RIDDLE.

"Neither a borrower nor a lender be."

EDITORIAL

THE WESTERN NORTH CAROLINA

The annual session was at Ramseur, in Randolph County, Tuesday to Thursday night, three sessions a day. Rev. L. I. Cox was re-elected president, and no conference has a more congenial or capable presiding officer. Brother Cox has not one, but absolutely every enterprise of the church at heart, and he sees to it that Trojan and Tyrian are dealt with in absolute carefulness and consideration. The Conference was well attended and the spirit of fraternity and good fellowship was beautiful. There is no better conference amongst us to attend than this, for courtesy and cordiality and always apparent and unstinted.

Rev. W. S. Long, D. D., who is a member of this Conference, has attended every session of the Southern Convention since the Civil War and insists that when one is elected to this important duty it is one's religious duty to go and do one's best. He says that nine times out of ten they can go if they will, but because it means sacrifice many will not go. He has to make a sacrifice to go, and sees no reason why others are not willing to do so.

Rev. C. A. Boone could not attend the Conference, because his physician advised otherwise, but he always sends a letter to the conference of sweetest spirit and fellowship.

Rev. L. I. Cox is one of the very busiest pastors in this Conference, and his labors are greatly blessed. He was in ten revivals the past year, raised all Conference calls from his churches and received a large number into fellowship.

Rev. W. W. Lawrence, a member of the conference, was reported very ill and in a low state of health. We missed his congenial handshake.

Dr. A. B. Kendall, of Burlington, reported a most successful year's work, and preached a sermon before the Conference that was powerful and epoch making. A collection of $32 was taken with which to have the sermon published in tract form for free distribution. It was a fraternal utterance, with a comprehensive outlook. In tract form for general reading it will have wonderful effect and do untold good. It was on the topic, The Why of the Christian Church.

One of the most active younger ministers of the Conference is Rev. J. F. Morgan. He held 150 preaching services the past year, had in his charge 63 conversions and received 37 members. Bro. Morgan is to graduate from Elon College next June and is already actively engaged in the full work of the pastorate.

Rev. M. P. Julian was received into full fellowship in this Conference from the New York Eastern. Bro. Julian has been for years a successful and beloved pastor, and if some of our churches do not at an early date require his services we shall be surprised. He came back to North Carolina, from which he went when eight years of age, on account of health conditions here. Bro. Julian is ready to receive and begin work when and where the demand may require.

Rev. T. E. White made an able and enthusiastic address on Home Missions, contending that what we needed to make our mission interests go was *power*. Bro. White said that the word "power' came from a Greek root which meant dynamite—*dunarius*—and when we got the dynamite by prayer and consecration there would be results. We will have both money and men when we get power.

Dr. Morrill, Rev. D. P. Barrett, and Brother Netum Rathbun, all added much to the Conference sessions, and their presence and addresses were inspiring and very helpful.

Mrs. W. H. Carroll, Chairman of the Woman's Board of the Conference, was present, called a meeting of the women, addressed the same and had Dr. Morrill do likewise, and created, by her wisdom and enthusiasm, a new interest in the woman's work. Her report to Conference was encouraging and showed that the women of the Conference were not indifferent to the cause and call of missions. The Conference meets in next annual session at New Providence, Graham. Rev. J. W. Patton, the Secretary, is one of the very best and most efficient, and at every session has the proceedings in well night perfect form.

The Conference is exceedingly anxious to carry forward the work already begun at Asheboro and High Point, and a minister for all his time is needed at each place. This Conference should undertake the work at these two places and will do so, one day when the proper persons can be found for the work.

Our home while in Ramseur was with Mr. and Mrs. Fletcher Craven and their two splendid boys, Alton and Jesse. Bro. Craven is a bank cashier and interested in the manufacture of furniture on a large scale; but the atmosphere of his home is thoroughly Christian, and to be in his home was an inspiration. He and his wife are devout and loyal Methodists, serve their church well, and love all Christian activity.

Ramseur is a town of an unusual religious activity and Christian fellowship. The denominations work together in great harmony, and the churches have a great following and wonderful influence in the entire town. Conference could not have met in a more congenial atmosphere.

GOVERNOR PATTERSON'S CONVERSION

The papers are making much of the recent conversion of ex-Governor Patterson of Tennessee. But why? The religion of Christ is as able to save a governor as it is the humblest man of the realm, and the fact that Governor Patterson has been converted should cause no more of a surprise than that any other man has been converted.

The Governor had fought prohibition and the anti-liquor laws of his State. But immediately after his conversion he went to work to undo some of the meanness he had done before he became converted. This is usually the case with a truly repentant and converted man. We want our readers to see what Governor Patterson has to say as to the way he went about it. Here are his words:

"When I sent in my message to the Legislature on the prohibition question, and afterwards vetoed the bill, I was as honest and sincere with the people as I knew how to be, and absolutely true to my platform pledges.

Since then I have tried to discover whether the law itself was responsible for the evils or its non-enforcement, an I have been irresistibly led, as if by the hand of an unseen power, to the belief that our trouble was not in the law—not altogether in the non-enforcement of the law—but in the accursed thing itself.

"You who have followed me in the past and rallied around my flag when the smoke was thickest and the fight fiercest, will ask, 'Is this the man we once knew?' And I answer, 'Yes; the only difference is that I have cast off the shell of my environment, cut the cord which bound me, and entered upon a new, and, I hope, happier and better life.

"I know that every man in Tennessee who has been my real friend will never find it in his heart to censure. There are others who will charge me with inconsistency; those who have used me to their advantage, and those who wish to be unmolested while they coin money from the wails of children, the tears and heart-aches of women and degradation of men.

"To those who charge inconsistency, my reply shall be an admission to the fact. I am inconsistent—my views now are not what they were. I am glad I am inconsistent—I want and mean to be inconsistent. How has this change come about? It did not come through me or by me. I have felt, my countrymen. like one groping in the dark.

"I know suffering and sorrow, and I have pitied it in others. I have felt my weakness and insecurity and need of help. I could not find it in cold logic and reason. I looked for it in my own mind and conscience and could not discover it.

"I then cast aside all pride of opinion, all thought of what the world would think or say, and bowed my head before the throne of Almighty God and asked for strength and light. *At last I found it there—my doubts are dispelled—the curtain of the night has parted and the way is clear.*

"From now on as long as life lasts I am the uncompromising foe of the liquor traffic. Its ugly and venemous head should be struck wherever it is raised.

"Failures have been recorded and failures will be recorded in the attempt by the state alone to control or destroy this evil.

"The great battle to be fought is to dissolve the connection of the United States government with the manufacture and sale of liquor and interdict it by a constitutional amendment. This and this alone will strike the last and decisive blow for redemption.

"In this mighty effort the friends of law and order everywhere, from ocean to ocean, will be enlisted, and every patriot heart. When the victory is won its fruits will be the richest and most stupendous ever won in any contest since time began."

THANKSGIVING

The President of the United States, the Governor of this State, and many of the Chief Executives of other states, have issued proclamations calling upon the people to assemble at their churches and places of worship on Thursday, November 27, and give thanks to Almighty God for His many blessings and benefits to us as a nation and as individuals the past year. Facts are recounted showing that we have very many blessings for which we should as a nation give thanks; we have enjoyed peace; no pestilence, famine or dread disaster has befallen us; trade and commerce have been easy and abundant; shops and factories have given abundant opportunity for labor at good wages; and the Lord of the harvest has smiled upon our fields, which have yielded abundant increase.

And the people will gather at appointed times and places, some giving thanks, others making merry, and still others will be indifferent. Great dinners will be spread amid happy family gatherings, and evidences of plenty will make hearts glad and households happy.

In this time of giving thanks we sincerely trust SUN readers everywhere will remember our Orphanage. We have now fifty-nine children to feed, clothe, shelter and educate. These are dependent upon the bounty and generosity of our readers and friends. There can be no more appropriate thing on this Thanksgiving Day than to make a thank-offering to our dependent ones at the Orphanage. Let us, in our homes and at our churches, remember these, and this year strive to make the offering the largest we have ever made it, for the need

never was as great, and means were never more abundant from which to give.

When you sit down with your family to enjoy Thanksgiving dinner, don't forget our church family, the Orphanage. This is Christianity put into practice and is the giving of thanks in a most appropriate manner.

NEWS AND VIEWS.

—After a thorough investigation the United States Geological Survey places the loss by flood last Spring in Ohio and Indiana at $200,000,000. But the power of recovery shown by the devastated region has been wonderful indeed.

—President Wilson stands firm in his decision that President Huerta of Mexico is merely a dictator and usurper and therefore under no circumstances will negotiations with Mexico go forward till Huerta resigns and gets out of the way. The powers of the world seem now to support President Wilson's position.

—The *Charlotte Observer* announces that it will publish three lectures by William Jennings Bryan not heretofore published or delivered to the public. The topics and dates for printing the lectures by the *Observer* are: "The Royal Art," December 14; "The Message from Bethlehem," December 21; "The Making of a Man," December 28.

—The Spanish steamship Balmes with a cargo of cotton, and 130 passengers, was found to be on fire in mid-ocean Wednesday last. The crew kept up a brave fight till Thursday, when distress signals for help were sent out by wireless, and in a few moments a steamship, the Pannonia, 180 miles away, caught the message, flashed back the welcome news that she would come immediately to the rescue, and wih full head of steam turned her course in the direction of the burning ship. It was quick work, and all the passengers were transferred from the burning ship in mid-ocean. Great is wireless—the triumph of modern genius "in the air."

NOTES AND PERSONALS.

—Rev. S. Q. Helfenstein, D. D., writes this encouraging word which is much appreciated: "I congratulate you upon the improved condition of THE CHRISTIAN SUN which you have made, and wish THE SUN continued and abundant success.

—Our sermon this week is taken from *The Christian Herald,* of New York, and is upon a topic near and dear to the hearts of SUN readers—The Right of Private Judgment, one of our cardinal principles, and though delivered by Rev. D. H. Steffens, of the Lutheran church, sounds as if delivered by a pastor in some of our Christian pulpits. If every SUN reader will go through the sermon to the last line, untold grace will be accomplished thereby.

—If the ministers who have been at Conference and have pledged to secure a number of new subscribers to THE SUN, will begin at once, they will find the task easy and the work quickly done. Rev. L. I. Cox's Conference apportioned to his field 20 of these new subscribers. His Conference was in session last week. At his first appointment last Sunday he secured eight. That is the way to get at it.

—Rev. L. F. Johnson, 27 Hardy Ave., Norfolk, Va., in sendign a new subscriber to THE SUN, gives the following word of cheer as to the number of new subscribers allotted by his Conference to his church to raise: "I am going to get the five new subscribers requested for our church. I hope every church will respond to your liberal call and that the list may be greatly increased. My heart is with you in your great undertaking."

—Rev. D. P. Barrett, our missionary to Porto Rico, now on furlough, delighted a large congregation from the Elon College pulpit at the 11 o'clock hour Sunday. Brother Barrett graduated from Elon in the class of '99 and with the exception of a year at Vanderbilt University has been in Porto Rico ever since. He has done a splendid work in these years, and has grown into a man of earnestness, consecration and power. The story of his work and experiences in Porto Rico was heard by his Elon audience with rapt attention, and we feel sure the same will result in great good.

—Rev. E. M. Carter has been called to the work at Rose Hill, Columbus, Ga., and is doing the work there, but his physician says that owing to the condition of his throat he must not take full work. Bro. Carter is anxious to get in touch with a live pastor who could give his full time to this work. He writes: "The work is in much better condition than it has been before, and with the proper man at the head, I think, in course of time it will be a good work. I don't want the work to suffer, and have told the folks that I would look after it till some one else is secured, if not too long."

—Rev. M. T. Morrill, D. D., Foreign Mission Secretary, Dayton, Ohio, gave an illustrated lecture on Japan Saturday evening, and another on Porto Rico Sunday evening, in the chapel at Elon College, to large audiences. Dr. Morrill has visited both Japan and Porto Rico and brought with him the views which he exhibits by use of the stereopticon, and gives first hand information of untold value and interest. These lectures show the work the Christians are doing, and we have not occasion to be ashamed of that which has been done. We are not doing half enough. That is the greatest pity of it all. But Dr. Morrill's lectures are full of first hand fact and information such as is most needed. Our people will do more for missions when they know more about missions: and these lectures afford information of the very best kind and that which will stick.

PHILOLOGIAN ANNUAL ENTERTAINMENT

We gratefully acknowledge receipt of the following invitation: "The Philologian Literary Society of Elon College requests the honor of our presence at its Fifteenth Annual Entertainment, Thursday evening, November twenty-seventh, nineteen hundred and thirteen, eight o'clock, College Auditorium."

The following is the program for this occasion:

Oration - - - - - - - - Joseph D. Franks
College Cuts - - - - - - Herbert H. Barber
Oration - - - - - - - - - Ben E. Wilkins
Humor - - - - - - - - - William H. Gray

DEBATE

Query: Resolved, That North Carolina should provide an income for the maintenance of a real university so that within ten years' time it should be five hundred thousand dollars annually.

AFFIRMATIVE	NEGATIVE
Paul V. Parks	Robert F. Brown
Hilbrie S. Smith	William L. Kinney

President, J. Frank Morgan
Secretary, M. Clebon Barbee

MARSHALS

Walter B. Fuller, *Chief*	Hollis E. Atkinson
Samuel B. McCauley	Henry M. Neese

What we want is to feel that God knows what happens to us, and is with us while it happens, and loves us steadily and tenderly through it all.—*Dr. Henry Van Dyke.*

CHURCH NEWS

ENIGMA, GEORGIA

As I have not seen anything from Enigma, I want to write a few lines. I feel it my duty to write a report from our Missionary Society. We have thirty-six members, and have been organized something over a year. We feel that we have not been as successful as we might have been if we had been more zealous. There seems to be an epidemic of excuses when we ask numbers of our good women to share in this great work. Some insist that they do not believe in missions. How can a woman be opposed to foreign missions when the gospel of Christ has been the means of lifting her from degradation? How gladly she should do what she can in sending the glad tidings to those groping in darkness!

But women have always been most active workers in the spread of the gospel. There is no place where their influence is felt to better advantages than in the church. In Matt. 28:7 we find the angelic message to the women at the empty tomb of the risen Lord, "Go quickly and tell his disciples," and they ran to bring his disciples word; and as they went, they saw Jesus, who said to them, "Fear not, go tell." Obedient to the divine command, these women and others with them, labored together to spread the glad tidings. Ever since then the Lord has been making use of women as well as men in his work of salvation, and often He has pointed out the way where a woman's hand and voice and sympathy have been able to help and rescue as a man could not.

As to our society here, we do not realize all that we can do. Here in the needy places of the homeland, and in the foreign field, doors are opening, hands are beckoning, and voices calling; calling us to personal service for our Lord and Master. Let me tell you what our missionaries are doing.

They are preaching the gospel, they are teaching in schools, they are training Bible women, ministering to the purifying of the home, and caring for the sick and suffering. We know these facts, but we must admit that there is a general and deplorable indifference amongst us. If we should continue to trace the indifference, we would find that the cause lies with the individual; but let us come closer home and examine ourselves. Are you and I really, vitally, interested in the salvation of the ones with whom we come in contact? Our neighbors, friends, acquaintances, and even the heathen across the seas? Did not Christ die to redeem their souls as well as yours and mine?

Christians, Baptists and Methodists are all in one society and divide the proceeds, and all seem to work in unity. Why not? We are all God's children, all trying to reach one heaven. FANNIE J. PATRICK.

THE KIND OF MAN THE WORLD WANTS

In *The American Magazine* Ray Stannard Baker, writing about Colonel Goethals, the builder of the Panama Canal, reports Colonel Goethals as saying:

" 'The world today is above all else a practical world and it demands results. What it is looking for is men who can and will do things. It is recorded of Lord Kitchener that, when during the South African campaign a subordinate officer reported to him a failure to obey orders and gave reasons therefor, he said to him: "Your reasons for not doing it are the best I ever heard; now go and do it!" That is what the world demands today.' "

THE RIGHT OF PRIVATE JUDGMENT

A Sermon by PASTOR D. H. STEFFENS of the Evangelical Lutheran Church, Baltimore, Md.

TEXT: "Ye shall know them by their fruits." Matt. 7: 16

PERHAPS the most hateful thing about Protestantism in the eyes of Rome is its insistence upon what is commonly called the "right of private judgment." In his *Faith of Our Fathers*, His Eminence, James, Cardinal Gibbons devotes five whole chapters to his argument against this principle. Rome is willing to forgive us anything but that. The most heinous offense, the most damnable sacrilege of Protestantism is its persistent refusal to humbly recognize the infallible authority of the supreme pontiff, and its insistence upon the right and duty of every individual Christian to know and beware of false prophets.

It is, therefore, of greatest importance that the words of our text were by the Lord of the church addressed, not to the chosen twelve, but to all who heard his Sermon on the Mount. They are thus a recognition of the supreme dignity and sacred responsibility of the individual, whose eternal destiny depends upon his own personal attitude toward the truth. When Christ says: "Ye shall know them by their fruits," he puts the judgment of their prophets into the hands of the people who hear their preaching. He confers upon them the "right of private judgment."

To urge that a congregation of Christian believers or an individual Christian must give up this sacred right and, without question, humbly accept whatever some minister may choose to preach; blindly follow wherever some mniister may choose to lead, and unhesitatingly obey whatever some minister may choose to command, is to urge a principle as pernicious as it is false.

I say "false," because our Lord, when he urges his Christians to "beware of false prophets" and to "know them by their fruits," distinguishing the true from the false or untrue, beyond all question raises his people up to the throne of judgment, places the scales of truth in their hands and requires them to exercise their God-given "right of private judgment." I say "pernicious," because as "the just shall live by *his* faith," so, in things pertaining to our salvation, we may not, we dare not place any dependence upon mere human power or authority. Can any man die for me? Can any man be my advocate with God? Can any man be my substitute in his judgment? Are we not individually accountable to our Maker for our faith and deeds? How then dare we build our faith upon the authority of men and rest our hope of salvation upon their pretended authority or works?

EQUALITY BEFORE GOD

Before God, all men stand upon a perfect level. "There is no difference: for all have sinned and come short of the glory of God." "For God hath concluded them all in unbelief, that he might have mercy upon all." The new birth of water and the Spirit replaces both the imperial purple of an emperor and the rags of a beggar with the spotless robe of Christ's righteousness, clothing all alike with the garment of salvation. Human wisdom, virtue, holiness and keenness of mind decide nothing in things divine. Before God, human wisdom is foolishness; human righteousness, sin; and keenness of intellect, folly. To enter the kingdom of God, a philosopher must become as a little child and a little child must be endowed with wisdom from on high. It therefore follows that all are alike pledged to know the truth which alone can make us free; and, knowing the truth, to prove all things, keeping that which is good and rejecting that which is evil.

Accordingly, we see the holy apostles commending the Bereans for trying their teaching by the infallible rule of the divine Word, "searching the Scriptures daily whether these things," spoken to them by the inspired messengers of God, "were so." Instead of this being resented as a questioning of their authority, these people are commended by Paul and his fellow laborers for thus exercising their "right of private judgment." "Beloved," says St. John to the people who attended upon his preaching, "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." We find St. Paul, who upon occasion could emphatically assert his apostolic authority, urging the exercise of this privilege and duty upon that very congregation, which he had founded, murtured and enriched in the knowledge of Christian faith; for, speaking to the believers of Corinth, he says: "I speak as to wise men; judge ye what I say."

Plainly, it is God's will that you should exercise this right and privilege. "One is your Master, even Christ." You are to bow down before no other authority. You are to suffer no human will to lord it over your conscience. You are to submit to no majority rule in questions of doctrine. Doctrines are not decided nor truths fixed by majority votes. You are to receive no human teaching, no human book, no human resolution, without first proving it by the Word of God. As you would save your soul alive by coming to a knowledge of the truth, you cannot, you dare not give up this most precious thing, your God-given "right of private judgment."

"Ye shall know them," says our Lord, "by their fruits." Here is a privilege conferred and a direction laid down. What does he mean by the "fruits" of a prophet?

THE FRUITS OF A PROPHET

The usual answer to this question is that the teaching of men is judged by their personal character, the soundness of a creed by the concrete life which accompanies it, the character of a prophet by the virtues which adorn his walk and conversation. Certainly, this interpretation is not borne out by experience. There have been apostles of soul-destroying error whose lives were models of sweetness and purity. On the other hand, teachers have appeared whose utterances were in most perfect accord with the revealed truth, but whose lives belied and discredited their doctrines.

Another interpretation, similar to this, is also full of practical difficulties. It is claimed that our Lord means by "their fruits" the moral results of a prophet's teachings upon his hearers. This rendering robs the Savior's words of all present force. The practical results or fruits of error are often a long time in ripening. They may not appear for years, but as the harvest of truth requires "long patience" on the part of husbandman.

Surely, the specific fruit of a prophet is what comes from his lips, or his teaching. A false prophet may be known by his teaching. John therefore says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." What is this but saying in other words: "Ye shall know them by their fruits," their confession or teaching concerning Christ. As he confesses him, he is a true prophet, for "to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." As our Lord says in the words immediately following our text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Ay, verily, "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." But where is the truth of Christ to be found? "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Our judgments of our prophets and their fruits or teaching must be based upon the divinely inspired, infallible Word of God. As it squares with that, it is correct. As it fails to square with that, it is false.

Do we permit a judge to arbitrarily pronounce judgment according to his own convictions of right? Or do we insist that he base his judgment upon the statute books of the State in which he holds office? Do we permit a jury to arbitrarily render a verdict according to its own notions of right? Or do we insist that it be charged and instructed in order that its judgment may conform to the law?

If this is done in the everyday affairs of this present life, must it not also be done in the things of the life to come? If we are to know false prophets by the fruits of their lips, distinguishing truth from error, belief from unbelief, righteousness from unrighteousness, light from darkness, Christ from Belial, must we not base our judgment upon God's eternal revelation of truth, the holy Scriptures, which are alone able to make us wise unto salvation through faith which is in Christ Jesus? Not our personal opinions or convictions, not congregational resolutions or synodical decrees, but the Word of Truth, is to have rule in Christ's Church. "God standeth in the congregation of the mighty; he judgeth among the gods." Do you ask how? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Peter therefore admonishes us: "If any man speak, let him speak as the oracles of God." As he does that, so will he be a true prophet, declaring "the whole counsel of God." As he fails or refuses to do that, so will he be a false prophet, corrupting the Word of God.

"Ye shall know them," says Christ. I have no choice in this matter. My eternal destiny depends upon my personal attitude to the truth. I must exercise my right of judgment, based upon the Word of truth. "Ye shall know them by their fruits"—their teaching or doctrine.

THE FUNDAMENTAL WORD

This then is the fundamental principle of the Reformation: that God's Word is the sole and absolute authority and rule of faith and of life in the Church of God—a principle so fundamental that without it there would have been no Reformation. The reformers knew where their strength lay. They felt that what had redeemed them could alone redeem the church. They saw that, under God, their ability to sustain his cause depended on his Word. When the great princes and free cities of our church at Augsburg in 1530 laid their Confession of Faith before the emperor and estates civil and ecclesiastical of the Holy Roman Empire, they said: "We offer the confession of the faith held by the pastors and preachers in our several estates, and the confession of our own faith, *as drawn from the Holy Scriptures, the pure Word of God.*" In all lands where the great battle of the Reformation was victoriously fought, the Bible furnished banner, armor and arms.

Rome knew this then as it knows it today. All its insistence upon the principle of ecclesiastical authority, papal primacy, supremacy and infallibility, all its bitter enmity against this God-given right of private judgment is at root a wilful, malicious antagonism to the Word of God, of which it is said: "Ye shall know the truth and the truth shall make you free." It is giving the lie to Him who said to every Christian: "Beware of false prophets." "Ye shall know them by their fruits."

Rome with specious argument asks Protestantism to give up that sacred right. It asked the same thing of Martin Luther at Worms. He needed, Rome urged, but to say one word: *Revoco,* I revoke. Shall I remind you of his reply: "Unless I be refuted by Scriptural testimonies, or by clear arguments—for I believe neither the Pope nor the councils alone, since it is manifest that they often erred and contradicted one another—I am convinced by the passages of Scripture which I have cited, and my conscience is bound in the Word of God: I cannot and I will not recant anything; since it is neither prudent nor safe to do aught against one's conscience. Here I stand; I can do no other. God help me. Amen."

No man can call himself truly Protestant without saying the same thing. As he would prize the Word of God, obey his Lord and Master Jesus Christ, keep the testimony of a good conscience, preserve his liberty in things spiritual as in things temporal, he must insist upon his right of private judgment. He can do no other. God help him! Amen.—*The Christian Herald.*

SOME IMPRESSIONS OF THE HELPFULNESS OF ELON COLLEGE TO THE METHODIST PROTESTANT CHURCH

For some time we have been discussing through our Methodist Protestant papers the advantages of church union with the United Brethren Church. We have been reading the articles on both sides, and are convinced that there are advanatges to be reaped in the future from such a union as this. But while this is true and while we are meditating on future benefits, we sometimes forget the forces that are at work at present for the betterment and uplift of our beloved church and for the advancement of the Master's kingdom.

It is the purpose here to call attention to some of the forces at work in this direction, and especially to an institution that is working quietly, modestly, but yet surely for the progress of our beloved Zion.

At present there are eight young men in Elon College preparing for the ministry in the Methodist Protestant Church in the North Carolina district. These eight young men are receiving their tuition free of all cost and a number of them are finding a way by which they may make a good part of their other expenses while they are students here. In the matter of the tuition alone, Elon College is giving four hundred dollars annually to the Methodist Protestant Church. She is doing this with no other purpose in view except to be a means in God's hands in spreading His kingdom throughout the earth. She expects no returns except the consciousness of duty well done.

These young men preparing for the ministry are noble fellows. They will be heard from in the coming years. One of them represents his Society in the annual Thanksgiving debate, and he is also on the Junior and Senior debate between these classes. In the selection of men for prominent positions and places of honor and trust, members of the Methodist Protestant Church have exactly the same chance as any other person. Manhood and womanhood count here, and the student who is faithful is sure to win out in college honors. Our M. P. men and women are making good, and are winning honors here. The superintendent of the magnificent College Sunday school is a Methodist Protestant.

Then there are four young men here who are the sons of our M. P. ministers. They are doing good work and are honored and respected both by the faculty and students of the College. These also receive free literary tuition, and besides our Church is given a full professor on the teaching staff of the College.

In addition to this, there are twenty-eight other students here, all members of the Methodist Protestant Church. These with the others mentioned make a total of forty students who are from our own church.

As a Mehodist Protestant myself, I feel that we have a right to be proud of this goodly number of young men and women who are here under Christian influences, seeking knowledge in an institution where the principles of true Christianity are taught and inculcated, and doing their best to prepare themselves thoroughly and equip themselves with all the necessary knowledge and Christian character that will make our lives tell for their church both in the pulpit and in the pew and elevate the standard of citizenship in our old North State.

Whne we as Methodist Protestants send our sons to our universities, we have no assurance that they will come back as earnest representatives of their father's faith. As one of them here, the writer feels that Elon College is and will always be faithful to her trust. A student who comes here as a Methodist Protestant will go away with his faith strengthened, his character broadened and deepened, and his mind thoroughly trained, and a Methodist Protestant still. Not one of our students here has ever lost his religion or joined any other church.

This is one of the silent forces working quietly and smoothly day by day and year by year for our church and asking no other recognition than the consciousness of duty faithfully done. As a member of this Church, I feel that we as a church are honored and strengthened because of the fact that Elon College exists, and she is at all times ready to extend a helping hand to any and all inquiring after knowledge, truth, and Christian character.

A Methodist Protestant Who Is Here.
Elon College, N. C.

Carry forgiveness into your life, and remember that a chip of remembrance sometimes becomes a log of remorse. Try to forget the evil and remember the good.

DR. MARTYN SUMMERBELL'S BOOK HIGHLY COMMENDED

Dr. Summerbell's latest book, which, by the way, is not to be latest very long now, since another is already on the press, is meeting with favorable comment at the hands of intelligent editors and reviewers—a fact which those who have read the volume will readily understand.

A most amusing incident in connection with this is that the Disciple people have claimed him, his book, and the audiences before whom he delivered the addresses composing the book, and particularly is this amusing in view of the concluding chapter, which gives the history of our own people in such convincing fashion. They have a way, however, of claiming everything that is good—for which reason they claim us, and so this latest claim is their delicate method of telling Dr. Summerbell that his book is good. I doubt, however, if he relishes the fellowship they thus extend him. Here is the review in question, taken from the *Chicago Advance*: "The President of Starkey College gathers into this volume (Religion in College Life) a dozen sermons delivered by him at different times in his own and other Colleges and before denominational gatherings of the Disciples." A case this of the lamb lying down with the wolf, with the lamb on the inside.

The genuine appreciation accorded the book by the *Reformed Church Messenger,* of Philadelphia, is in striking, fraternal contrast with this. In one of its recent issues we read:

"By a sort of instinct, this author seems to know the needs of college life, and with a mind overflowing with winsomeness, finds truth everywhere in the Bible to meet it. It is seldom that a book of sermons to young men preserves such a high plane all through. It would be a shame for any body of young students not to have given the closest attention to these counsels from such a master of college assemblies. The last sermon, which is purely denominational, while eschewing the name, is excusable even though it hardly comports with the remainder of the volume. The reader will rise from the study of these sermons with the consciousness that the only salvation for American colleges is a fuller apprehension of the Gospel of the Son of God, without which all knowledge is a blinding flame which destroys everything that it touches. This Gospel, when properly presented, will attract the growing mind of eager young men, and give direction to that wider outlook of life which necessarily follows those studies which constitute a college curriculum. It should find a place in every college library, be heartily commended by the professors of the institution."

It is refreshing to find that our own high estimate of this really uplifting book is borne out by other and disinterested parties. The book is meeting with a ready sale and should be owned by all our brethren who can spare the dollar. Orders may be sent to the Fleming H. Revell Co., New York City, the publishers, or to the Christian Publishing Association, Dayton, Ohio, or to the Southern Christian Publishing Co., Elon College, N. C.

W. A. Harper.

PROTESTANTISM AND CHILDREN

To the Editor of The Christian Sun:

An editorial note in The Christian Sun of November 5 begins by saying: "If Protestants understood, as do Catholics, the worth of children, and in like measure emphasized this worth, Protestantism would be gaining in numbers, prestige and power more rapidly than it is." This is certainly true. As an opponent and friend of Catholicism, in one of the most Catholic cities in the United States, I wish to

(Continued on page 10)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Some years ago I visited a woman who was shut in because of age and infirmity. She was not solely dependent, but accepted small gifts without embarrassment. I visited her one day, remained a short time, and had prayer without leaving a "nickel" in her hand. I had not been gone from the house but a short time till a neighbor woman, who was a member of our church, went to see the same woman to carry a tray of something nice to eat, which she frequently did in the spirit of Christian kindness. While there she said to the woman: "Dr. Staley was in to see you a while ago, wasn't he?" In a gruff voice she replied: "Yes, he was in here and made a little prayer about that long (measuring on a joint of her finger.) I could have done as good myself." If I had placed a nickel in her hand when I departed her remark would have been different. This incident, and the teaching of this age by so many good people, leads me to say a few words on "*nickel-plated prayers.*"

I have no word of criticism against charity that takes the form of material gifts for human necessity. It is clearly taught in the Scriptures, prompted by kind human feelings, and commends itself to the sanction of all intelligent people; but when material assistance obscures real sympathy and spiritual interest, is fails to accomplish the end for which it was designed by Jesus. Charity, expressed in terms of food, clothing, fuel, medicine or money is the product of Christianity and not Christianity. Feeding the five thousand was not the only thing, nor the largest thing, Jesus did for men; forgiving the woman who was a sinner, was even greater.

Just what that woman thought, when she felt that the prayer was nothing without a nickel, is what is actually taught by many in our day. By so much as this principle is taught the church is discounted in the mind of the unthinking and the unbelieving. There are so many charity and benevolent organizations in this age that emphasize the practical in religion to the exclusion of the spiritual, that spirituality is fading out, in many places, from the life even of the church. They accept the *gift* and ignore the *giver*. Carried to its ultimate, this would render Christ useless in salvation. Charity saves no souls. Charity makes no converts. Charity adds no members to the church. Charity cleanses no sins away. There is no salvation without cleansing by the blood of Christ. It leads to this, that many people give their money for charity and consider that they have done what God requires. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Real charity, prompted by love, profits the benefactor and the beneficiary alike; and this kind is prompted only by the spirit of true love, which is of God. The slightest observation shows that parents may spoil their children by giving them too much money; but they might give them something more valuable. The money the prodigal's father gave him was not half so valuable to him as the kiss he pressed upon his lips, when he came home in rags. Peter was right when he said: "Silver and gold have I none; but such as I have, give I unto thee: In the name of Jesus Christ of Nazareth, rise up and walk." What many people need is a new spirit and not bread.

The age needs a return to spiritual worship, heart-cleansing, a closer walk with God. Prayers may be good without coin. "Nickel-plated" prayers are not necessarily the prayers that bless mankind—they may bless the body while they do not reach the soul. Statesmanship rests on principles; politics rests on cash: and all true charity rests on Jesus Christ and His gospel. The poor man's prayer may be as good as the rich man's money. "Nickel-plated" prayers are not the only prayers that reach the throne of God and the hearts of men. The exercise of genuine religion does not rest on the ability to render financial aid. No true prayer is too short to reach the throne. There is no long-distance approach to God. "The word is nigh thee, even in thy heart and in thy mouth." You have only to open the door to let the sunshine in. It is all about you, and so is God's presence and His love. The poor old mother, who lives on her son, can offer prayers that will bless his life beyond the wealth of the world. She may never enter an earthly palace nor see an earthly throne, but she lives near the throne of God and will one day wear a royal robe.

W. W. STALEY.

REPORT OF THE COMMITTEE ON EDUCATION.
Eastern Virginia Conference.

PRESENTED BY CHAIRMAN, W. W. STALEY.

The tendency in modern schools is toward Christian education. College Y. M. C. A's; the Student Volunteer movement; Social Service work; and the civic demand for men of character in office; all emphasize this tendency. In fact, Christian civilization cannot maintain its achievements nor make progress without the aid of Christian education. The schools that foster this type of education must, eventually, rank first as institutions of learning; and this will be the test rather than endowments and large student bodies.

Your committee has only two phases of education weighing heavily upon its heart, if a committee may be allowed a heart. It is, at least, composed of men who are sensitive to the education of young ministers and the progress of the church college.

The education of Candidates for the ministry has never been fully solved, though there have been schools of the prophets from the time of Elisha to the present. Gilgal, Bethel, and Jericho were Theological schools when Elijah and Elisha made their last journey beyond Jordan; but, evidently, many of these students never attained to distinction; but the schools turned out *some* great teachers. It is the same today: "many are called, but few are chosen." This, however, must not discourage those who aid in this necessary and praiseworthy work.

Elon College continues to grow and the church has surprised herself by the phenominal development of this young institution. Elon had no traditions to impede her progress, was free to seize modern plans of equipment and modern methods of instruction and discipline, and has thus kept abreast of the most up-to-date colleges. She was launched on the edge of a financial depression of long duration; struggled through those years with heroic faith and endeavor; and emerged from that crisis to enjoy the revival of prosperity and of learning. Schooled to hardship in her childhood, she has strength in her youth, and the prospect of a long life of usefulness.

Dr. Harper and his twenty-one co-helpers form a Faculty of educated and consecrated men and women successful in their field of service.

The co-educational feature is in harmony with all modern movements in American society, and two decades have domonstrated the cultural advantages of educating young men and young women together. In Biblical thought, they are not separate, but complements; and, therefore, cannot be fully educated apart. The argument for co-education rests on the facts of creation, the family institution, the needs of humanity, and the efficiency of society. We, therefore, commend the needs of Elon College to the loyal and liberal support of the churches, and to liberal-hearted individuals of means as a point of worthy investment that will perpetrate their names and their usefulness.

FIRST CHRISTIAN CHURCH, "BERKLEY" NORFOLK

The interest in church work at the First Church is on the increase. We have an active membership. Much faithful service has been rendered during the past two months. A successful revival has been conducted. Results, about twenty-five professoins. Many valuable members received. The Conference collections have been received in full and paid to the treasurer of the Conference, and our church placed on the banner list. The preacher has been pounded with almost every good thing to eat and other things useful. It is a sort of never ending pounding. Good things have been coming to the pastorium almost every day since we moved in,—coal, wood, flour, meat, potatoes, lard, apples, cereals, oysters, coffee, sugar, and the good people are greatly pleased over the success they have made of the pounding. They wanted it to be a good one, a big one. Their hopes have been fully realized.

Our people are well pleased with the new pastorium, and are working hard to pay for same. One of our liberal members, Brother John Cuthrell, furnished us the money to pay for the building. We will pay him as the money comes in for the purpose. Our auxiliary society has already made a cash donation of three hundred dollars for this purpose. We expect to pay for the pastorium and afterward improve our church property. We need more room for Sunday school, but will have to wait a while for the much needed improvements. The Lord is with us, and we believe in His name we will get all that we pray and work for. Every department of our church is well organized and active. Why not get anything we may need in the bounds of reason?

We believe in THE CHRISTIAN SUN and will make a faithful effort to get our full share of the new subscribers called for by our faithful Editor, who is a warm friend of our church.

Mr. W. H. Heard, Secretary of the Southern Produce Company, has united with our church and has been elected a member of our Business Board. Brother Heard is a successful business man, and will be a valuable addition to the board.

We are now engaged to preach several Sunday evening sermons to the young people. We had a splendid audience last Sunday evening for the first sermon in the series. May the Lord give us wisdom, that the opportunity with the young people may be improved, and that a helpful word to them may be spoken.

We plan to hold a Thanksgiving service and receive an offering for the Christian Orphanage.

Sincerely,
L. F. JOHNSON, Pastor.

GULPH MILLS, PA., LETTER

Last week was filled with unusual interest about the Gulph Mills Church. Monday evening the Board of Trustees met at the church, and at the same hour the Teacher Training Class met at the parsonage. On Tuesday even-

ing the West Conshohocken Ministerial Association met with us at the parsonage, and at the same hour the Square Deal Bible Class held a Christy Donation Social in the Sunday school rooms of the church for the benefit of Christy hospital, Norristown, Pa. About $25 in free-will offerings was realized for that institution.

Wednesday evening our usual mid-week praise service was held. On Thursday evening the Men's Bible Class held a special service to which they invited the public. The auditorium was filled, including the aisles and other vacant spaces filled with chairs. The meeting was addressed by Dr. Huey of West Philadelphia, who spoke on "Life in Libby and Andersonville Prisons in the Sixties." He recited some of his personal experiences as a prisoner in both of these institutions, and displayed a drawing showing the location of different departments and indicating the location of the tunnel dug with an iron spoon, clam shells, and piece of spittoon, and through which a number of prisoners escaped. It was intensely interesting, especially to one of Southern sensibilities and pride. After the address Mr. Jas. Wilfong, a veteran of the G. A. R., was called to the stand and gave an excellent recitation for a man of his age and experience. Special music added to the occasion. At the conclusion of the exercises the audience was invited to the church basement, where all were served to hot coffee, sandwiches and cream. Neighbors shook hands, held pleasant conversation, church workers discussed plans and methods for more efficient work, and it was evident that the occasion was a factor in the cultivation of friendliness and sociability in the community and church life. I know that some will criticize this feature, but results speak for themselves and the same conditions do not obtain in all communities alike, nor will the same methods work. I was recently at Newark, N. J., where I met a very pleasant business man, and not knowing that I was a Southerner, found occasion to remark on Southern people, which he did as follows: "Oh, those folks down there haven't any sense anyhow." We continued the pleasant conversation for a few minutes, and when I gave him my hand, had said "Good bye," and expressed pleasure in meeting him, said, "I am from the South." Imagine the expression, if you can, that played over his face as I turned away for my train. It may be counted rude of me, but I felt that I could not resist the temptation.

I am expecting to begin a series of revival services soon, and will begin cottage prayer meetings next week in different sections of our congregation, in place of the Bible Conference which had to go by because we could not secure the necessary help.

Attendance at church yesterday was good for a rainy day. Friends of the Lightbournes at Dover, Del., will be pleased to learn that Dr Lightbourne's son, Victor Lightbourne, a bright and talented young man, has entered the evangelistic field. We hope soon to hear him preach here. More later.

MURDOCK W. BUTLER.

MEN OF THE EASTERN VIRGINIA CONFERENCE, ATTENTION!

The pastors and laymen of the Eastern Virginia Christian Conference cannot afford to miss the United Missionary Campaigns to be held this month within our conference. There are five within our borders and we must have strong delegations from all our churches at some of these two-day conventions. The convention begins on the evening of the first day and continues the next day and evening, making two nights and one day in each city. They are as follows: Newport News, November 23, 24; Norfolk, November 25, 26; Portsmouth, November 27, 28; Suffolk, November 30, December 1.

There will be a strong team of speakers at each convention. You cannot afford to miss any session of the convention. The city press in each convention city gives much information about the meeting, and you will do well to watch the announcements each day from now until the convention. We want every one of our churches to send a good delegation to one of the conventions.

J. E. WEST, Suffolk,
WARREN H. DENISON, Norfolk.

THE CHRISTIAN MISSIONARY ASSOCIATION

The Christian Missionary Association of the Eastern Virginia Conference will meet at the Memorial Temple, Norfolk, Va., Tuesday, December 9, 1913, at 10 A. M. There will be two sessions, morning and afternoon. All members attending the meeting can return on the evening trains. We would indeed be glad to see a larger part of our membership present, as it will take such a small portion of their valuable time. It will do the busiest person in our membership good to take that day from their work and put it in a definite way in the work of the Lord.

There has been a decided increase in our membership during the year. Already, over thirty new members have been secured, and we are trusting that others will come in at the meeting of the association. Are there not twenty others that will take memberships in the association? It would be gratifying to have an increase of fifty this year. There are churches, Sunday schools, Missionary societies, Aid societies, etc., and individuals that ought to have memberships in the association. You ought to rally to the work of the Lord and help in pushing it forward. You are needed. The work suffers when we fail to do our duty. The cause demands our best service and the devotion of our means to its upbuilding.

J. W. HARRELL, President.

WINCHESTER LETTER

Nothing of special importance has taken place at the Winchester church since my last letter. The following amounts have been received on the debt:

Reported	$7,180.93
W. A. Larrick	1.00
L. S. Johnson	5.00
Albert Larrick	.25
R. A. Larrick	2.00
G. W. Morris	5.00
R. C. Norfleet	5.00
Leaksville Sunday school	5.00
J. W. West	4.00
Col. Robt. F. Leedy	1.00
Rev. H. Russell Clem	1.00
J. R. Holland	1.00
B. L. Nichols	4.00
Dr. C. W. McPherson	1.00
Dr. J. W. Manning	1.00
Mrs. J. W. Manning	1.00
R. Roy Hosaflook	5.05
A. R. Hosaflook	5.05
Mrs. Mary E. Clem	1.00
Dr. N. G. Newman	1.00
Mrs. W. T. Walters	1.00
Rev. Jno. Blood	2.00
Mrs. Margaret Herrell	1.00
Rev. C. H. Scholefield	1.00
Jas. P. Montgomery	1.00
Ladies' Aid Society	4.35
Rev. W. G. Clements	2.00
W. C. Perry	2.00
Mrs. Mary E. Rolston	1.00
Mrs. A. H. Liskey	1.00
Miss Mabel Liskey	1.00
Total	$7,247.63

Notices have been sent to nearly all who have subscribed and we are thankful to the ones who have responded. If we could have a prompt response from all, it would be a great help to the local church in a reduction of interest. The way is still open for new subscriptions and cash contributions.

W. T. WALTERS.

November 13, 1913.

WADLEY, ALABAMA, LETTER

My Dear Brother:

New Harmony Christian church, of which I am pastor, was destroyed by fire yesterday. Not long since the public school building, which occupied a part of the church ground, was burned and the school was using the church temporarily. Both fires originated from defective flues. The church was easily worth $1,000 or $1,200, and the school building can't be duplicated for less than $600 or more. Will be forced to rebuild at the earliest date possible.

Yours,
G. O. LANKFORD.

November 11, 1913.

WE MUST CONTINUE IN LOVE WITH LIBERTY

This is not America because it is rich. This is not America because it has set up for a great population great opportunities of material prosperity. America is a name which sounds in the ears of men everywhere as a synonym of individual opportunity, because it is a synonym of individual liberty.

I would rather belong to a poor nation that was free than to a rich nation that had ceased to be in love with liberty. But we shall not be poor if we love liberty, because the nation that loves liberty truly sets every man free to do his best and be his best, and that means the release of all the splendid energies of a great people who think for themselves. A nation of employes cannot be free any more than a nation of employers can be.

So, in emphasizing the points which must unite us in sympathy and in spiritual interest with the Latin-American people, we are only emphasizing the points of our life, and we should prove ourselves untrue to our own traditions if we prove ourselves untrue friends today. Do not think, therefore, gentlemen, that questions of the day are mere questions of policy and diplomacy. They are shot through with the principles of life. We dare not turn from the principle that morality and not expediency is the thing that must guide us, and that we will never condone inequity because it is most convenient to do so.

So it seems to me that this is a day of infinite hope, of confidence in a future greater than the past has been. For I am fain to believe that in spite of all things that we wish to correct, the nineteenth century has brought us a long stage toward the time when, slowly ascending the tedious climb that leads to the final uplands, we shall get the ultimate view of the beauties of mankind, and presently, it may be a generation or two, come out upon those great heights where there shines, unobstructed, the light of the justice of God.—*President Wilson at Mobile, Ala., Oct. 27, 1913.*

LEARNING TO ENJOY LIFE

It is wanting too much, not having too little, that often makes us miserable. As. Dr. van Dyke has said, "For the most part our distress, our poverty, our carking care come, not from the smallness of our provisions, but the largeness of our pampered desires." A thousand dollars looks very small to the man who wants ten thousand; yet there is real provision for many needs in the thousand. We can never get the full enjoyment from what we have until we turn our attention heartily to it, and away from what we have not.—*S. S. Times.*

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON: NOVEMBER 23

Subject: "Joshua, the New Leader." Text: Joshua 1: 1-9.

In accordance with the divine plan for the salvation of fallen man, the chosen race, from which should come the Lamb of God to take away the sin of the world, in the process of discipline and instruction, was led by Moses out of Egypt to the plains of Moab. The purpose of this lesson is to tell how Joshua, Moses' successor, was divinely commissioned for his great calling.

After the death of Moses the Israelites spent the full time of mourning for a great man—thirty days. The Jordan was crossed on the first month (March or April, according to the variations in the positions of the sun and moon). The year is given by Professor Beecher as B. C. 1459, and other dates by other scholars.

To Joshua's original name, Hoshea (Hosea) meaning salvation, was afterwards added "Je" for "Jehovah," making it Jehoshea, shortened to "Joshua," meaning "Jehovah saves." "Jesus" is the Greek form of this name.

Joshua was of the tribe of Ephraim, therefore a descendant of Joseph. He was about 83 years old at this time. He was one of the commanders in the battle with the Amalekites soon after the crossing of the Red Sea, when Aaron and Hur held up the hands of Moses. He was one of the twelve spies sent to report upon Canaan, and only he and Caleb made an encouraging report.

The boundaries of the promised land were the wilderness, or southern desert reaching to Sinai; the Lebanon mountains in Southern Syria, then called the land of the Hittites, the Euphrates on the East and the Mediterranean sea on the West. The Israelites enjoyed all this territory only under David and Solomon, and later under Uzziah and Jereboam II.

Object Lessons

A recipe book and a Bible. (Show the recipe book first.) This book has recipes for good bread, good cakes, good pies. But the success of the cook depends on following the recipes perfectly. (Now show Bible open at the Book of Joshua.) This book has recipes for happiness, goodness, peace. And yet we can have these only by following the recipes perfectly. The word "success" is used just once in this Bible of ours, and the rule for securing it is plainly told in today's lesson. Anyone who will follow this rule cannot fail to achieve success.

A guidebook or a map. What do people use guidebooks and maps for? When travelers go on an automobile trip or other journey, over unfamiliar roads into unfamiliar places, they take great interest in studying maps and guides. We want to learn all we can about roads and conditions when going on a journey in order to make it successful and pleasant. Today's lesson tells of the guidebook Joshua was to use in leading the Israelites into Canaan.

Question Review

1. Who led Israel out of Egypt?
2. Who was to lead Israel into Canaan?
3. Who gave Moses wisdom, strength and skill to be Israel's leader?
4. How much did God offer to do for Joshua?
5. What must Joshua study in order to keep step with God?
6. How must Joshua in his own spirit and action show that God and he were partners? G. T.
7. How can we make sure of having God for our partner in any undertaking?—Leonard.

Time.—The season of Jordan's full banks, B. C. 1451 (Ussher), 1407 (Toffteen). Other scholars give other dates.

Place.—Plains east of the Jordan, opposite Jericho.

Persons.—Jehovah, Joshua.

Golden Text.—Be strong and of good courage.—Joshua 1:9.

Leading Thought.—He who trusts in God may well be brave and strong.

GET THE RIGHT PERSPECTIVE

Much is being said lately about intensive farming, using every inch of space—even raising single vegetables under separate screens of glass. Remarkable results are thus obtained, but if the millions are to be fed there still must be farming on the extensive plan—thousands of acres of wheat and grain, cultivated with the aid of the best modern machinery. The same principles must be remembered in connection with the work of the Sunday school. Sometimes one phase of the service is emphasized too much, at the expense of the other. The development of character is a test of Sunday school efficiency. It is worth while for a teacher, for a whole school in fact, to use every resource to make one boy a good citizen, to fit one girl to take her true place in church, home and society. But it will never do to make this kind of service the excuse for failing to reach out after every boy and girl within the radius of the school's influence. It isn't the commercial spirit that reaches out after numbers for the Sunday school; it is the spirit of the Master who gladly took his time to talk with one lone enquirer by the wayside, and who at the same time had for his mission the redemption of the whole wide world.

NOTES ON CHRISTIAN ENDEAVOR TOPIC: NOVEMBER 30

Topic: "Our Church at Work for Our Own Country"—Deuteronomy 8: 1-20.

The leader will begin his plans for this meeting in ample time to give all who are asked to take some part time for preparation. The subject should be discussed under the following heads:

1. Early churches and missionary work in the colonies.
2. What missionary work was done in America from 1776 to 1876?
3. Missionary work in America during the last quarter of the 19th century.
4. A summary of the missionary work that has been done and is proposed for the 20th century.
5. Some of the home mission heroes.
6. Home mission work of our denomination.

Appoint two or three to discuss each subhead and let them have talks and papers. Some of the hardships and stories of the pioneers will prove interesting. Especially incidents in the lives of our early ministers.

Information on the Topic

In many places where preaching services are out of the question a beginning can be made with a Sunday school. In a little mining town in West Virginia where but one sermon had ever been preached, and that five years before, a Sunday school missionary organized a school, and sold two Bibles in a saloon keeper's home. In a single year seven churches grew out of schools under the care of one missionary.

By Christian efforts in behalf of the red men the chruches are doing what they can to remove the great blot of our national honor caused by past dealings with them. A Comanche testifying at a meeting said: "Now we can see what Christianity does for our Indians. Now every summer they always say, 'We are going to the camp-meeting.' It is because they believe in God; that is why they do it. We are not only looking for ourselves, but are looking for the future. Our ways don't go very far. After we pass away it will be like the camp-meeting here; and the young generation, they will understand better."

The missionary schools for the colored people have trained capable teachers and preachers to be the leaders of their race. Besides the training of the mind needed for such leadership a large place is given to the industrial education that is counting for so much. One of these schools makes this statement: "As results of this industrial training we point to buildings built by student labor of brick made by student hands; young men and women finding in school-shops the way to useful occupations as carpenters, painters, blacksmiths, printers, dressmakers, milliners; graduates carrying forth from school industrial as well as moral and spiritual impulses; establishing schools that meet the needs of their communities; building homes that bespeak thrift and economy."

In an Italian church and parish house in Brooklyn are to be found a gymnasium; dispensary; penny bank; girls' guild; kindergarten; classes in sewing, dressmaking, millinery, singing and instrumental music; while a branch of a theological seminary also has quarters in the building. Many city churches are conducting in their own buildings or elsewhere like kinds of work for the foreigners around them.

The changes wrought by immigration and other causes make home missionary ground of some of our oldest communities. It is said that in Massachusetts may be found almost every form of missionary work. "The Bible woman of India has her counterpart among the Greeks of Lowell; the itinerant preacher in China is matched by our traveling Finnish missionary; the mission teacher in Japan would find herself at home in the kindergarten circle of the House of Good Will, East Boston; the missionary busy with a church building enterprise with the Cape Cod pastor who works with his Portuguese parishioners in the erection of their chapel. The multiform work includes ministries to the strangers at the steamship docks and in the immigrant homes; visitation of hospitals, asylums, and jails; evening schools; employment agencies; boys' camps; tent missions—all these as well as the usual work of organized churches."

One of the promising steps that has been taken within a few years is the formation of the Home Missions Council. Its membership represents thirty-three societies at work for our country, including all but one of the leading denominations. By such co-operation it becomes possible to learn the needs of all parts of America and to plan to meet these in the most efficient way.

ELEMENTARY AGAIN

If you are a teacher or superintendent of

scholars between the ages of three and thirteen and did not see the note on this page, issue of November 5, defining Elementary, please look it up, and when you have found it, please be gracious enough to overlook the errors in printing. Some way or other they will creep in.

And having understood that the Elementary division of a Sunday school embraces three department—Beginners, Primary and Junior—do not fail to keep clearly in mind that each of these departments stands for one or more grades, depending upon numbers. With only three scholars of Elementary age, the demand for three grades may be both imperative and immediate. For instance: say there are but three children belonging to an Elementary division (and do not think this never happens, I have seen it), one five years old, one eight, and one eleven. Teaching them the same lesson in the same way does not change the fact that they represent three distinct stages of mentality and therefore require, if the same lesson is used, each a different presentation and treatment of the lesson.

TO ELEMENTARY SUPERINTENDENTS

Our seven Southern Conferences have each a Sunday school and Christian Endeavor Convention, perhaps not in every case known by that name, but standing for the same thing. Each of these Conventions has, I presume, in keeping with the polity of the Sunday school and Christian Endeavor General Convention, a Superintendent of Elementary grades, or the equivalent. I am wanting to get the names of such officials. Having no records at hand to aid me in so doing, I have in some cases written to such Conference and Convention officials as I thought might give the desired information, but not a single response has reached me after several months of waiting. Almost one-fourth of the valuable time till next session of the Sunday school and Christian Endeavor General Convention has passed. Have we no regrets and no disposition to amend?

Will the individual who fills the place in her Sunday school Convention of Superintendent of Elementary Work, or its equivalent, report to me, at once, by personal letter, her name and address? Please do this without delay. MRS. J. J. LINCOLN,

Secretary Department Elementary Grades,
S. S. and C. E. General Convention.

FRANKLIN CHRISTIAN ENDEAVOR SOCIETY ENTERTAINED

According to the suggestion of the Program Committee, our Christian Endeavor Society met in the home of one of our members Monday evening, November 10. Mr. and Mrs. D. W. Darden threw open their home and gave us a hearty welcome. Mr. Darden is our President and has shown a keen interest in the welfare of the Society. Songs were sung, prayers were offered and talks were made. Mr. W. A. Daughtry, acted as leader, and almost every one present following in some way. The subject was "The Home," and it was discussed from many standpoints. After the program, Mrs. Darden, assisted by the Social Committee, served hot chocolates and wafers and homemade candy. Some time was spent in a social way, and after singing "Home, Sweet Home," the company dispersed, every one feeling benefited and having had a pleasant time.

We feel that we have solved the "Social Problem" in our Society. So often we prepare for a social evening and the younger people whom we want to reach are conspicuous by their absence. But by having the regular meeting in a home and following this with an hour of social intercourse, in this instance, was most satisfactory. A MEMBER.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President and Editor Woman's Missionary Department in The Christian Sun.
Mrs. L. F. Johnson, Raleigh, N. C., Vice President and Supt. of Cradle Roll.
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Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

REPORT OF YOUNG PEOPLE'S WORK EASTERN VIRGINIA CONFERENCE

There is only one Young People's Society in the Eastern Virginia Conference that has identified itself with the Woman's Home and Foreign Missionary Society and that is the Girls' Missionary Society, Suffolk, Virginia.

This society was organized last March with Miss Ethel Shoop as President, a very active, enthusiastic worker. It has thirty-five members, all of whom seem very much interested in the work, and has sent to Mrs. W. H. Dick, Treasurer, dues to the amount of $25.10. We use the mite boxes and have realized from them $10.00. They are thinking now to support a girl at the Orphanage as their special work.

The meetings are held monthly. Heretofore a special program has been prepared for each meeting by a program committee. They are now planning for a mission study class and think to study some book on Porto Rico as the Santa Isabel work there is their very own.

There is a Willing Workers' Society at the Norfolk Christian Memorial Temple with a membership of forty. Mrs. H. H. Reed is superintendent.

In addition to their regular dues, which amount to $7.60, they have contributed $2.00 to the Bible Woman's Fund. They have been studying Japan for Juniors.

Franklin also has a Willing Workers' Society with a membership of twenty-five, Mrs. C. H. Rowland as Leader, and has sent to the Treasurer dues to the amount of $5.19. They have an active, interested membership, and are doing good work.

The first of October Suffolk organized a Willing Workers' Society, seventeen members with Miss Bessie Norfleet as Superintendent. Last Sunday, Windsor also organized a Willing Workers' Society. As yet these two societies are too newly born to talk, but we hope to have them very much in evidence in our next report.

The total membership of Young People and Willing Workers' Societies is 117, and the amount of dues raised by them is $37.89, all of which goes to the Santa Isabel field. Their special funds amount to $12.00.

Aside from these organizations, there are a number of Christian Endeavor Societies contributing to the support of Santa Isabel work.

SUGGESTIONS FOR THE FUTURE

Not so much attention has been given the Young People's Department as it deserves because most interest has been in organizing the older women. We hope, however, that the coming year great work might be done in this Department, for we do not believe there is anything of greater importance than training the young for higher Christian service, and we think there is no better place for this training than in Missionary Societies. Boys and gilrs of today are men and women of tomorrow, and upon them rest the destiny of nations and the salvation of unnumbered millions.

Children under fourteen years of age should be trained in Willing Workers' Society. While the heart is tender and the life open to receive every impression, we should sow the seeds of Christian thought. Illustrate to them in story and song the principles that underlie the Christian life. Teach them of God's universal love, their responsibility to Him and what they can do to send the story of Jesus to children who have not so much as heard of Him. Willing Workers' Societies can be organized in every church if some women will only conduct them. The children are always joyously responsive to the call and quickly imbibe the training.

For those over fourteen years of age we have the Young People's Society. Appoint a Superintendent from your Woman's Society and let her continue the training, building carefully on the foundation already laid in the Willing Workers' Society. Have a Mission Study class for them that they might learn of the world's mission heroes and gain a better knowledge of the world-wide field and its need.

Advance in the Antilles, Comrades in Other Lands, Servants of the King, and Under Marching Orders are all recommended by our Mission Board as being especially adapted for young people's study.

You will always find the children ready and, more than often, the young people, to enlist in service for God if you will only lead them. It will take a sacrifice of time, but isn't it well worth our while? May God indeed arouse every woman here today so that she will not be satisfied until there is a Young People's and Willing Workers' Society in her church doing a mighty work for God. Will you not say—

Time worketh, let me work too,
Time undoeth, let me do;
Busy is time, my work I ply,
Till I rest in the rest of eternity.

Sin worketh, let me work too,
Sin undoeth, let me do;
Busy is sin, my work I ply,
Till I rest in the rest of eternity.

God worketh, let me work too,
God doeth, let me do;
Busy for God, my work I ply,
Till I rest in the life of eternity.

MAMIE HOLLAND,
Supt. Y. P. Work of E. Va. Conference.

EASTERN VIRGINIA YOUNG PEOPLE'S WORK

As important as any of the reports to the Eastern Virginia Woman's Missionary Conference, and as encouraging too, was that of the Young People's Work, by Miss Mamie Holland, of Suffolk, Va., which is given in these columns this week. It shows that there has been growth and an increase of interest in the work. Nor does the report show all that is being done by the young people in the Conference. There are a number of organizations working along the same line but not identified with the Woman's work. It is hoped that all of these may speedily fall in line and all work together towards a common end. Every church should have its boys and girls in training in a Missionary Society. It is not a question of getting the boys and girls to work but of getting a leader to direct them. Let us lay greater stress on this important branch of our work for the coming year and give to it the support it deserves. Miss Holland is enthusiastic over the outlook of her Department, and desires the co-operation of all in pushing the work.

PROTESTANTISM AND CHILDREN

(Continued from page 5)

call attention to this editorial suggestion. It is sometimes hard for us to see the good points in an opponent. We are likely to magnify the good points of our own interests and minimize the good points of the other fellow. This can easily be seen in the average Northerner, as he thinks of the South, or the average Southerner as he thinks of the North. But until we can look at truth with fairness, we cannot be free, for the truth alone brings freedom.

The great strength of Catholicism today and for tomorrow lies in the training of the children. The Catholic child is dedicated to God at the very beginning of its life. As we are told that Jesus was taken up by his father and mother to the temple, to follow out the custom of the law, so a child is baptized in a Catholic way, at the very beginning of life. It is taught to have reverence for holy things. Its father and mother both manifest reverence; the father is not ashamed to kneel and bow and pray. The prayers may be mostly conventional, but nevertheless they are looking to the Holy of holies. The child is taught to kneel, pray, and go through religious exercises from its earliest experiences that it can remember. Pictures of the blessed Virgin are in almost every Catholic family, and often in its room is some cheap copy of glorious Madonna, which may be the last thing the child sees before going into the land of slumbers. At a very early age which has recently been changed, the child is confirmed, unites as a member of the Holy Catholic church.

Some of this is a real spiritual experience. Is it any wonder then, that simple reasonings by Protestant divines who do not understand the good of the religious training in the Catholic should be to the intelligent Roman Catholic simply words, words, and nothing but words? We can never make any decided stand against the oncoming flow of Roman Catholicism, which is capturing all the cities of the United States, until we understand it better, and its hold on the heart-strings of the coming generation.

But some cannot understand how a good and intelligent Roman Catholic can approve of the church as a whole. There are, for instance, certain parts of the Old Testament that offend the moral sense, if taken as a rule for present-day actions. But if you call attention to these, the conservative Protestant will think of the beautiful parts of the Bible which reveal a loving Father, and of the religion of his mother, and of the prayers he was taught to say at his mother's knee. And he at once looks upon you as a traitor, and one who could upset his faith in God, and he begins to call out such names as Liberal, Unitarian, Higher Critic, and anything else which he thinks of. And he does this conscientiously, in the name of God and of Christ.

Human nature is just the same in the Catholic and Protestant. And Roman Catholicism will not be dstroyed by the appeal of an infallible library of books, called the Bible, against an infallible church called the Holy Roman Catholic Church. It will only be when men are not afraid of having their church and their sacred books cross-examined by the intellect, that men will be free, not only to hold fast the good of the past, but to go into more mansions of the Father's house which the human race has not yet explored.

To the writer it is very apparent, that until Protestantism with all its sects becomes more reverent to God and appreciative of the kingdom of God dwelling in humanity, until it becomes more devotional and more intellectual, until it becomes more beautiful and more charitable, the Roman Catholic church with all its short comings, must sweep forward in this fair country of freedom, and capture new points of vantage.

Christianity, a twentieth century Christianity, neither Catholicism nor Protestantism is what will make America free. The truth brings freedom. Therefore contend for the truth. Men in the past have died for it.

CARLYLE SUMMERBELL.

Fall River, Mass.

FINDING THE COMMON GOD IN THE COMMON GOOD

A few days ago the newspapers pictured an incident that because of certain sensational features of interest transfixed the attention of the world. A ship loaded with hundreds of human souls was burned at sea in a terrific storm at night. The shell of wood in the grip of wind and wave and darkness, and the precious freight it bore, was a pitiable spectacle in its apparently hopeless contest with the omnipotent forces that sought to destroy it. But the same Power that rode in devastating violence upon the storm had provided through the patient and painful civilization of the centuries the means of salvation. Terror-stricken instinct for self-preservation was controlled by educated discipline, and a disgraceful panic of each man for himself was changed to a co-operative effort for the rescue of all; the miraculous voice of the wireless—the result of the expenditure of years of labor and research and capital, called above the fury of wind and wave and assembled the sympathy and courage of the citizenship of the sea; it reached through miles of darkness and storm and found a representative of perfectly organized business efficiency—the oil-ship. And the warfare of the most terrific of natural forces was stilled into peace.

Behind this divinely thrilling and dramatic spectacle we can see in miniature the not less thrilling spectacle of our civilization working out its salvation through the co-operation of the same forces; knowledge taking account of material fact and individual self-interest, and using its facts to build to higher knowledge, and joining commerce and faith and heroism and brotherhood to build to still higher power and freedom and the more abundant life that comes through learning the ways and laws and use of material forces, and translating them into ever higher values.

The thing that happened there on the sea makes up our every-day life. The river slips by the town and runs to the sea, a muddy, turbulent stream. Its force is caught and converted into usable power. It turns the factory wheels, lights the streets, lights the school and the home and the church. It purifies and cleanses the town and gives it health. We have mastered the fact of it, its ways and its laws, and the turbulent, muddy stream is no longer material, undirected force; it is spiritual life.

We call this process of mastering the ways and laws of material forces, that they may lead to higher and higher productivity, education. It cannot go too high; it knows no high nor low. Its business and the business of all forward-looking, upward-leading men is to be vitally interested and mutually helpful in all of the forces that make up our actual, active life.

Where shall we begin this necessary task of realizing our dream of a Commonwealth that will be satisfied with nothing less than the common weal of all? Where, but here and now? Nothing can act but where it is! Our greatest lesson is to learn that these streets and stores and fields—the earth and sky in all of their daily manifestations—are but "folds

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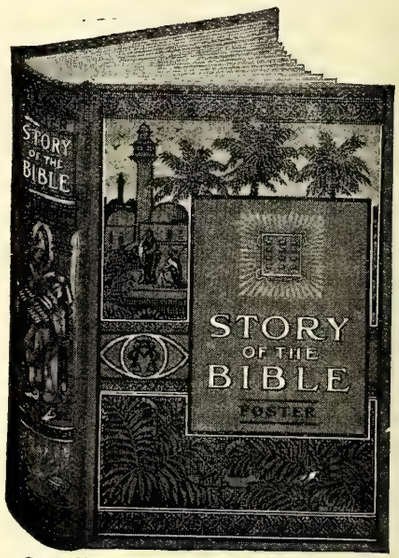

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across the face of God"; that "earth is crammed with heaven and every common bush aflame with God"; that the "Thy will" for which we daily pray will be done here and now or nowhere; and that agriculture, business, freedom, education, and religion are but instruments in our hands for finding the common God in the common good and making His will prevail.—*Edward K. Graham, in The State Journal.*

C. E. LIFE-WORK RECRUITS.

At the Los Angeles Convention a new movement was started in the Christian Endeavor Society. It was first decided to call those who came into it "Christian Endeavor Covenanters," but the trustees have decided that "Christian Endeavor Life-Work Recruits" is a better name.

This movement is designed to stimulate young people to give up their lives wholly to the ministry, to missions, or to other kinds of thorough-going Christian service. The covenant those who enlist will take is as follows: "Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise Him that I will from this day forth strive to shape the plans of my life so that I give myself wholly to the service of Christ and the church."

Any one wishing to sign this covenant may obtain a copy by addressing General Secretary Shaw, who will keep the enrollment. It is hoped that the splendid stimulus given the movement in the Ohio State Convention and at Los Angeles will be kept up.

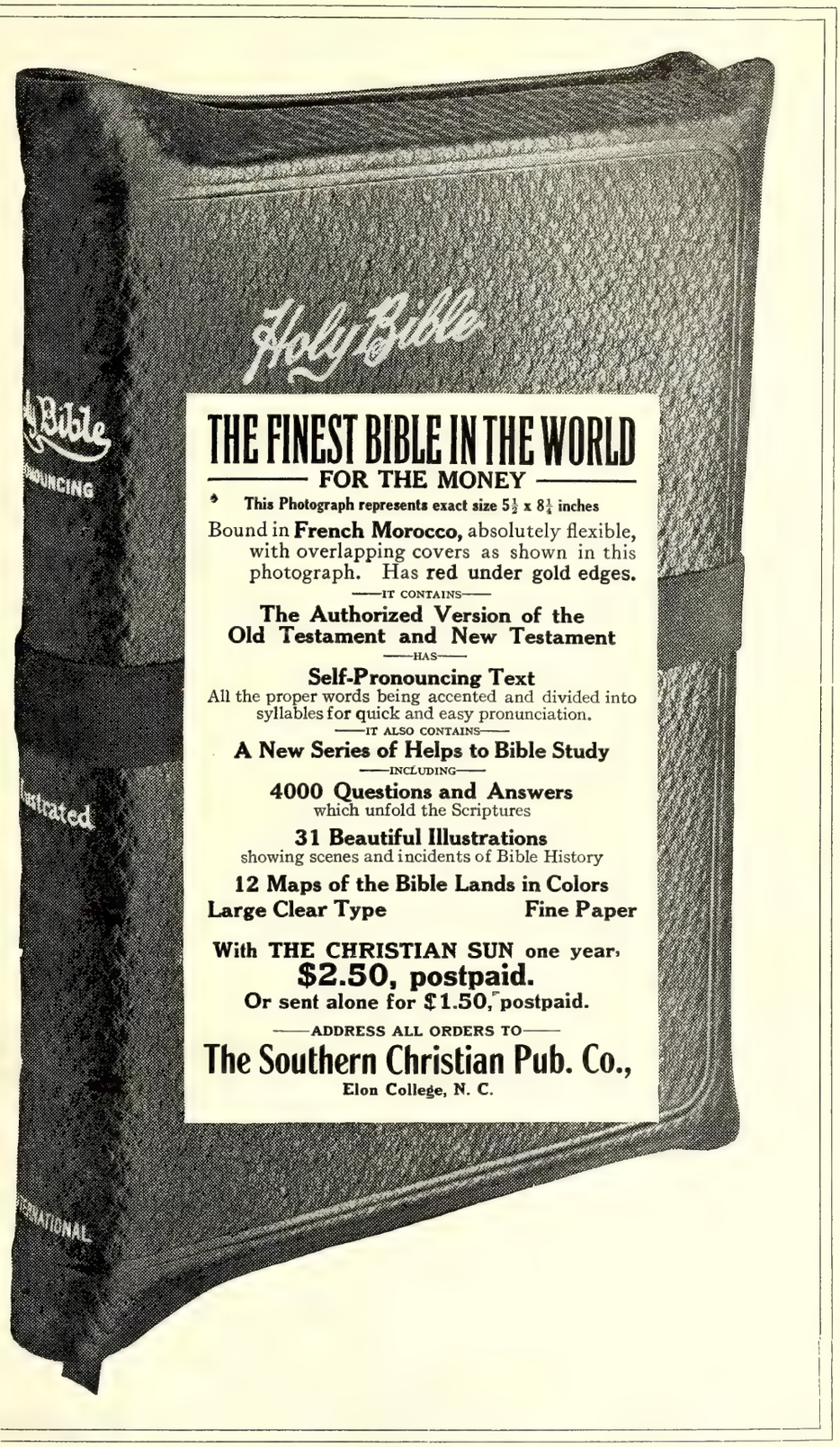
There is certainly need for this movement in the Christian denomination and we sincerely hope that at Elon College and in our churches and societies stress will be laid upon this new feature of the Christian Endeavor program. Constantly we are hearing the cry, "The laborers are few." Many denominations do not have ministers enough to fill all of their pulpits. We need more and better paid preachers. There is a call for local preachers and missionaries.

The Christian Endeavor Life-Work Recruits form exactly the organ for developing what may be one of the most fruitful and helpful works undertaken by the modern church.

THE NEED IN PORTO RICO—A LIFE

One of the interesting features of the Woman's Missionary Conference in session at Mt. Carmel was a talk by Mrs. D. P. Barrett, of Ponce, Porto Rico, on "The Young People of Porto Rico." She told of a number of boys and girls and the struggles, and, oftentimes, persecutions they have to endure to lead the Christian life. Bright and interesting as they are, and as willing as they are to learn and to do, yet they find it hard to live right. There are so few restraining influences, such little help from their homes and their associates.

Few of those who heard her will forget soon the touching appeal she made for some one to help in the work. Others, she said, could appeal for money, and it is necessary in the work, but she asked for something more—a *life*—some one to come in close touch with these young people and to help them to stand true to Christ. The missionary force here has been reduced until Mr. and Mrs. Barrett stand alone. The work is too much for them, they must have help or much will be lost. Let us all unite in prayer that God may direct a *life* to go to the rescue and then, as we pray, let us labor to furnish the money necessary for the *life* to go. Surely there is some one among our people whom God would have labor in this corner of His harvest field, and may we not hold that one back by withholding the means.



A FINE CASE OF PLUCK

Do you remember that early in the summer of 1912 a minister was thrown under a train on the New Jersey coast, losing his left arm near the shoulder and both feet well above the ankles? The minister was the Rev. Ross MacClements, of the First Presbyterian Church, Asbury Park. The trouble was worse than it sounds in telling it.

And what did he do? Ask the big congregations that have been hearing him preach all this summer. He has not yet so recovered that he can stand up in his pulpit, but he can sit down and speak with such power that congregations of five hundred to eight hundred can hear. No whimpering message, either, nor any wry face, nor any acceptance of pity in this man. He knows what the gospel can do in undergirding a man, and he is telling people.

That is sheer Christian pluck, and it is making brave a good many people whom Dr. MacClements never will see or know. Aren't you a little ashamed yourself of complaining about the tiny troubles that have come your way?—*Rev. Cleland B. McAfee, D. D., in C. E. World.*

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

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Tyler Bolling (work) ..	2.00	
A Friend	1.00	7.20
Thanksgiving Offering		
New Hope (N. C.)	$ 6.00	
M. H. Hayes	2.50	8.50
Total for the week		$ 56.60
Grand Total		$3,936.92

My Dear Children and Friends:

We are still looking for and expecting your letters on every mail. Boys and girls tell me everywhere I go, that they are going to join the Band of Cousins and write each month; a good old grandmother told me yesterday that she was going to write to each of her grandchildren and have them write to the Corner. We are going to have a bright sunny Corner all our own, with all the old ugly advertisements chased from our page after a while. I am sure every one in the entire church had rather read bright, cheerful letters from good boys and girls, than to read old advertisements. We are glad to have one new member this week. Her letter came after the report was made up, and we hold it for next week's issue. We want a number of others to join her next week. We are depending upon the boys and girls throughout the church to help us make our page one of the best pages in the paper.

This is our last word before Thanksgiving. I only wish that every member of the church could understand that the Orphanage belongs to them, and we are looking to them with faith, just as a child looks to its father. If the members of the church withhold their support, we cannot do the great work that the Lord has called us to, as it should be done. But I believe the Lord is going to hear our prayers, and answer them through the loyal and liberal friends of the institution. Already the offerings are coming in; and they look mighty good to us. We thank the faithful Sunday schools for their liberal monthly offerings. We are grateful for the Special and Thanksgiving Offerings that have already been received. We are expecting liberal offerings from every church in the Southern Convention. Please do not disappoint us. We thank you in advance.

Yours humble servant,

J. O. Cox, Supt.

FORTY YEARS' WORK

About forty-four years ago, Rev. D. C. Greene and his wife went out to Japan as missionaries of the American board. Since then Dr. Greene has been occupied with preaching, teaching committee work and Bible translation. He has gained an honored place not only among the members of his own mission, but it is highly esteemed by foreigners and Japanese in all departments of life. Recently he has exerted his influence to promote good feeling beyond the land of his birth and that of his adoption. In recognition of this the Emperor of Japan has conferred upon him the Third Order of the Rising Sun. Doctor Greene's share in the tremendous changes of forty years makes him worthy indeed of the honor that has come to him.

CHOOSING THE RIGHT PRESENT

Are you in doubt about a certain prseent? *The Youth's Companion* has proven to be one of the best that can be chosen. Perhaps you have not seen it lately, and are not quite sure. Then let us send you a sample copy or two. Suppose you ask for the issues containing the opening chapters of Arthur Stanwood Pier's fine serial story of life in a boys' school—"His Father's Son." If you look the paper over carefully, bearing in mind that there are fifty-two such numbers for a year's subscription of $2.00, we are sure you will say that a better present could not be chosen, whether for a young person or for an entire family.

For the year's subscription of $2.00 there is included a copy of The Companion Practical Home Calendar for 1914, and all the issues for the remaining weeks of this year, dating from the time the subscription is received.

If you ask for sample copies we will send with them the Announcement for 1914.

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ROBBING FREIGHT CARS

Birmingham, Ala., Nov. 6.—The Carlin bill, recently passed by Congress, making the robbery of freight cars, baggage cars and express cars engaged in interstate commerce, and the robbery of interstate shipments from platform and stations a federal offense, is a law with teeth in it, and sharp ones at that, as was evidenced in the Federal court here when John L. Parker was given a sentence of six years in the United States prison for robbing a shipment of shoes consigned to Glazen, Miss., from a car in the Birmingham yards on May 4th. Parker was also implicated in robbing a shipment of notions consigned to Avondale, Ala., from a car in the Birmingham yards on the night of July 30th and Otis Williams and Arthur Goodeye who assisted him were given sentences of four years and six months and three years and six months respectively in the United States prison.

STOP CHEATING YOUR FAMILY

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured and refined; and you have promised yourself that **some day** you will fill that vacant spot in the parlor with a splendid piano or self-player piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or self-player piano is seriously and hopelessly handicapped.

Why not stop cheating yourself and your family right now? You have only one life to live, here, why let procrastination steal your family's big opportunity for social, mental and spiritual advancement? Remember that good music is not simply a social accomplishment, but is also mental exercise and spiritual development. Why not let the Christian Sun Piano Club solve the financial problem for you **now** as it has done and is doing for hundreds of others? It was organized to overcome the **very difficulties which confront you.** Everything has been prepared, no feature overlooked. Write for your copy of the Club's catalogue and full particulars today. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Ad.

MARRIAGES

Cook-Lashley

On November the 1st Squire George Atrell Cook of Frederich County, Virginia, and Miss Mary Belle Lashley, of Pittsburgh, Pennsylvania, were married by the writer, in the presence of a few relatives and friends. After the ceremony, the bridal couple left for Washington on their honey moon.

Squire Cook owns a valuable farm three miles from Winchester where they will make their home.

The writer joins with their many friends in all good wishes.

W. T. WALTERS.

WOMEN'S WORK IN JAPAN

Japan has the largest percentage of wage-earning women of any country in the world. In the United States the proportion is eighteen men to fourteen women wage-earners; in Great Britain the proportion is seventy-five men to twenty-five women; in Germany the proportion is eighty men to twenty women. In Japan there are nearly twice as many women as men on the pay rolls of the government.

All large employees assert that women are the industrial backbone of the country. The cheap labor of women and children is said to be the secret of competitive power of the Japanese in the textile and other handicraft industries.

EIGHTY MILLION UNTOUCHED CHILDREN

There are over 80,000,000 Moslem children in the world, and Miss Von Mayer, writing from Samarkand, says: "I shall gather information as to numbers, education and morality of children here, but I cannot contribute anything as to the religious work done, for not a single one of the one and a half million Moslem children in this field, at any time or anywhere comes into contact with Christianity." It is an undeniable fact that Moslem childhood has had a pitifully small share hitherto, in the ministry of the Christian Sabbath school.

HIGH COST OF LIVING

In recent years there has been a great deal of talk about the high cost of living. The big men of the country are practically agreed in attributing the yearly increase in prices to **extravagant methods** of distributing goods rather than to any increase in the cost of manufacturing them. As a nation, we have contracted the habit of **buying without thinking.** It is human nature for a merchant, dealer or agent to get as high a price for his goods as he can and thereby make as much profit as possible on each sale.

The best way to cut down your cost of living is to study values and prices carefully and be sure you are not paying more than the same article could be bought for elsewhere. For example, the Christian Sun Piano Club will save you about one dollar out of three on high-grade pianos and self-player pianos. By uniting our orders in a Club of one hundred buyers we get the **lowest, rock-bottom factory price,** and by having the instruments shipped direct from the factory to our homes we save the customary double freight. We thus get pianos and self-player pianos of the finest quality and of lifetime durability at prices such as you would ordinarily pay for low-grade instruments. Write for your copy of the Club's catalogue and full particulars. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Ad.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publish- kidney trouble, will send their address rheumatism in any form, neuralgia or er, says that if anyone afflicted with to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success. Ad.

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases, only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once.

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THE BEST THANKSGIVING

There is one blessing which is never taken away from those who want it. It is worthier of our thanksgiving than all other blessings combined. And the more we give thanks for it, the more we shall see in it to give thanks for. This blessing is God himself. Have we practiced this form of thanksgiving daily? To pour out our thanksgiving to God for what he is has a remarkable result. It means that in the very act of such thanksgiving we receive more of him to be thankful for. It is as though, when we thanked a friend for a generous gift of money, with every word of our thanks that friend poured more money into our hands. The outgoing of our praise to God means the incoming of God. Let us take time apart on this Thanksgiving Day, alone with God, to praise him and thank him for what he is. A half hour spent thus with him, with perhaps the book of Psalms open before us, can make the day memorable in our lives. Moreover—let it be said reverently—it will make the day memorable in God's own life; for the praise of his children rejoices God's heart. Shall we not make it a day of thanksgiving in heaven because of our thanksgiving on earth?—*S. S. Times.*

A VETERAN PASTOR'S THANKSGIVING

Lord God, our Creator, Father, Friend and Portion: We offer thee a sacrifice of joy and holy trust. We thank thee for the world we live in, with all its treasures; for the inviting panorama of land and sea and sky; for the absorbing drama of passing events under thy hand; for friends, and the warmth of human affection; for sunshine, birds, flowers, trees, music, and poetry, and for gracious words and kindly deeds; still more, for the exquisitely delicate fabric of our own frame, which responds with thrills of pain and pleasure to every touch; for the privilege of suffering and of enjoying—keenly; for the power of probing the secrets of nature and of grace; for the quenchless longings and aspirations implanted in our breasts; chief of all, for the revelation of thyself in Jesus Christ as our Friend, Redeemer, and Satisfaction. We praise thee for the joy of entering others' lives, laden with blessing; for permission, and opportunity, daily to touch the harpstrings of others' souls and make them vibrate with joy. . . . Lord, what a career! Fit us for it. Sustain and guide us in it. Make us eager to fulfil it—to the very utmost. So fill us with love and wisdom that our words shall be music to our fellows, and our very presence a benediction. Teach us to forget our own pain, grief, greed, loneliness, or harrowing apprehension in the delights of gracious ministry. Oh, for power from thee to still the ache of sore hearts, and to generate hope in darkened lives!—*S. S. Times.*

In Taiyuanfu, China, where in the Boxer days forty-five Christian workers were beheaded by order of the governor of the province, a number of the leading men have sent out a call for the establishment of a free Christian church. Among the signers of the call are the chief military officer, the chief civil officer, the president and vice-president of the provincial assembly and the chief of police.

The latest news is that Peru has thrown itself open to the gospel as preached by Protestantism. Hitherto Protestantism has been practically ruled out of the country. A new call comes to every Protestant denomination. The pity of it is that so many gates are being opened through which we are not prepared to enter.

SHE STAYED IN BED

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Svans, of this place, "I suffered from womanly troubles. Last fall I got so bad I had to stay in bed for nearly a week every month. Since I have taken Cardui, I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in at natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it. ad.

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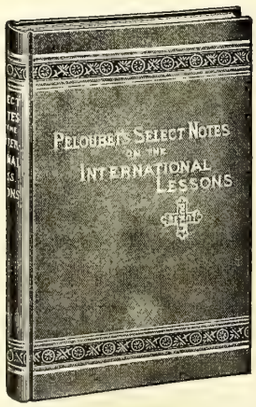

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No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

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J. O. JONES.
Traveling Passenger Agent,

Out of the total of 83,638 Christians on the church records in Japan, 30,666 are non-resident, or about 37 per cent. of the whole.

THE "TURKEY SPECIAL"

All preparations have been completed by the traffic and transportation departments of the Southern Railway for the operation of the annual Thanksgiving "Turkey Special" from the great East Tennessee poultry district to the big Eastern markets. The special train will start from Johnson City Friday morning, November 21st, running via Morristown and Asheville to Washington over the Southern Railway and from Washington to New York over the Pennsylvania Railroad. Stops will be made at various East Tennessee points to pick up cars, but after the train is complete it will be hurried eastward on practically passenger time. Thousands of live turkeys will be shipped in special poultry cars while refrigerator cars will also be handled for dressed birds and eggs.

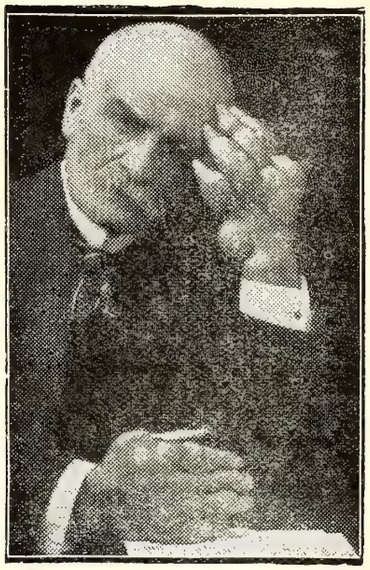
The poultry business has come to be one of the great money producers of East Tennessee. While special trains are run to Eastern markets for the Thanksgiving and Christmas festivities, shipments are not confined to these seasons, the records of the Southern Railway showing an average of nearly fifty cars per month from this section to Eastern and Southern markets during the past year. These figures refer to solid cars and do not include a very heavy volume of business moved in less than car load lots.

For its poultry shipments East Tennessee is now getting hundreds of thousands of dollars of outside money every year, and while the greater part of this money comes from the big Eastern cities, a very considerable per cent. comes from Southern cities which are surrounded by territories in which conditions are extremely favorable for poultry raising.

MIGHT NOT BE ALIVE

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living today, if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's. ad.

The total number of Jews in the world is 12,000,000. Of these 6,250,000 are in Russia, and about 2,250,000 in our own land. They have spread all over the land, but the large cities hold the bulk of them. Chicago is said to have 180,000 Jews, Philadelphia some 125,000. But in Greater New York, according to Dr. Laidlaw of the Federated churches, there are 1,265,000. Here every fourth man is a Jew.



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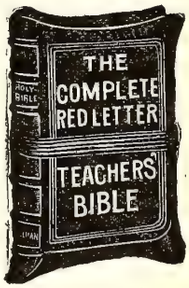

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Hess

Resolutions passed by the faculty and students of Union Christian College on the death of Mr. J. N. Hess, of Dayton, Ohio.

Whereas: There has gone from this earhtly life our beloved friend and brother, Jasper N. Hess, who was a staunch and loyal friend of U. C. College, a true citizen, and an ever faithful servant of his fellowmen;

Therefore, Resolved, That while we deeply mourn our loss, we recognize the beauty of such a life and hope that it may be an inspiration to others to pattern their life, as did he, after the Great Exampler.

Resolved, That we extend our sympathy to the bereaved family and friends and pray that the all-sustaining Power may uphold them in this time of sorrow.

Resolved, That a copy of these resolutions be sent to the family and that they also be spread on the College records, and that they be sent to the Herald of Gospel Liberty and to the Christian Sun for publication.

Respectfully submitted,
ELIZABETH HATTEN,
W. S. SANFORD,
W. E. GOERNANDT.
Merom, Indiana, November 3, 1913.

A BEAUTIFUL LESSON

What a beautiful missionary example in Korea, a land so lately heathen and grievously troubled by political unrest and persecutions of Christians stretching out in its weakness and poverty to help China. The native Korean churches propose to raise $1,000 toward missionary work in China.

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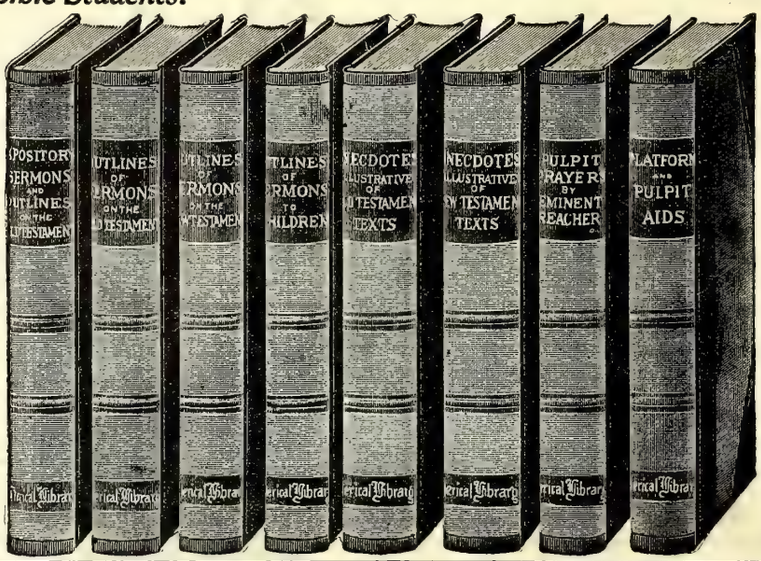

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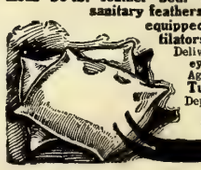

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., NOVEMBER 26, 1913 NO. 48

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Light Bearers

The other day in Wheeling, W. Va., a cripple, Jacob Blitz, saw a five year old child on the railroad track just ahead of an oncoming train. The crippled man saw that by desperate effort he could save the child, but knew that it meant instant death to himself. His duty was clear, and he did not hesitate, just pushing the child from the track as he himself was crushed beneath the cruel wheels of the great engine. Such deeds of heroism bear forward the light of heavenly righteousness and remind one of that One who died for our transgressions and of Whom it was said (Mark 15:31): "He saved others; himself he cannot save."

Irreverence Is Unnatural.

When people attempt to substitute something of their own fancy for an act of reverence they make themselves ridiculous. Recently a couple recited their marriage vows at the grave of Ralph Waldo Emerson rather than at any church altar. If the ghost of the Sage of Concord could have been seen at this wedding we have an idea he would have broken out in hilarious laughter right in the midst of the "ceremony." For neither Emerson nor any other generous and noble soul was ever irreverent or sacrilegious. Reverence is a natural attitude, in due season, of the human heart, and the irreverent are abnormal, unnatural and to be pitied.

Self-Support and Self-Respect

According to a bulletin issued by a Bureau of Self-Help of Princeton University, students in that institution earned more than $20,000 during the academic year 1912-13 for self-support. The larger universities and colleges, and many of the smaller ones as well, are doing much more than in former years to secure work for students who really care to go to college and educate themselves. In all such cases real work is required, and real earnings are realized. Self-support never carries with it loss of self-respect, but the lack of it, the attempt to get support without the payment of proper returns, is what causes a loss of respect. God and men unite to help the man who seeks with honest endeavor to help himself.

The Great Reward

Recently an opera singer of international reputation received $25,000 from a moving-picture firm for singing in a cage of lions. There was also a large policy of insurance against death or injury while the woman was caged with the beasts and the pictures were being taken. This was an enormous reward for so brief a service, but there is a reward far greater than this, even the reward of life everlasting, to those who amid the hazards and dangers of sin and evil, remain true and steadfast to that high calling whereunto they have been called in Christ Jesus. Dangers, deadly and desperate, assail those who seek to walk in the straight and narrow way, but the promise of great reward is held out in the words of the Revelation, "Be thou faithful until death, and I will give thee a crown of life."

Living Waters

The city of Los Angeles, California, recently made holiday over the completion of its great aqueduct. This aqueduct is a wonderful engineering achievement costing $24,500,000, representing eight years of work, and will carry to the city pure mountain water, from the snow-capped Sierras, 265 miles away, at the rate of 258,000,000 gallons every twenty-four hours and deposit the same in great reservoirs nearly a thousand feet above street level. The city does well to make merry over such an event, for an abundant and pure water supply is a city's best guarantee of both health and security. But that which Los Angeles needs far more than this water supply is an abundant supply of that water which our Savior told the Samaritan woman about in John 4:14: "Whosoever drinketh of the water that I shall give him shall never thirst."

Another Chance

By an act of the last session of the legislature, in Pennsylvania, one hundred and eighty convicts, serving time in the State penitentiary, were paroled that they might spend Thanksgiving Day where they wished. They are given an indefinite career of limited freedom. None could apply save those who had served one-third of their sentence, and those who are paroled must not leave the State and must report to the parole officer every month. Each one was given a suit of clothes, a hat, a necktie and ten dollars with which to begin a respectable career. Whether this is a wise law remains to be seen, but it is an attempt to show clemency, and give the convict another chance. The age in which we live does not demand an eye for an eye nor a tooth for a tooth, but seeks while punishing crime to rescue the criminal. In this the demands of justice are not met, but those of mercy are. To sin is human, to forgive is divine.

Good Through Evil

The Prince of Monaco (the owner and ruler of Monte Carlo) owns the most luxurious and enticing gambling salon in the world. Thousands flock to Monte Carlo from all over the world, and many of them part with their fortunes over the gaming tables there and the Prince of Monaco is made rich year after year. These riches the prince gives for the benefit of science, principally the science of the sea, vegetable growths about the sea, and the creatures that make their home and living in the depths of the sea. It matters not how much good such a science may do, nor what benefits may be bestowed on mankind by the donations and investments of the owner of Monte Carlo, that does not justify his vile and nefarious business. The ends of an evil transaction are never justified by the means employed. No man has a right to do evil that good may come. A salt fountain will not give off fresh and pure water, and a wicked heart cannot be a blessing to mankind, it matters not how benevolently it may be employed.

The Foolishness of Preaching

The minister's sermon was not brilliant, nor learned, nor sensational, nor oratorical. On that account it seemed to many quite weak and impotent and not worth while. Is this the best that divine Wisdom could do in planning to redeem a world and save men from their sins? Doubtless. Read 1 Corinthians 1:20-21: "Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The fact is that we place too much emphasis on our attitude to God and too little emphasis on God's attitude to us. As a recent writer said, we love God and that is the joy of our salvation. But God loves us and that is the strength of our salvation. And we are saved, not by the strength of our love to God, but by the power of God's wonderful love for us. It is the love we trust, not the love we feel, that lifts us up and carries us forward toward God and glory. Our love to God is only a very small channel through which and over which God's love for us flows in infinite abundance.

The Golden Rule

Laws, congresses and courts do not make a people. They are only agencies intended to correct people when they would go wrong, or actually go wrong. The ideal law for all men is the Golden Rule, Do unto others as you would have others do unto you. If men would act by that, congresses might take a long recess and courts adjourn. We were much impressed with this manly utterance from Vice-President Marshall recently in addressing a great audience: "The idea is prevalent throughout these United States, that as long as we do not transgress against the laws that have been passed by some Legislature or by Congress we are safe, and as a result of this a sort of new citizenship and a false code of morals have sprung up. What we need is fewer laws and more citizens who appreciate their rights of their fellow man and give more attention to the Golden Rule. There are three types of law-abiding citizens—those who obey the law because they are afraid of the sheriff, those who obey it because it is the law, and those, far too few, whom I call "automatic citizens," who never think what is the law, but simply do right."

EDITORIAL

THE NORTH CAROLINA AND VIRGINIA

The annual session was with Lebanon church, Semora, Caswell Co., N. C., and began Tuesday at 10 a. m., Novembre 18, closing Thursday evening at a late hour, November 20. It was a strenuous term, there being three sessions a day, and then many important and vital issues were crowded to the limit. The weather was ideal, the attendance was large; the hospitality unbounded, and the spirit of the meeting unsurpassed for fraternity and good fellowship. Prof. W. P. Lawrence presided with absolute fairness and with unequaled poise, dignity and parliamentary tact. President W. A. Harper was made Secretary, and with the assistance of Rev. H. E. Rountree, not only kept the records in perfect shape, but kept up a daily correspondence with several papers, and looked after multitudinous other duties. Rev. J. W. Holt, the retiring president, who has served several years with great acceptance, presented to President Lawrence, in the name of the Conference, a gavel made of wood taken from the old Lebanon church building where the Christian church in the South had its beginning and where the name Christian was adopted as the only and sufficient name for the church. The Treasurer of the Conference is Deacon D. S. Farmer, who, like Secretary Harper, serves the Conference in this official capacity without financial remuneration. Our minutes are kept, transferred, etc., and our money is handled without any cost to the Conference. Visitors to the Conference were Drs. W. S. Long, A. B. Kendall and M. T. Morrill, and Revs. L. I. Cox, D. P. Barrett, J. W. Patton, T. E. White, and Brother Netum Rathbun, all of whom made appropriate addresses and aided much in making the Conference so successful and efficient.

Dr. Long reminded the Conference that he had been a minister 53 years, but, as there was more gold in the earth than had ever been dug out, so was there more ability and power in the church than had yet been developed and manifested. We cannot give out without getting in, and if we but remain faithful to God He will yet give us the victory.

This Conference has decided to make a change in the matter of Moral Reform. As all know who have ever been to Conference, there is more said about moral reform during Conference, and less done for moral reform after Conference, than on any other topic whatsoever. This report is the signal for opening up the flood gates of pent-up oratorical powers and individual opinion on any topic within the range of human thought and mental grasp. This Conference decided that at least one thing would help considerably in the realm of good morals, and that was to get as many family altars established in the homes of the people of the Conference during the coming year as possible. Ten dollars was placed at the disposal of the Chairman of the Committee on Moral Reform and he is to use this in distributing letters and instituting something of a campaign for the establishment of family altars the coming year. Rev. W. L. Wells of Durham was made chairman of the committee, and if Bro. Wells can report to next Conference that his committee has been instrumental in getting a few scores of families to reading the Bible in their homes the present year, we can feel that something actual and practical is being done for moral reform.

Rev. J. W. Holt delivered the annual sermon and it was thoroughly enjoyed, was suggestive and inspiring.

Dr. A. B. Kendall preached on "The Why of the Christian Church," and the Conference voted a fund for the publication of the same in tract form for free distribution.

Three young men were licensed as probationers: J. F. Apple, H. Shelton Smith, and J. G. Truitt. These men are in Elon College as students, and all stand well in their classes. Two were ordained as elders: B. J. Earp and R. P. Crumpler. Both of these are graduates from Elon and have had successful experience as licentiates. Both give promise of usefulness and efficiency in the ministry.

Dr. M. T. Morrill gave two illustrated lectures before the Conference which were much appreciated, and Rev. D. P. Barrett gave two addresses which held closely the attention of his audience. Bro. Netum Rathbun spoke on our publishing interests, using a drawing of a wheel to illustrate his address. Bro. Rathbun has done good at the Conferences in advertising our various publications and in placing many religious books in our homes.

President W. A. Harper delivered three ad- exceedingly instructive and edifying. The Conference appropriated $30.00 with which to have them printed in tract form for free distribution.

The Conference took the right step in throwing its strength, for home mission work, into the work at Reidsville. Rev. L. I. Cox is in charge, which is a guarantee of wise counsel and successful work. Bro. Cox has already organized a church in Reidsville with thirty-one charter members, and the same was admitted to membership in Conference. It is proposed to erect a building beginning in early Spring to cost not less than $3,500, and the money is on hand or in sight with which to do the work. Of this amount members of Conference gave, for themselves or their churches, $500, and Conference voted a like amount from its treasury for the work.

No Conference of those we have attended this year showed as many signs of progress and development along all lines as this one. Every enterprise received due thought, counsel and consideration, and the outlook for material and spiritual progress was never so bright as now in the old North Carolina and Virginia.

The ladies of the Conference, under the wise and energetic leadership of Mrs. W. A. Harper, Mrs. M. F. Cook, and Mrs. L. M. Cylmer, are making rapid progress and a full report of their work is to be given in the Woman's Missionary Department of THE SUN. They now have twelve societies; have raised the past year the amount set for themselves and have greatly increased their pledges, plans and purposes for the coming year. They held an enthusiastic meeting during the Conference, in a home nearby, and organized a society in the local church.

The Conference is to meet next year with Berea church, Alamance county, N. C.

A MISSIONARY CONFERENCE

All our Conferences laid emphasis on the subject of missions, and rightly so. If we are to advance in the work of the Kingdom we *must* be missionary. There is nowhere today such opportunity for Christian service with promise of such large returns as in mission fields. The call of the world, or rather the call of the Gospel to the world, never sounded in clearer notes than today, and we of the Christian church know full well that we have not done our duty, nor risen to our opportunity in missionary work.

But of all the Conferences this Fall the North Carolina and Virginia took the longest step forward along missionary lines. The church in which the sessions were held had its walls decorated with swinging charts bearing missionary mottoes and messages. Almost every speaker referred in one way and another to the subject of missions. The Committee on apportionments increased considerably the call for foreign missions the coming year. President W. A. Harper, who had been elected for the purpose, delivered three instructive and masterful addresses on missions, and so pleased was Conference with this part of its work that it voted an appropriation of $30 to have the addresses put in tract form for free distribution, and then elected Dr. Harper to deliver a series of three more addresses on the same topic next year. The speaker had acquainted himself with missionary methods and movements, and was full of his topic. He spoke with authority, for he had studied well his subject, and gave impulse and inspiration to those who heard him in the matter and interest of missions. Somebody made enquiry if this was not a missionary conference. The enquiry was justified, for certainly no topic was as much discussed as that of missions, Home and Foreign.

The only way a conference can grow is by doing missionary work. Old and long established churches do well to hold their own. What a Conference gains must be in new churches added, and in missionary work done off yonder. When all our Conferences come to be missionary you will see a great forward movement along all lines.

Judge Frank Carter of the Superior Court put a half dozen of the leading hotel managers and proprietors of Asheville under heavy bond for retailing liquor, and all are to be tried for breach of the law. Faithful judges and determined sheriffs can break up liquor selling in North Carolina if they will, and Judge Carter is doing his part in a most commendable manner.

The United States has not gone to war with Mexico, but what the Mexicans are doing with each other on the field of battle is enough. Federals and rebels had a general engagement near Juarez November 24, when in three fights 10,000 troops were engaged. The fatalities are not given other than that terrible conditions obtain among the sick and wounded.

Great regret is felt here at the untimely death of Lieutenant Eric Ellington, U. S. A., at San Diego, California, November 24, who, with Lieutenant Hugh Kelly, was trying an aeroplane for the army corps. Both men, losing control of their machine, fell about 100 feet and were killed instantly. Lieutenant Ellington went from Johnson county to the naval academy and made a fine record as student, and was meeting with success and promotion in the army, to which he had been transferred from the navy. He was a bright young man, and much esteemed in the home of THE SUN'S editor, where he had warm friends and near relatives. One moment in health and happiness: the next moment hushed in death. Of such uncertainly is the life we live.

Elon College is building up in a most substantial manner, as a village and community. Esquire Jerry Whitesell is rushing to completion a nice two-story dwelling just south of the Bank and Publishing House, and this is to be occupied as soon as completed. A contract has just been closed with Mr. J. C. McAdams for two nice residences just across the street from the new Whitesell house, and we are advised that two or three dwellings are to go up shortly on the lots recently sold adjacent to our Graded School building. We said last Summer that our people here believed in plain

living and high thinking, ate vegetables out of their own gardens and drank buttermilk of their own churning, all went to church on the Sabbath and then kept too busy about wholesome pursuits in the week to gossip about our neighbors. Well, the folks are still at this same sort of business, and are building, meanwhile, the most delightful community to live in this side of Charlotte and the Atlantic Ocean. If you don't believe it come and spend a week with some of our neighbors who have big fine hogs and turkeys and such to kill, and see.

NEWS AND VIEWS

—The three sons of the President of the Chinese Empire are in school at Cheltenham College, England.

—New York City is building the largest hospital ever erected for the care and treatment of those infected with tuberculosis. There are twenty massive buildings erected at a cost of $4,000,000 on Staten Island, on the crest of the highest point on the coast between Maine and Virginia.

—Of the $50,000,000 which Secretary of the Treasury McAdoo placed at the disposal of the banks for use in moving the crops this Fall, $34,311,000 have been taken, and the West will likely take a few more million before the crops are all moved.

—As a precaution merely, our government has placed reinforcements along the Texas border. President Huerta refuses to resign, and it now seems as if the usurper meant to hold on until driven from the presidency by force of arms.

—A meteorite of considerable size dropped into Craddock Park in Malden, Mass., on the evening of November 1, nearly striking two young men, who say that the visitor from space passed within less than a yard of them. So close were they to the flaming mass that the impact of its fall threw them to the ground and they were overcome by the fumes. Both felt the effects of their queer experience for several hours and complained of violent headaches and attacks of nausea. The meteorite buried itself ten feet in the earth, and when the news of its fall was noised abroad, the jagged hole it had made became the center of a curious throng. Scientists from Tufts and Harvard Universities have been called upon to exhume the starry visitor and tell the world of what it is composed. McDonald and Butler, the young men who so miraculously escaped death, declare that they saw the meteorite for several seconds before it reached the earth, but thought it was an ordinary falling star, and never imagined or suspected that it would come anywhere near them.—*Christian Herald.*

NOTES AND PERSONALS.

—Suffolk Letter this week tells of progress among our colored brethren in church matters that will interest many and speak volumes.

—Bro. Pastor, let us send a few sample copies of THE SUN to prospective subscribers in your field, and the work of securing them as subscribers will be easy.

—The North Carolina and Virginia Conference did the handsome thing by THE CHRISTIAN SUN in deciding to secure through the pastors 250 new subscribers by April 1, 1914. The number was apportioned out among the churches.

—Pastor C. E. Newman, who has recently moved to Raleigh to become pastor of Hillsboro Street Christian church, is making a hit in his new field of labor and is having largely increased congregations.

—Elon College Christian Church has adopted the duplex envelope system and the Sunday's collections have increased from about $2.00 to more than $20.00 per Sunday, and the attendance at church services has greatly increased.

—Rev. L. F. Johnson, D. D., has been preaching a series of sermons at the Main St. Church, Berkley, Va., to young men and young women. His theme last Sunday evening was, "The Ideal Woman." His theme next Sunday p. m. is, "Is the Young Man Safe?"

—Our latest missionary statistics for Japan and Porto Rico are: stations and outposts, 33; organized churches, 15; church members, 1,037; baptisms during the year, 139; Sunday schools, 25; Sunday school enrollment, 2,769; Christian Endeavor Societies, 7.

—We congratulate our Baptist friends and brethren in Greensboro. They have agreed to erect a $5,000 church building in Chinkiang, China, and have already practically secured cash and pledges to that amount.

—Our good women are certainly waking up to their privileges and possibilities along missionary lines. Women of the Eastern Virginia, Western North Carolina, and North Carolina and Virginia Conference all held enthusiastic missionary meetings all their own during the recent sessions of these three Conferences.

—Our Disciples of Christ brethren know how to make claims and fling out to the world a name that is powerful and inviting, whether they have any legal right to it or not. Recently they held an International Missionary Convention at Toronto, Canada, and formulated the plans for a new order to be known as "The General Christian Convention."

—Will all Sunday school teachers who wish Peloubet's Select Notes for 1914 please send us in their orders at once. If delivered in December we can supply these at $1.00 the copy, though the publisher's price is $1.25. After Jan. 1 we will have to have $1.15—the 15 cents for postage. We pay transportation and deliver on all orders received in December for $1.00.

—The Methodist Protestant Conference in session at High Point the past week voted favorably on the question of union, on the part of that church, with the United Brethren church. More than 80 per cent. of the Conferences in the M. P. denomination have voted in favor of the union. The name the united body is to have is the United Protestant Church. It seems now as if the union will be effected.

—"They are blind to their own interests," exclaimed a public man of great experience and ability, in referring to pastors who were indifferent to the circulation of their denominational paper. We sometimes think that many pastors are blind to this matter, and that they themselves suffer from this blindness more than they are themselves aware.

—Hanks Chapel Sunday school, through that loyal layman, Bro. F. M. Farrell, sends $2.00 to help publish in tract form Rev. A. B. Kendall's great sermon before the Western North Carolina Conference on "The Why of the Christian Church." This makes $42.00 in all received on this fund, and if others wish to contribute so that more of the copies can be published the way is open, if attended to at once. It will be for free distribution when published.

—Now is the time to take subscriptions to your church paper. Conferences have been held, the people's minds are open to suggestions about church matters for the coming year, evenings for reading are long, and church claims of the year have all been attended to. If sample copies of THE SUN are needed to help in the canvass for new subscribers, write us, brother pastor, and we will endeavor to supply your needs.

—President W. W. Finley, of the Southern Railway, died very suddenly at his home in Washington, D. C., Tuesday, November 25. Mr. Finley was born in Mississippi, September 2, 1853, and by sheer dint of brain, character and energy worked his way from stenographer to President of one of the great railway systems of the country. Mr. Finley was doing much for development of the South industrially, and his untimely taking off is a loss to the entire country. He was an affable gentleman, a hard worker, and a most worthy man.

—If our Sunday schools do not organize Cradle Rolls and enlist the babies in Sunday school it will certainly not be the fault of Mrs. Bullock, Waverly, Va., Cradle Roll Superintendent of the Eastern Virginia Convention. Mrs. Bullock has this part of the work greatly at heart, and writes with an enthusiastic and vigorous pen. Her articles each week are interesting and suggestive also not only to cradle roll workers but to the general reader. We commend Sister Bullock's article each week to all our readers.

—On Sunday, November 30, and Monday, December 1, a United Missionary Campaign will be conducted in Suffolk. All five of Suffolk's churches are to unite in this missionary campaign, and great educational and inspirational results should follow. The live topic of the time is missions, and those who do not catch something of the missionary spirit is certainly out of touch with the time.

—Miss Myrtle Cox, daughter of our townsman, Rev. L. I. Cox, was married Tuesday p. m., November 25, to Mr. J. O. Sutton, of Lillington, N. C. Mr. Sutton was formerly Southern railway agent at Elon and is now with the Norfolk Southern at Lillington. He was a popular agent while here and much esteemed. Miss Cox is an Elon College graduate and has a host of friends. They left for a bridal tour to Washington and points North immediately after a quiet home marriage witnessed by a few relatives and friends, the ceremony being performed by the bride's father.

—It is a coincidence merely, but a rather singular one, that the presidents of the two greatest railway systems of the South, namely, the Southern and Atlantic Coast Line, should die on the same day, November 25, and both, apparently, in the best health only a few hours before, and both very suddenly. Col. A. B. Andrews, First Vice President of the Southern, on hearing of the death of President Finley, said: "It may be truly said that he worked himself to death." Many think that those high up in official circles of corporations and great business interests work on short hours and high pay; but they do err. Men who hold great positions pay for their place with brain, sinew, nerve, and life.

—Our sermon this week is from the lips of Rev. A. C. Dixon, born at Shelby, N. C., but now occupying the foremost pulpit in England, if not of all the world. His words are simple, his message clear, his theology so plain that a child can comprehend. If you are in a hurry this week and can't read anything else, read our sermonic section. It will pay you.

—If the laymen in all the churches were as wide awake, faithful and true as Bro. C. H. Stephenson of our Raleigh church, pastors would indeed have efficient and capable lieutenants with whom to prosecute the King's business. Bro. Stephenson is a busy man as merchant, but simply takes the time to devote to church interests.

"YE MUST BE BORN AGAIN."

A Sermon by DR. A. C. DIXON, Metropolitan Tabernacle, London.

"Marvel not that I said unto thee, ye must be born again" (John 3:7), or, as the margin has it, doubtless more correctly, *"born from above."*

UT OF THIS text and the context come at least five great things: a great possibility; a great mystery; a great philosophy; a great necessity; and a great simplicity.

A GREAT POSSIBILITY

The great possibility is that anyone may be born from above. Such a birth is not confined to the spiritual world. When the caterpillar turns into the butterfly there is a birth from above. It rises into a higher realm. When the seed drops into the earth and the vital force in it takes up the mineral, there is a birth from above. That mineral is lifted into the vegetable kingdom. When the ox eats the vegetable, there is another birth from above, for the vegetable has been lifted into the animal kingdom, and when man eats the ox and it becomes part of his brain, fibre and nerve, there is another birht from above, from the lower into the higher animal kingdom, and when the Spirit of God touches the soul and causes repentance and faith with the upward look, there is a birth from above, a lifting into the higher spiritual realm one who heretofore lived in the lower physical, mental and moral merely. There is such a thing, I am sorry to say, as a birth from beneath. There is a going down in the physical, moral and spiritual scale. I saw a man, young, vigorous, strong, bright eye, clear brain, standing side by side with his bride as the pastor pronounced them husband and wife. Sober he was, industrious he was, intellectual he was, prosperous and happy he was. Within less than fifteen years afterwards I saw that man standing on the porch of a dilapidated shanty of a building. Unkempt he was, eyes bleared they were, nervous, a-trembling, the wife with her father, the children with their friends, and he, a confirmed, disgraced and apparently hopeless drunkard. There had been a birth from beneath, a force that dragged that man down into the lower realm. And we see that going on about us oh, so frequently. And sometimes there is a process like that in the intellectual as well as in the scientific world. There comes a wave of bad literature. The books are bad, the magazines are tinged with evil, the press catches the contagion, and we have a sort of epidemic of sin. I have been meditating lately as I have read one or two books along that line, of the birth from beneath that really came to the scientific world a generation ago. The indication is that there is now a re-action, a prospect of a birth from above. The great scientist, Charles Darwin, began life as a Christian in faith, intellectually at least. He believed the Bible and quoted it with authority. He prayed. He did not hesitate to say that there was a God, and that God had manifested Himself in Jesus Christ. He even thought of the ministry. He gave himself to scientific study. Very carefully, very studiously. He made many very important discoveries, but he never drifted from the fact that there may be a God. But the scientific philosophers about him: Huxley, Spencer, Haeckel, interpreted his teaching without God, and there was born an Agnostic Movemnet that refused to acknowledge God. The materialist movement has gone through our colleges and churches and even got into our Sunday schools. And it caught Mr. Darwin in its under-tow. For as he grew older he was frank enough to confess that he had lost all taste for painting, poetry, music and religion. And his son, in his biography, tells us that he had a taste for exciting novels. And the whole scientific world was more or less caught in this under-tow. I am thankful to say that there is a tendency upward now. I am thankful to God that the young men and women of our colleges and the great mass of people who think are looking upward, and beginning to recognize that back of everything there is a God at work and the God of nature as well as the God of grace is Jesus Christ our Lord.

Except a man be born from above he cannot see the kingdom of God. I am quite sure that phrase is a Hebreism which means, "born of the cleansing power of the Spirit." Except a man be born of the cleansing power of the Spirit he cannot have a vision of God as King at all. Except a man be born of the cleansing power of the Spirit he cannot enter into that kingdom, become a subject of that kingdom, be ruled by that kingdom, advance the interest of that kingdom. There is first the vision of the kingdom, and having an experience which makes you a very part of the kingdom. I say then that the great possibility is that any soul can get this vision and this experience. But a greater possibility is that a man like Nicodemus can get it; that a religious man, brimful of religious spirit, one of the officers in the synagogue, saying long prayers, doing religious things, every seventh day at least; a Pharisee, careful of the law; and not only a religious man, but a moral man, a decent sort of fellow; not only a religious and moral, but a cultured man; every indication that he was a man of the school, a man of education, a man of refinement; not only religious, moral, cultured, but influential; a ruler of the Jews, a member of the Court; the highest in the land—I say that the wonderful possibility is that a man like that can be lifted to a higher realm still.

THE GREAT MYSTERY

"Born from above." But how? That is what puzzled Nicodemus. How shall I begin life again? Shall I go back to my mother's arms? Oh, some of us would like to do that. We would be so glad to wipe out the past and begin with the babyhood, the lullaby, and the prayer at mother's knee. But that is not it. It is not being born again. It is being born from above. But how? The how of every birth is mysterious, the physical as well as the spiritual. The birth of the butterfly from the caterpillar is just as mysterious. The birth from the seed into the stalk and the ear and the full corn is just as mysterious. Life is invisible, we cannot trace it, but we are alive in the mystery.

A GREAT POSSIBILITY

How can we explain the great possibility and the great mystery of the new birth? You have the philosophy of it in John 3:16. "For," don't leave that out. We drop it usually, but it gives us the philosophy of the new birth. "For God so loved." That is the reason it is possible. That is the reason it is mysterious. God so loved us he does the work himself. There is no power that can help God in producing the new birth. That is his work.

THE GREAT NECESSITY

"Marvel not that ye must be born again." Marvel at the possibility. Marvel at the mystery. Marvel even at the philosophy; at God's love in sending Christ to die for us, and at Christ's love in dying. It is so infinitely great that we cannot comprehend it. But do not marvel at the necessity. "Ye must be." If you do not get that vision of God in his kingdom you will never enter in as a subject. If you are not lifted from the lower to the higher you will not move along the higher plane through time and eternity.

In that discussion of the question, "What is Hell?" I noticed one of the writers told us he thinks perhaps hell and heaven may be the same place after all. The same place! He forgot just one scripture: "There is a gulf fixed." "Depart from me, ye cursed, into ecerlasting fire." He forgot that. But the principle he was thinking about is worth remembering, for he says, hell would be heaven to a man in the kingdom of God with Christ enthroned, and heaven itself would be hell to a man self-enthroned and sin-mastered and Jesus Christ reigning about him in all his glory. Marvel not that ye must be or you will not be prepared for heaven. "Ye must be born again," or you will have to live and die on the lower plane of the flesh and self and sin. Let there be no wonder at the necessity. It is just as plain as the sun at noonday.

THE GREAT SIMPLICITY

"As Moses lifted up the serpent in the wilderness." Notice how Jesus came to the level of Nicodemus. A Jewish Ruler, expert in Biblical knowledge. He knows every incident in Israelitish history, if he doesn't know every word of the Old Testament, and the pointings of the passages, and the middle word, the number of words, the number of letters and the number of sentences. There is no doubt about his knowledge. And he meets him on the plane of that knowledge that he may lift him up to the higher. You remember that scene in the wilderness when the Israelites were bitten by fiery serpents and were dying by thousands. God said to Moses, Make a piece of brass in the shape of a serpent, place it on a pole in the midst of the camp and whosoever looks at that shall be lifted into health, shall be born from above, shall be lifted out of the region of poison and taken into the region of health and joy. Your part is simple as looking. Your part gets no credit to you. God does the work when you look. Oh, friend, cease to philosophize. Cease to talk of the mystery, as you did when you ate breakfast or luncheon today. You were hungry and ate what you needed, and all the philosophers on earth could not explain how the bread gave strength, how the meat put red corpuscles in your blood, how it is the vital force appropriates these material things. No College or University could explain it, but you ate just as heartily as if you knew all about it. Stumble not at the mystery. Do the simple part that you can do and let God do His part, and He will do it well.

We see Nicodemus first in the midnight, with the day-dawn coming into his soul. Then

we see Nicodemus in the twilight as a timid champion of Jesus Christ. The sanhedrim were just about to pass sentence of condemnation on Him when Nicodemus quietly rose and said, Is it our law to judge a man until we have seen and heard him? Then we find Nicodemus in the daylight. He comes out with Joseph of Arimathea and makes confession of Christ as he brings his spices to embalm His body. It was a courageous act. It is Nicodemus; not the timid champion now, but the blood witness for Christ. Oh, friend, will you do it tonight? I plead in the name of Nicodemus, the man who was timid at first, take a stand for Christ.—*From The Golden Age.*

MINISTERS' SALARIES

BY REV. CARLYLE SUMMERBELL, D. D.

In a recent sermon in THE SUN on the Lack of Ministers, which contained very good things and which showed a beautiful spirit, there is one sentence expressed that I wish we could think over. I refer to the suggestion in the question, "Who knows but that God keeps the ministry poorer in order to keep it purer?"

Now that is a very comforting sentiment to churches that pay their minister starvation wages. It reminds me of the old Scotchman that prayed when the new minister arrived, "O, Lord, you keep him humble, and we'll keep him poor."

But the intimation in this question of poor and pure is, that the Lord is also keeping him poor. I want to question whether it is the Lord, or some one else whose name is not mentioned in polite society, who is keeping the minister poor. Is this really the Lord's work, and is it a sign of grace in a minister not to take into consideration the question of salary at all, to feel that he is on a different basis than other children of God, and that such mundane questions as grocery bills, or cost of books, or rearing of children, are things which the Lord is responsible for, without the minister using common sense?

Really, brethren, has not our teaching been entirely wrong on this subject, and in order to cover up our lack of training the laymen and to excuse our own failures of making people benevolent and cheerful givers to the cause, we use our brains to work out a reason for conditions as they are, Who knows but that the Lord is back of this small salary propaganda? And I say, Who knows that He is? If you have the word of the Lord, give it.

Is it a fact that if men are underpaid for their services, it exalts the profession and makes them stronger and better men? Take the ministers in the South that you know in our own denomination. Is it a fact that the best paid men are conspicuous for their failures? Have the brethren who give good salaries to their pastors worked against the law of the Lord in this respect? Or put it another way. Is the religion of the preacher so little that if he got a good salary his religion would at once deteriorate, and he could not preach the gospel? Because our Savior had not where to lay His head and did not live in the parsonage, is that logical to say this is an example for a man with wife and children; not have where to lay his head?

I was born and brought up in the Christian church, and have always heard this exaltation of small salaries, but I do not believe it is the word of the Lord.

Do I think a minister should preach for money? Not alone. He has no right to preach unless he feels that he is giving the word of the Lord. But that does not depend on the dollar sign. It is possible that a man can preach on $600 or $1600, and some are known to have married rich wives when they can preach for nothing, if they so desire.

Nor is the kingdom of God confined to the ministry. The doctor has no right to doctor simply for the money he gets, and not care about his real success. But does a decent fee to the doctor keep him from diagnosing the case successfully? Or does the pay enable him to secure the best infromation along his line, and be a more efficient workman that need not to be ashamed?

Does the lawyer have a right to be a hireling and work for money irrespective of the truth and righteousness of the case? No. No. No. And ministers are partly to blame for the preaching the sacredness of the callings, as if they had the only calling that should be sacred in the whole world. It is a wrong gospel and a narrow view of the kingdom that makes the minister's calling alone sacred. Our missionary spirit should make our home land sacred, and our professions sacred, and our business life sacred. I tell you, brethren, we want to study the Lord's prayer we say so much and pray so little, to bring the kingdom on earth. The emphasis is to bring it on earth, as it is in heaven. And this earth must be saved, and sanctified, and glorified. And all men, not ministers alone, should contribute their share.

When a man talks like this, many people will accuse him of special pleading. But what of it? Some one must give the sensible word, and the sensible word is God's word. When I came to my present field, I received more salary than I did before. I came for a righteous purpose. When I leave this work, so far as I know, I will receive less salary than I receive here, and I will leave for a righteous reason.

Again my brother says, "Who knows but that a preacher is given small pay in order to keep out the hirelings?" Well, who knows it? I don't, do you? I think he receives poor pay or good pay because the people have not been so educated. Does a rush of hirelings follow good salaries in the ministry? If so, how can we account for the good pay in the Presbyterian churches and the vacant pulpits? Does the history of Christianity present this as a working basis of life? Were the churches that paid Paul a decent sum, especially disfavored by the Lord, or the reverse? Did Martha and Mary and Lazarus who were hosts to Jesus and his disciples, lose anything by being benevolent and spending with a lavish hand?

Does the college presidency lose, by being supported well? Does the editor or the teacher, or the professional man generally do any worse work by his being paid well or does it lower the personnel of those entering the clergy. Must the ministers be set apart, a recluse a sort of financial monk, a man who does not have a right to consider money and the kingdom, or grocery bills and the education of the children, and the work of a faithful wife, because there might be a rush of hirelings into the ministry?

I say that a decent salary when possible should be given by a decent church, and I challenge the suggestion that the Lord is actively engaged in keeping down the price.

Fall River, Mass.

THE CHRISTIAN CHURCH AND THE CHRISTIAN ENDEAVOR SOCIETY

May I call your attention to the principles of the Christian Church.

1. The Lord Jesus Christ is the *only* Head of the Church.

2. Christian, is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship, and of church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be exercised by all.

Our Position in the Realm of Churches

1. A united church as opposed to sectarianism.

A platform on which the various denominational churches could come and unite in organic union, and practice their usages and rites as they may interpret the Scriptures, but without power to make others do as they may think and interpret.

3. *We have a great Church.* Not great perhaps in numbers, but great in its polity, and principles, and great in its responsibility.

4. *We have a broad church;* broad in its view of the Kingdom of God, and able to fellowship any Christian believer.

5. *We have a very modest church;* so very modest that in the 119 years of its existence it has failed to take its place in the world, and make known in many parts of the world her position, and teaching concerning the Kingdom of God.

One who will look, and study our beloved church will find that while it has done great good in the world, and has in it many strong men and women, and some spiritual life, yet it has great needs.

It needs a deepening of spiritual life, among the young as well as among those who are of riper years.

And it is apparent to the careful observer that there is a need of more consecrated leaders in the laity and ministry.

A need of greater missionary enthusiasm and zeal among ministers and laymen.

A need for a system of training that will bring the *child,* the *youth,* and the *adult* into trained and efficient leaders.

I believe that most of us agree as to these needs. Now I ask you to read, and I trust that you may see that the Christian Endeavor Society, if organized and fostered by pastor and official members, would in a short time help in giving to us what we need.

The Christian Endeavor Society stands for great principles like unto our own church. *It stands for Christ and the church, for this is its motto.*

Many regard the movement with suspicion, if *not hastily.* But a correct understanding of the organization will show that it is entitled to a place in our church, not as a stranger or foreigner, but as a child eager to assist in bearing the burdens and sustaining the honor of the Church.

It stands for *spirituality* and *Catholicity.*

For *Loyalty* and *fellowship.*

For *Christian Missions,* and all *philanthropies,* at home and abroad.

For *good citizenship.*

Peace and good will among men, *arbitration* and *conciliation,* are the watch words of the 20th century, as well as international brotherhood.

For beneficence and generous giving, and has its *tenth Legion.*

For *high intellectual* attainment.

For high devotional development with the *comrades of the quiet hour.*

For pure home life, honest business life, loyal church life, patriotic national life, joyous social life, and brotherhood with all mankind.

I call your attention to some fruit of this C. E. Movement. We have more than 70,000 societies in the world, three and a half million members.

Millions of former members who have gone out into the various forms of church work.

(Continued on Page 7)

FROM OUR CORRESPONDENTS

SUFFOLK LETTER.

The 40th session of the colored Eastern Virginia Christian Conference was held in Antioch church in Suffolk, November 18-22. There are two Christian churches for the colored people in this new city.

Rev. S. A. Howell, D. D., of Newport News, is the President. He is a man educated at Franklinton Christian College, endowed with large gifts of body and mind, with large experience as leader, and a diplomat of great consecration. He wields the gavel with a master's hand and has the respect and confidence of his church and the Conference. He is pastor of the largest colored church in Newport News, President of a successful bank in that city, and puts his life and his money on the altar of the Lord in the interest of his denomination.

The Conference is composed of 42 churches, about 4,000 members, and 32 ministers. They raised the past conference year about $20,000 and during this session of Conference about $900. The Educational Board gave $200 to Franklinton Christian College, and they raised on the floor of Conference $150, making $350 for this Institution. The college was founded in 1878 in the town of Franklinton, North Carolina. A few years ago that property was sold for $3,500 and a farm one mile from Franklinton on the Seaboard Railroad was purchased for $1,500. A deep well has been bored on that property which without buildings, I understand, is now worth $10,000. There is now in course of erection a fine three-story concrete block school building which will cost $35,000, and it is nearing completion. It will be one of the best school buildings in the State. This school will supplement the public school and serve as a training center for ministers and teachers. When it is remembered that the white Christian church was a hundred years old before it had a school property of as much value as the colored church has, after fifty years of freedom, it speaks well for the race and the white friends who have assisted them in this great undertaking.

Rev. James W. Wellons superintended the erection of the first building and should be at the opening of the larger and more modern structure. This school has turned out some intelligent and worthy men who honor God and serve their race faithfully.

Rev. John Blood, President of the Board of Control of Franklinton Christian College, and who resides in Riegelsville, New Jersey, was present two days in the interest of the Institution. He attended our Wednesday night prayer meeting, took part in the same, and met a good many of our congregation. Deacon V. S. Kilby, who now resides in Burlington, N. C., with his daughter, was also present and made a fine talk in our prayer meeting. He is not only welcome, but greatly enjoyed when he visits his old church.

There were visitors at the Conference from the N. C. Conference and the Philadelphia Conference. Rev. Matthews, pastor of the Raleigh Christian Church, preached a great sermon on Friday night.

The local congregation had erected a house, in the rear of the church, for dining room and kitchen for feeding the people. In this building they fed hundreds morning, noon, and night; and an offering was taken each day to aid in the expense of entertainment. Some of the good people in our church made donations and loaned dining room articles for the occasion.

The Conference was harmonious, the spirit of the meeting was devout, the subjects before them were discussed wisely, and progress is marked on everything done in the meetings. Sunday schools, Temperance, the Home, and Education, all received due attention. The leaders are alive to the necessity for improvement in morals, purity, and education, and they are pressing these claims as fast as their constituency will bear them.

H. H. Butler, I. W. Johnson, laymen, and I. of our church, attended and enjoyed it.

W. W. Staley.

THE FUTURE MINISTRY OF THE CHRISTIAN CHURCH

BY C. B. RIDDLE.

In the early years of the Christian Church, when the work was at its beginning, those who entered the ministry were largely uneducated men, at least from our present educational standard. The work of the Church was begun. The task was before those who had faith in the principles of the Church and its teachings, and a great challenge confronted the untiring efforts of these noble patriots. Our people had no schools, and educational centers were not so numerous as they are today. The demands of education were not so pressing, and so the Church began its work largely with an uneducated ministry. Custom is hard to abandon, and since that day there have been those in the pulpit with a very limited education. These men have been the pioneers of the Church, and are today some of the strongest links in the chain of our brotherhood. I dare not pen one line against these noble souls; we cannot do without them. But I am confident from all this goodly number of Christian workers, there is not one who would not confess his need and inability to measure and cope with the pressure and demands upon him. At our best, we are then weak enough, and our tasks are never too light.

In the advancement of our denomination, we find in its history more and more educated ministers. This was natural, and was certainly in harmony with other denominations and their growth. Some of the older Protestants have long ago placed the training of its ministry at a very high standard, and now require graduation before the issuing of a license. The churches which have taken this step are today the strongest to be found. Why? Because such a standard insures leadership and proficiency—two very essential things for the growth of any religious sect. The Christian Church has not reached this standard, but in our estimation and way of seeing, we are now in the very shadow of this important step. Why do I say this? The question is easily answered. Ten good colleges and one seminary have been founded by our people, and are located in a convenient radius of the entire Church. The instruction in these institutions is free to all candidates for the ministry, regardless of denominational affiliations. The laymen are being educated to the extent of a college education. We are brought face to face as never before with other denominations and *cannot rise as a Church above the educational standard of our ministry.* Every indication points to this advancement. The Eastern Virginia Conference we learn will not give license to a ministerial student until he has finished his college course. We are not prepared to speak for other colleges of the Christian Church, but the ministerial student of Elon cannot serve but one church during the first two years of his study, and two churches during his last two. This insures more time for study and research work, which should certainly be done during the college course. Also in raising the curriculum recently at Elon, it was so arranged that all ministerial students are required to study the Greek language and the new course in theology. These steps were taken last year and there is a strong tendency in the College to do away with ministrial labors until after graduation. We are happy to say that this sentiment comes not from the Faculty alone, but is becoming popular in the minds of the ministerial class. Our position has always been for the student to finish his college course before accepting church work. This has been the minority side, but we do not hesitate to speak what we sincerely believe.

In practically all quarters the Church goes forward. The demands upon our ministry are increasing, and these demands come through the growth of the Church, and can only be met by trained men, both laity and ministers. The call comes from all quarters for strong men mentally and physically. The matter is purely a necessity and not a competitive spirit. The cause which the minister represents is one of utmost importance and demands the best judgment and leadership. The great Book from which the minister bases his fundamental principles is a book of science, of philosophy, history, and has in it all the elements of our modern education. High schools are abundant and hundreds of young men and women from the rural districts are seeking a college education, which is by necessity constantly raising the educational standard of our ministry, and most assuredly the minister must be a leader in education if he is to be a real shepherd of his flock.

Elon College, N. C.

WHY CHRISTIANITY IS DIFFERENT

How can an honest seeker after God know which is the best religion? It has been objected that there are hundreds of religions; and that Christianity is only one of the many. To which it has been replied that while there may indeed be hundreds of religions, there is only one gospel. And that while all the other religions make man see God, the gospel of Christianity is the only religion that shows God seeking man. When we contrast man's uncertainty and helplessness with God's certainty and omnipotence, what a mighty comfort there is in turning to the religion that bases its hope on what God can do for us rather than on what we can do for him. We set out with fresh courage to find our peace, victory and salvation in One who seeks us even at the cost of his own life.—*S. S. Times.*

President T. M. Emerson of the Atlantic Coast Line Railway died quite unexpectedly at his home in Wilmington, N. C., Wednesday evening, November 25. His death was due to an attack of acute indigestion. Mr. Emerson came South from Ohio in 1875 as a railway clerk, believing that the South held great possibilities for railway development. His pluck and energy and wisdom served him well, and he was promoted rapidly, until in November, 1905, he was made president. President Emerson was a nephew of the late lamented Rev. T. M. McWhinny, D. D., a Christian minister of national reputation, whose articles used to enrich the columns of The Christian Sun and who a few years ago preached the baccalaureate sermon and delivered addresses at Elon. President Emerson, by the way, was named for his uncle, Thomas Martin McWhinny.

CHURCH NEWS

NEW ELAM

DEAR BRO. ATKINSON:

I filled my first appointment for this conference year at New Elam yesterday. Our offering was good. The thanksgiving cards for the Orphanage were taken, all committees were appointed. We want the keynote for the coming year to be *missions*. I am looking for a good years work at this church. May the Lord bless us in our work.

G. R. UNDERWOOD.

ALDORA, GEORGIA

The work at Aldora is moving on nicely and interest increases steadily and surely. Our band is small, but there is not a more loyal people to be found anywhere. Religious cyclones frequently come and I think one has just passed over us, but our people are practically the same. I might say a few things about this meeting which lasted for seventeen days. It seemed as though everything was gone. I used to think that dear brother B. was the hottest headed religious fellow I ever saw, but I am bound to give it up. He is not. The man who held the meetings here seemed to make it his entire business to bring division in and among the church. But God crowned his efforts with failure. His course was like the chaff which the wind driveth away. After the thunder has ceased, the rain ceased and the cloud passed from over the earth, the sun shines on the tender plant. It grows more vigorously than before the storm. Our Sunday school attendance is the greatest in its history. We have a movement on foot for a new, or I had better say, a church building. We have been using a union church, but the time has come when we must build or quit, and we prefer building. A. N. M'ABEE.

Zebulon, Ga.

THE TRUE THANKSGIVING

'Tis well to set apart a day
Amidst the rush, the toil, the strife,
In which to meet, and sing, and pray,
And thank the God who gives us life.

'Tis well that church and nation blends
In songs of joy and hymns of praise,
To Him who all our blessings sends
And lengthens out unworthy days.

We keep the day with thankful hearts;
We feast; we sing; we fast; we pray;
And tell of crops and business marts,
Of blessings given day by day.

We thank Him for the nation where
The stars and stripes float on the breeze,
An emblem of our freedom here;
This land of wealth between the seas.

We should not compass in a day
Our thanks to Him for all the year,
But when at morn, or eve, we pray,
God should be thanked for life and cheer.

But thanks confined to words alone
Are poor indeed for us to give,
E'en though through them the heart has shown
Its praise to Him in whom we live:

For he who takes from friendly hand
A gift, however large or small,
And uses it to place a ban
On him who gives, is scorned by all.

Then he who from the Father's hand
Receives his blessings large and small:
His home, his friends, his health, his land,
His strength, his life, e'en, and his all;

And uses them for selfish ends,
To gratify his own desires,—
No words for him can make amends,
Nor praises light Thanksgiving fires.

The best of thanks that we can give
Is our own selves, from day to day,
And use these blessings while we live
To help God's cause as best we may:

Our time, our all, at His commands;
For true Thanksgiving is to give,
With loving hearts and ready hands,
The use of blessings while we live.

W. T. WALTERS.

Winchester, Va.

THE CHRISTIAN CHURCH AND THE CHRISTIAN ENDEAVOR SOCIETY

(Continued from Pabe 5)

Millions of dollars given to missions and other charitable objects.

Millions of associate members brought to Christ, through the society.

Systematic religious work undertaken for sailors, soldiers, prisoners, and other work, that is too numerous to mention; and a religious influence and impulse that cannot be weighed, measured, or tabulated.

Its Demand

Christian Endeavor *demands* that Christ shall be supreme in the life.

Christian Endeavor insists on the necessity of higher up, and deeper down, religion and asks not only what did Jesus do, and what would He have me to do, but for the source of power by which to do it.

Christian Endeavor protests against the idea that religion means dullness and gloom, and insists on glad enthusiasm and abounding life, as the essential mark of discipleship.

Christian Endeavor holds that young men and young women should meet together in a common quest for God and goodness, and that their comradeship will be a greater blessing than if either sex met separately.

Christian Endeavor protests against the idea that Christians should abstain from civic and municipal responsibility, and demands that the public conscience should be stimulated by Christian ideals, and that Christian men and women should do their utmost to return clean men, of whatsoever political party, to place of power.

Christian Endeavor believes in the Church, the sacrament, an ordained ministry, but protests against the intrusion of the priest into the office of Christ, and against the notion of sacramental grace apart from the living faith of the soul.

Christian Endeavor is a protest against *isolation* and exclusiveness of our religious bodies, and while pledging its members to make their own churches first in their affections, demand that each sheep should remember that it belongs not only to its special fold, but equally to one flock. That each soldier should think not only of his own regiment, but of the entire army. And that each member of the body should seek the life and power of the whole organization of which Christ is the Head.

A Plea for the Christian Endeavor Society.

Are we not negligent, and perhaps recreant to our trust, and performance of duty, if we fail to make every effort to organize a society in our church, and help it in working out the ideal the general society *has?*

In some places the cry is that we have too many societies now in our church. Look over your church and see if you have not some society that has only one feature of the work in hand. Now the Christian Endeavor society is a well rounded organization, and can care for any train of the various needs and enterprises that we are called upon as a church to do. And if only one night is desired, why not take one night for the organization that will cover the work in general, rather than have two or three that are only partially covering the field.

I know that every committee and organization thinks that their society is the one to be pushed forward, but does it cover the entire field of operation as the Christian Endeavor Society does?

I ask you to weigh the matter and see if with an Endeavor Society you could not do more work and better work and only be taxed with one society and one night.

But if you have more time and desire more organization then add the special.

But for all around work, if the departments are looked after you can bring out of the Christian Endeavor Society a large amount of good for each interest we have as a church.

Dr Francis E. Clark, declares: "Again I have learned that our fellowship is an essential feature of Christian Endeavor. This, too, is not a matter of zones, or climates, or latitudes, or languages, our fellowship is a universal God given, fundamental feature of Christian Endeavor.

Our World's conventions demonstrate it. The movement, today more emphatically world wide than ever before, emphasize it.

In every land I have felt the heart throbs of my fellow endeavorers, our fellowship is expressed in different ways, but it is the same fellowship.

In Japan I have prostrated myself on hands and knees with my fellow endeavorers, and touched my forehead to the floor as they touched theirs.

In China, over and over again a thousand Endeavorers have stood up as I addressed them, and have shaken their own hands at me, while I have shaken my own hands at them.

In India they have hung scores of garlands about my neck until I have blushed for my own unworthiness of such a flowery welcome.

In Bohemia they have embraced me, and kissed me on either cheek.

In Mexico they have hugged me in a bear's embrace, and patted me lovingly on the back.

Always I have felt that these greetings were far more than personal matters. They represent the fellowship of the cause. Always, what ever the form the loving greeting of loving hearts is the same. So it seems to me, as I have gone around the world again and again, I have heard the gentle words of fellowship from a million Endeavorers Peace, Peace, Peace." DAN'L A. KEYS.

South Norfolk, Va.

Down in Alabama the saloon folks and liquor people generally are reported to be lined up for Hon. Oscar Underwood for United States Senator. It is furthermore stated that two thousand preachers in Alabama will vote solidly for Mr. Hobson. Seeing this last statement, an Alabama paper remarks, "So the preachers want to mix up Church and State." We would like to know what those liquor dealers want to mix up! About the silliest and most senseless cry ever uttered is, that when preachers want to vote their preference, they are mixing Church and State—an old bugaboo, by the way, that died over a hundred years ago, but which the unthinking use when they want to frighten and intimidate. We presume the preachers of Alabama want to vote for Mr. Hobson because they believe he would do all he could to put the saloon out fo business, and the liquor dealers want to vote fro Mr. Underwood because they believe he would leave the saloon to ply its deadly work, and there is no mixing of church and state in either case.

The only reward a man ever receives for trying to emulate fools is to be laughed at by fools for his folly.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL LESSON, NOVEMBER 30

Subject: "Crossing the Jordan." Text: Joshua 3:7-17

Time.—From the seventh to the tenth day of the first month (Josh. 4:19), B. C. 1451 (Ussher), 1407 (Toffteen). Other scholars give other dates.

Place.—The Jordan, near Jericho.

Persons.—Joshua, priests, all Israel.

Golden Text.—Fear thou not, for I am with thee. —Isa. 41:10.

Leading Thought.—While God is with us, we have nothing to fear.

The beginning of this lesson found the Israelites at Shittim, a broad terrace at the base of Moab mountain, just opposite Jericho, but with the raging river between them and the city. When they advanced the ark was carried more than half a mile ahead of them, so that all could see it. It should remind them that God had delivered Noah and family from greater waters than these.

The people were to sanctify themselves by the cleansing of clothes, bathing and the like, the outward expression of inward purification.

The Jordan at this point is from 500 feet to half a mile wide, so swift and deep that only a powerful swimmer could cross it. "And the feet of the priests that bare the ark were dipped in the brim of the water." Suppose they had refused to march into the water. Would the miracle have occurred?

Seventeen miles to the north, at Adam, just above the mouth of the Jabbok, the river is very narrow, and the cliffs bounding it are high and soft. This is probably the spot where the river was dammed up, either by a fall of the cliff or by the rise of the river bed through the volcanic action to which the region is subject. All below this dam, twenty-three miles to the Dead Sea, the Jordan bed would speedily be drained dry. This would last till the accumulated waters had eaten their way through the dam, or risen sufficiently to flow over it. This natural explanation of the event does not make it less a miracle; the miracle lay in timing the event just when it would be useful to the Israelites.

An interesting fact is given by LeClerc, which is in harmony with the miracle of the dried Jordan. "In the year 1672 the Dutch expected an attack from their enemies by the sea, and public prayers were offered for their deliverance. It came to pass that, when their enemies waited for the tide, in order to land, the tide was retarded, contrary to its usual course, for twelve hours so that their enemies were obliged to defer the attempt to another opportunity, which they never found, because a storm arose afterwrads, and drove them from the coast."

Object Lesson

A souvenir of some place the superintendent has visited. Most of us have souvenirs of various places where we have been. We like to keep them as memorials of our trips to points of interest. We show them to our friends and say: "I got this at Plymouth Rock." "I got this at the World's Fair in Chicago." Today's lesson tells of a wonderful collection of souvenirs which the Hebrew children saw for years in Canaan. It was a pile of twelve stones collected from the bottom of a river when the river was a raging flood. It was a wonderful souvenir of a wonderful journey.

Lesson Announcement

Today's lesson told of the Israelites reaching the west bank of the Jordan. The conquest of all this Promised Land from the Jordan to the Mediterranean was yet to be made. Directly in their road lay an important walled city. Next Sunday's lesson tells how they were able to take this city, not by a prolonged siege, but by using the Ark of the Covenant as God directed.—*Hageman.*

NOTES ON C. E. TOPIC, DECEMBER 7

Subject: "The Ideal Christian. XII. His Rewards." Psalms 1:1-6.

The leader should make his opening speech especially attractive and inspiring. He might discuss the rewards that come to people in business. The farmer is rewarded for his efforts by a good crop, the manufacturer by a good machine, the mill owner by a good piece of cloth. Sluggishness has its reward in weeds, in a poor piece of machinery, or a bad piece of cloth.

Assign to members a week in advance the following topics and ask for two or three minute talks on each:

1. Physical Rewards.
2. Mental Rewards.
3. Spiritual Rewards.

The leader will write on the blackboard: "What Rewards Are We Working For?" Let members answer this question.

Some Christian Rewards

The rewards of the Christian are legion. The most important things of life are:

Happiness.—By this is not meant a "good time." Let some one distinguish between the two.

Contentment.—What is the difference between this and happiness? One should be contented when not happy and he will be if his trust is in God.

Ease.—This is not a Christian virtue, except as a mental trait. The Christian does not have time for ease when he sees the world so much in need of Christ.

Prosperity.—As the world regards being prosperous, it is not a Christian virtue. That man who seeks to help his fellowman and does it wisely will prosper in the things that are eternal, but may be poor in things temporal.

HOW SHALL WE TREAT MIRACLES?

The thoughtful Sunday school teacher is constantly confronted with the question of how far shall he credit miracles to natural causes. This question is peculiarly involved in next Sunday's lesson. The helps give certain plausible explanations of Bible occurrences, some of which intimate that God was in no way responsible for them, while others would assign them to God's omnipotence and not believe that he used natural agencies.

Somewhere between these two extremes is the truth. The careful, consecrated teacher will probably advise the class that these miracles were far from a mere accident or coincidence, but were planned and executed by God. At the same time he should study with the class the methods God used. The Great Creator of the Earth and all its possibilities would not likely ignore these and the great natural laws He established and bring something to pass in a different way.

Let us teach then that it was the Master's hand that directed the forces of nature to the ends reached, but also teach that He respects his own great natural laws and will not set them aside when he can accomplish his results by following these laws.

WITH THE VANGUARD

The First Philathea Class of our Greensboro church is conducting a membership campaign. Mr. W. B. Truitt is the teacher of this class of 75 young women.

A Cradle Roll with 20 charter members has been organized in the Hobson Christian church, Nansemond county, Virginia. The officers are: Mrs. L. L. Eley, Supt.; Mrs. G. E. McNeal, Teacher; Mrs. J. T. Johnson, Secretary. We wish this class much success.

Largely through the efforts of Brother A. N. McAbee, a Christian Endeavor Society was organized on November 16 with 22 charter members at Zebulon, Ga. It was a rainy day, which kept many away who intended joining, so the number will soon be increased. The officers are: J. M. Martin, President; A. N. McAbee, Vice President; G. C. Moon, Secretary; J. P. Ballew, Corresponding Secretary; Georgia Barber, Treasurer. Brother McAbee will soon organize a class of young ladies. He is one of our most progressive brethren.

NOTICE! NOTICE!!

The coming session of the Christian Missionary Association at the Christian Memorial Temple, Norfolk, Va., December 9, 1913, promised to be one of the best sessions ever held. We fully realize that it should be such, since there is an awakening interest in missions throughout the Conference. At the late session of the Eastern Virginia Conference the rising missionary tide could be easily discerned. We are looking to larger and better days in the work of the Kingdom.

The Christian Missionary Association has and is a powerful agency in the home mission work of the Conference. It is an indispensable helper. It is doing a worthy work. At present it is standing by the work at Portsmouth, Newport News and Winchester, Va. Other places need its assistance. We long to see the day when it shall be able to do more. It has promise of great usefulness before it.

The Association ought to have a larger membership. Many churches and Sunday-schools have not become members, as yet. We are hoping they will catch the vision and fall in line at the coming session. Also, there are many brethren among us and sisters too that ought to have memberships in the association. The Lord has made them able but they have not yet become willing. We pray that they may become willing and help the cause of Christ while they live.

Further, we need members in the Association who will not stop with one membership, but who will rather take two, five or ten memberships, as they may be able. We ought to have many members of this class. Who will start the list?

Remember the Association meets December 9, 1913 and we are expecting an enthusiastic meeting. J. W. HARRELL, Pres.

"Learn as if to live forever; live as if to die tomorrow." It is a motto that no young man can take without lifting his life to a higher level of thought and action.

It is one of the greatest delusions of the world for us to suppose that people are well off or blessed or prosperous because they are delivered from the necessity of toil.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

Members of the Board.

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Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

THE IDEAL PRESIDENT OF A MISSIONARY SOCIETY

It is with fear and trembling that I attempt to write a few words upon this subject, because experience has taught me that very many women shrink from accepting that office, feeling their inability to perform its duties. This article is written in the hope that no woman may become discouraged, feeling her own inability to reach these ideals, but with a desire to spur each one on to higher ideals. Lowell says, "Not failure, but low aim, is crime." "The people satisfied with themselves and their work never advance; it is only those who have an ideal far beyond them who really struggle up into life and perfection." With that thought in mind, let us study a few characteristics that make an ideal missionary society president.

Personal Consecration. She must realize that she is a helper, a co-worker with God in the stupendous task of bringing the whole world to Christ, and only by a life of prayer and self-surrender will she be able to do her share in that great work. Prayer means power, and power comes in no other way except through prayer.

Energy. The uninterested so often call the missionary meeting a dull, dead affair, and even though this criticism may be unjust it lies within the power of the president, by her energy and wide-awake methods, to make the missionary meeting so attractive, enlightening, and irresistible, as to leave no room for such a criticism. The business of the society should be thought over and planned so that it can be quickly disposed of. The president should be sure that each person who has a part in the program has been notified what is expected of her in time for her to make the proper preparation. The printed program is not sufficient, unless a marked copy is sent to each one having a part a month before her participation. Only by the president's personal supervision may she be sure not to have a failure in the program.

Perseverance. There may be a tendency to become discouraged because the members do not respond to our efforts and seem indifferent to the cause of missions, will not attend the missionary meetings regularly, and do not seem to feel their responsibility in making the meetings successful; but it is the persistent effort—the "everlasting keeping at it," that overcomes this indifference. It is God's work and we must leave results with Him after we have done our best. Let us remember there is no work that brings larger results to our own lives.

Tact. The president is not only to preside at the meetings of the society, but she is to preside over the work of the members, to inspire them, getting them to work and keeping them at it. She may have a word of praise for a good paper or for good work done, and a tactful suggestion for improvement here and there.

Inventiveness. The ideal president avoids getting into a rut, varies the programs, does the unusual things, keeps a lookout for new plans, makes a file of helpful ideas from missionary magazines, and tries one of them occasionally, visits missionary conferences and conventions whenever possible with the thought in mind of bringing home inspiration and methods that may be applied to her own work.

Information. Perhaps in no other phase of Christian work is up-to-dateness so essential as in missions. The missionary world is making very rapid changes. Items from last year's missionary magazines are of little value except as a matter of comparison to bring to mind those rapid changes. The ideal president subscribes for and reads the leading missionary magazines, especially those of her own denomination, and keeps abreast of the latest missionary books.

But it is so hard to realize perfectly one's ideals! However, there is one ideal to which we may all attain, and that is an ideal willingness to do our very best in the tasks assigned us, even though it may involve sacrifice on our part. And the Author of missions, in whose cause we labor, can make every honest effort count, and if we faithfully use our talents, be they one or ten, He will greatly increase our ability.—*Mrs. Abbie B. Denison, in The Christian Missionary.*

WILL WE KEEP FAITH?

We are now at home in the States. We had expected to remain in Porto Rico through the winter, but a change of climate seemed necessary for the family. Our five and a half years on the field, exposed constantly to the malaria carriers, seemed to be a warning for a cooler climate.

For two years we had hoped that the Mission Board would send some one to share responsibilities and who could serve as a leader during our absence. The Board has not felt justifiable in taking that responsibility, so our hopes were in vain. Seeing only one thing to do, we set about doing that.

On the nineteenth of August last, we left each preaching point supplied with a native brother. Rev. Rafael Hernandez was put in charge of the Ponce field with a general oversight over all other points. A monthly report of each worker and of all work done at each preaching place, will be forwarded through Bro. Hernandez to me. By this means we hope to keep in close touch with the work and the workers during our furlough.

The reports for September are in, and are as follows: Fifty-one sermons delivered, twenty-two prayer meetings, twenty-eight Sunday schools held, eight Christian Endeavor meetings, nineteen cottage prayer meetings, twenty-one Bible class studies given, three hundred and seventy-one pastoral visits. eleven dollars and sixty cents offering, seven baptisms, seven professions of faith, seven marriages, and one funeral.

We have heard directly from each of the brethren in charge of the work and from some of them a number of times. They are in good spirits and hopeful of doing good. However, these young brethren, with Bro. Hernandez excepted, having had but limited school advantages, find that they are not equipped for carrying these responsibilities for an unlimited time.

I feel that these circumstances bring up to us a genuine call for greater efforts, more united efforts on the part of the Christian Church for our missionary work in Porto Rico.

For the last few years retrenchment has been in the minds of many, owing to existing circumstances, the lack of finances. To us, on the field, such an idea has never been long entertained.

The pressing need of reinforcements and the better equipment of our native men for the actual work already undertaken has indeed filled our minds and hearts as no one can feel it except one on the mission field.

We have three missionaries at home from Porto Rico who were directly employed by the Board: Rev. H. J. Rhodes, Rev. T. E. White, and Miss Jennie Mishler. Also, Rev. Wallace McCloud and wife, who were in Porto Rico and interested in missinoary work, but never directly employed by the Board.

Not one of these mentioned expects to return to Porto Rico, so far as I am informed. At any rate, I know that the Mission Board, from the appropriation made for Porto Rico for the coming year, does not expect any of them to return. I do not believe it is the desire of the Mission Board to see the work in any way retarded. To have been with them in their last Board meeting and to have seen their heart-yearnings for the means to advance the cause and meet the demand, would have been sufficient proof to any mind of their great love and interest for the mission cause.

With the need of two more missionaries in our Porto Rican Mission, a better educated native ministry, and the financial strain is on the Mission Board, we believe we see an opportunity for the Christian Church which compares with no other opportunity at the present time.

On August 19, as I was seated in the two-o'clock auto, which runs between Ponce and San Juan, and we were being driven out of Ponce at the rate of thirty or forty miles an hour, there was an undescribable sadness which swept over my soul. I remembered so many questions that had been asked by our Porto Rican friends. "Do you think you will return to us?" "Have you given up your house?" "Have you sold your furniture?" "How long will you be away?" "Will any other missionary be sent to take your place?" These questions within themselves carry but little importance, but the motive for such questions is the point I wish you might see.

When Brother T. E. White left Porto Rico we accompanied him to the railroad station in Ponce, expecting to have him return to the work later, but it has turned out otherwise. When Sister Mishler left for her first furlough, she expected to return within six months, and remained away about two years. The last furlough given her was over a year ago, and she will probably never return.

There is a doubt in the minds of our Porto Rican friends and brethren as to the actual attitude of the Christian Church toward them and the work of which they have gladly become a part.

Am I mistaken when I declare that the Christian Church has a sacred duty to our Porto Rican constituency? I believe I am not.

In 1901, your missionaries were sent to Porto Rico. There was no call to the Christian Church except a call from God and the call of an opportunity to help your unfortunate brother. Your humble servant, in the best of faith and his soul upon God's altar to go anywhere the Christian Church might call him, felt that Porto Rico was the place to go. Bro. H. J. Rhodes and myself lost no time after our arrival in renting a hall in which to hold religious services. The name, Christian Church,

(Continued on Page 10)

WILL WE KEEP FAITH?

(Continued from Page 9)

in large black letters on a white blackground, was painted over the hall doors, and remains till the present day, though the hall was given up nearly a year ago.

Missionaries asked, "What church is that?" Natives asked if all churches were not Christian. To which questions varied answers were given. Some said, "I never heard of the church." Others said they did not know why it was called the Christian Church. Our creeds were sought for and we gave the Bible. The Porto Rican was advised not to join that church, it was too poor. It had no standing, for it had never been heard of before. Why not join this and that church, for they are large churches. They are wealthy ones. It has the most money of any denomination in the world. With all these disadvantages, the mistakes of an unexperienced missionary dealing with the stranger in a strange tongue, the Christian Church has been blessed and many souls have been saved down in Porto Rico.

I believe that God has given the Christian Church a trust to keep in regard to our mission there. Shall we keep our Porto Rican friends with a doubt as to what the final result of our relations shall be? Shall those young men who are struggling to carry a strong man's burden be relieved and educated while the Church sends missionaries to take their places?

Shall we sustain the work in such a way that the Christian Church of Porto Rico shall be an important factor in the building of home, church and State?

Let every individual of the Christian Church answer according to his most holy convictions.—*Rev. D. P. Barrett, in Herald of Gospel Liberty.*

THE GREAT AWAKENING

That a great awakening is taking place among the Protestant majority is every day becoming more and more evident. The vital question is, has this awakening come in time to save us from a struggle almost if not altogether revolutionary in its character? The Roman Catholic hierarchy has become already possessed of such control at Washington through the pro-Romanish administration of Taft, that great vigilence and patient perseverance will be required to dislodge her. It is evident that we have put off the evil day too long, and must therefore pay the penalty of our over-confidence. In many of the large cities she claims that she has nothing to fear in an open contest. This is likewise true of one or two states.

European nations, that have learned what it means to be under her denomination, by bitter experience, and which have cast her out, are watching the struggle in this country. To them it is a matter of great surprise that we, a people who have boasted of our liberal institutions, should allow the world-wide enemy to liberty and enlightenment to get control of our government. How is it that we have ignored the object lesson presented to us by every nation in the world, where the papal hierarchy have been in control? The history of their struggles to regain liberty, has been the news of every day, for the past decade. There can be only one answer to this question and that is the sin of covetousness. The business world has been the wild race after the almighty dollar, while politicians have only thought of gratifying their ambition, and society of the gratification of divers lusts while the masses of the people have been quietly looking on. Our literary lights have patted each other on the back with the thought that never again can the history of the dark ages be repeated.

Rome has been permitted, through our negligent indifference, to drive the Bible out of our public schools, as well as all books that gave a true history of the great Reformation. We have suffered her insolent slanders against the schools from which she has driven out the Bible—the key to knowledge—and all authentic histories. Her foreign priests are bold in declaring that the schools are "Godless," and corrupters of youth. She has boldly denounced our public schools and build with our money and approval her parochial schools, while European nations have denounced her parochial schools and have legislated them out of business as being corrupters of morals and national patriotism, and worse than useless as educators in anything but the catechism, and the fabled lives of her army of saints.

The price of liberty is eternal vigilance, is the trite saying of one of the forefathers and lovers of that liberty. We are away in arrears in our payment of the price, and by our neglect have come to the place where it becomes a vital question. Shall we be able to make up the payments and save that liberty of which we have so long boasted? Without divine help it is a grave question if we will. By God's help united with an effort to help ourselves we still believe it is possible.—*The Christian.*

PER CAPITA FIRE LOSS

The per capita fire loss in the United States for 1912 was $2.55, which is many times higher than it was in the principal European countries. The per capita loss in England was 54 cents, in France 84, and in Germany 20. So our loss was more than ten times as great per capita as in Germany

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SEE ANNOUNCEMENT ON PAGE 16.

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WRITE US for our plan by which ladies can quickly earn money for their Missionary Society, Ladies' Aid, etc. Any woman wanting to earn money easily and in a dignified manner for any purpose whatever will be interested in our proposition. **Modern Specialties Mfg. Co., 130 High St., South Bend, Ind.**

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WHY COUGH?

Most coughs are useless. Then why cough? Better go to your doctor. Ask him to prescribe. If he orders Ayer's Cherry Pectoral, take it. If something else, take that. Let him decide. J. C. Ayer Co., Lowell, Mass.

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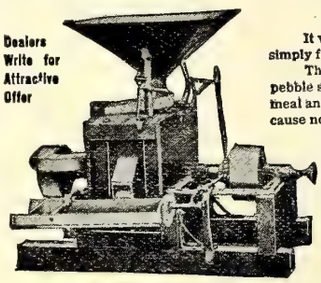

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The high cost of linseed oil and other ingredients makes the price of paint higher than ever before or the quality poorer. *Cabot's Creosote Stains* are better than paint, especially for the South, and they can be applied twice as fast, so that the labor cost is only half as much as painting. Anyone can put them on, with a wide flat brush that covers the surface very rapidly. They are made of the finest and strongest colors—all natural pigments that will wear as long as colors can—thoroughly ground in linseed oil. Their liquid is refined Creosote," the best wood preservative known," and this penetrates the wood and protects it against decay. Paint is a surface coating and has no real penetrating preservative quality, but the Creosote in Cabot's Stains goes into the wood and tans it like leather. The Stains form no coating over the surface and therefore cannot crack or peel off as paint does in the South so that they not only look much better, but wear much better than paint. *Cabot's Stains* are *ideal* for Southern buildings—cheap, lasting, preservative and sanitary. They are used on all kinds of wood; shingles, siding, boarding, fencing, etc. Be sure that you get the genuine Cabot's Creosote Stains. There are many worthless and inflammable imitations, made of Kerosene and cheap, crude colors.

We will send you free a package of stained wood samples, showing the colors, and catalogue giving full information. Send your address.

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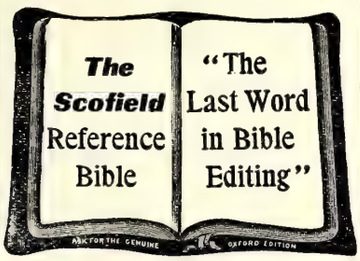

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and about five times as great as in England. These figures suggest at a glance the reason our fire insurance premiums are higher than Europe's. Premiums are based upon losses, and they are not likely to be much lower until we have fewer fires and less destructive ones. The chief reasons for the lower fire losses in Europe are the more durable construction of buildings and the greater carefulness of the people. Having less wealth, they can less afford to suffer loss by fire. They take better care of what they have than we do.

Travelers abroad have often commented on the slowness and lack of modern equipment of the fire departments of Europe, so it is not true that their fire losses are smaller because they know more about fighting fires. They have less need than have we of very capable fire departments.

FIRST-CLASS

Brigadier-General Funston, in command of our troops in Hawaii, has adopted a novel division of his soldiers into first, second, and third class, according to the neatness of their attire and the fineness of their behavior. First-class men are granted special privileges.

In this step General Funston is simply following the lead of General Custom, who regulates the affairs of the world.

Everywhere the men of neat attire, fine bearing, courtesy, and manifest manliness are placed in a class by themselves. They have special honor and special privileges. Other men instinctively look to them for noble words and deeds. They are offered the best places. If they prove to be evil at heart, all men grieve.

It is worth while to be first-class, in clothes and in hat-tipping as well as in everything else.—*C. E. World.*

GIVING THANKS

Tomorrow is Thanksgiving Day. Throughout this land of ours many prayers and words of praise will go upward to the Giver of all gifts for the bounties and blessings of life. God will hear these prayers and praises of his people, and will answer them by sending another prosperous year. But many will not recognize the answer to their own prayer, else they would give thanks each day rather than on Thanksgiving day alone. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To show forth thy loving kindness in the morning and thy faithfulness every night."—Psalms 92:1-3.

C. B. RIDDLE.

Tuesday, November 25, Francis B. Sayre and Miss Jessie Woodrow Wilson were married at the White House in Washington. This is the thirteenth White House marriage in the history of our country. Miss Wilson's wedding cake, made and shipped from New York, weighed 145 pounds.

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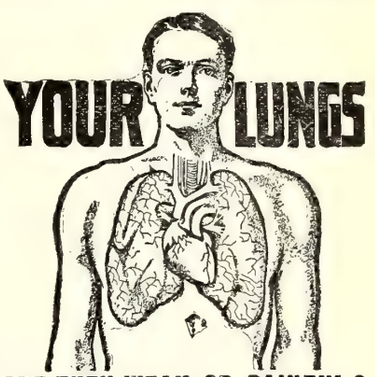

ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
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Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

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CONSUMPTION

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Amount reported last week ..$3,936.92

Dues

Lois Brinkley	$ .10	
Eula Wampler	.10	
Carlton Wampler	.10	
Jennings Wampler	.10	
Harold Wampler	.10	.50

Monthly S. S. Offering

Wentworth	$ 2.70	
Dendron	1.76	
Damascus, Orange, N. C.	2.50	
Wadley, Ala.	1.28	
Rosewood, Ohio	.75	8.99

Special

Pleasant Cross	$ 5.00	
Hank's Chapel	7.20	
Ladies' Aid and Missionary Society, Pleasant Grove, Va.	7.65	
J. H. Lamah, on support of children	12.00	
Tyler Bolling, work	2.00	29.35

Thanksgiving Offering

Wake Chapel Church	$25.00	
Christian Light	4.00	
Mrs. J. H. Barksdale	1.00	
Mrs. Annie E. Odendhal	1.00	31.00

Total for the week .....$ 69.84
Grand Total $4,006.76

Donations

One coat suit from Miss Jessie Massie. Three boys' coats and caps and four towels, Mrs. J. H. Massey; both of O'Kelley Chapel Church.

My Dear Children and Friends:

Our Corner looks a little better this week. Two nice letters, and dimes from two sweet girls and three bright boys who want to help. We are so grateful for these five, and if we only could have a hundred who would write each month how happy we would be. I have faith to believe we will find them before so long. I know we have many hundred boys and girls throughout the church who love and are interested in the work. We will hear from them some of these days.

How many will write and tell us about the good time you had Thanksgiving? We are expecting a delightful time here. Miss McCauley and her class are practicing each night for the Thanksgiving exercises. It is going to be fine. Wish all the Cousins could be here to enjoy it with us. I know you would then be proud of your Orphan Cousins.

W eare going to have something besides speaking and singing. Three large turkeys are in the coop waiting for the occasion. A good friend in Durham has promised to send us four gallons of fine oysters. Oysters and turkeys together with many other good things prepared by our orphan cooks will make a dinner worth while.

I sincerely trust all of our friends will have a good day, and will not forget us. I know you will not. Many churches and individuals have already remembered us, as you may see from the report. We are thankful, and will endeavor to express our appreciation by doing the very best year's work we can.

Gratefully yours,
J. O. Cox, Superintendent.

Driver, Va., Nov. 17, 1913.

Dear Uncle Jim:—

I am sending my first letter to the Corner. Hope it will help to take away some of the advertisements from the Children's Page. I am a girl ten years old, and enjoy going to church and Sunday school. Enclosed you will find a dime for the Corner. Love to all the cousins.

LOIS BRINKLEY.

We are glad to welcome such a nice girl to our Band of Cousins. Girls and boys who enjoy going to church and Sunday school now will soon become the men and women of tomorrow.

Mt. Clinton, Va., Nov. 17, 1913.

Dear Uncle Jim:—

It has been quite a while since we wrote to the Corner, but we have not forgotten the orphans. We are so glad to welcome you to the Corner, and we will try to write oftener in the future. Hope you will like your new work and that everything may prosper under your supervision. Enclosed please find 50 cents for the orphanage. With much love we are your niece and nephews,

EULA WAMPLER,
CARLTON WAMPLER,
JENNINGS WAMPLER,
HAROLD WAMPLER.

Thank you, my dear children. I knew you had not forgotten the Orphanage, but just allowed old Neglect to get hold of you. But we are grateful for the good resolution to write oftener. Why not say "we *will* write each month," and then try to get others to join? We want 100 Cousins to write each month.

TO PREVENT FIRES

When the stoves are put up this fall great fire hazards may be removed or materially lessened by care in the matter of a number of details. Following are some suggestions that may prevent a disastrous fire:

1. The floor under the stove should always be protected by tin, zinc, or asbestos, extending out about 2 feet from the doors of the stove.

2. The stove should be placed 2½ feet from the wall, but if necessary for it to be placed closer, a metal sheet should be hung against the wall as a protection. The sheet should be hung on hooks, leaving a half-inch space between it and the wall, so that the air can circulate, thus preventing the heat from the metal sheet from charring the wall.

3. Chimneys and stovepipes should be cleaned at least once a year. The brick chimney at the top of the house should be cleaned with a long scraper, and the chimney hole where the pipe enters should also be cleaned once a year.

4. Stovepipes should be scraped so that if there is any rusty spot or holes they will be discovered and the pipe be replaced with new.

b. A stovepipe should not run through a wood partition or ceiling unless a metal collar protects the wood.

6. If the pipe is long horizontally it should be wired so that there is no danger of it falling down. A large number of fires every winter are caused by the stovepipe falling down.

7. If a stovepipe runs along under the ceiling for any distance, it should not be closer than 2 feet from the ceiling.

8. Fires are most numerous during the winter months, and most of them can be traced to carelessness in regard to heating stoves. This carelessness is caused by not properly cleaning and putting up stovepipes, by allowing stoves to become overheated, by using cracked or broken stoves, by not properly protecting floor, walls, and ceilings near stoves, and by leaving garments hanging near stoves.

DON'T WORRY—EAT

Memphis, Tenn.—Mrs. Emma D. Looney, of thsi place, says: "I suffered misery for nearly eight years, but since taking Cardui I am much stronger and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it, today. Adv.

STUDENT WORK IN JAPAN

There are 600,000 students above the primary grade in Japan. A committee of missionaries has been formed to reach these young men and women with Christian literature and a little sheet called "The Morning Light" is being widely distributed. One of the committee says: "We believe we can reach 100,000 students and that we can influence three times that many. We will soon be distributing 10,000 papers."

Fourteen student hotels in Japan have been made possible by an American gift of $50,000. When Secretary Kim entered on his office two years ago there were but two Korean Christians in this student community and now there are eighty.

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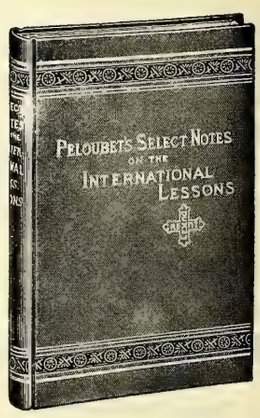

If you are a Sunday school teacher or pupil you should desire the best possible help. This you will find in one volume, Peloubet's Select Notes on the International Lessons for 1914. Send in your order now. Up to January 1 you can get a copy for $1.00, after that time, $1.25. The publishers' price is $1.25, but we save you 25 cents by ordering from us. Address

THE CHRISTIAN SUN,
ELON COLLEGE, N. C.

WOULD AN ORCHARD PAY ON YOUR PLACE?

Would you pay more for a farm with a good orchard than for one without? Would the orchard on a farm where you were about to make your home represent dollars to you? We think there is but one answer to this kind of question. The orchard undoubtedly adds value to the farm.

If it adds value to the farm you are about to buy, will it not add value to the farm you now live on? By value we are talking now of the dollars and cents side of it. There can be but one answer to this question, too. A good bearing orchard is the most profitable use to which any amount of ground can be put.

You not only increase the value of your land; but you increase the attractiveness of your home and you add to the factors that make your family healthy as well. Fruit eaters are not subject to many of the illnesses that afflict those who do without the delightful food Nature calls for. Nothing adds more to the attractiveness of your home to the young people than a fine orchard. So the orchard well managed will bring you money, health and contentment. Worth while, isn't it?

Yet the question of an orchard is not to be lightly entered upon. There are many factors as to location, size and soil to be considered. Then it represents not only considerable work—all good things require work—but a considerable period of waiting to develop the trees. And what a disappointment meets many when trees fail to come true to expectations, when after years of waiting one gets scrubby, insignificant fruits instead of the kind he thought he was buying!

There is only one way to insure that the furit you want will be the best of the kind and that you will have a money bearing orchard. That is to buy of a nursery that (1st) is honest—that is, that really has the goods for sale it represents to have; and (2) a nursery that is able to carry its honesty into effect—that is, one that from experience and location is able to furnish you with trees true to variety and trees that have the initial vigor, the breeding, so to speak, that will bring them true to type and with life enough to be good bearers.

There are many such nurseries, perhaps, but there is one that every resident of this state will at once acknowledge is both honest and able, and trees from which grace every town and most farms in this state now—the great enterprise of the J. Van Lindley Nursery Company.

This concern is in a position to and will gladly offer you its vast experience in the way of counsel. It has prepared a new fruit and ornamental book, just off the press, with directions on planting and after care, which will be sent to you on request. Its experts will gladly give you any assistance in their power, and its hundreds of acres of sturdy, carefully kept stock will supply you with an orchard that is both bearing and money making. Address the J. Van Lindley Co., Box 207, Pomona, N. C. ad.

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No. 43	6:00 p. m.

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No. 66	12:05 p. m.

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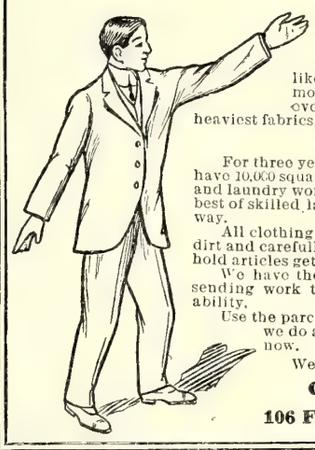
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FLOATING BIBLE HOUSE IN CHINA

A few years ago Rev. Frank A. Keller, M. D., missionary of the China Inland Mission since 1897, found his heart throbbing with a great ambition. This ambition was inspired by the spectacle of a trim launch steaming up the Siang river and dropping anchor at Changsha, the capital of Hunan. Without delay a party of foreigners and Chinese came ashore and began distributing in every shop and house attractive little boxes containing samples of cigarettes. The swiftness, system and thoroughness with which these workers performed their tasks impressed this thoughtful missionary and he said to himself, "Why should not the ambassadors of the King be equally comprehensive in plan, wise in mehtod and prompt in action?"

Mr. Keller tells the story for the *Missionary Review of the World.* He says: "We told our friends at Los Angeles of the work of the cigarette distributors and of how it had stirred us. We also called their attention to the remarkable opportunity offered by the great waterways of Hunan to reach nearly every part of the province by boat. The heads of the Bible House in Los Angeles saw the vision, they heard the cry of twenty-two million people at Hunan, and they accepted as a commission from God the task of visiting, so far as pssible, every one of Hunan's 4,268,000 homes and leaving in each one God's printed word.

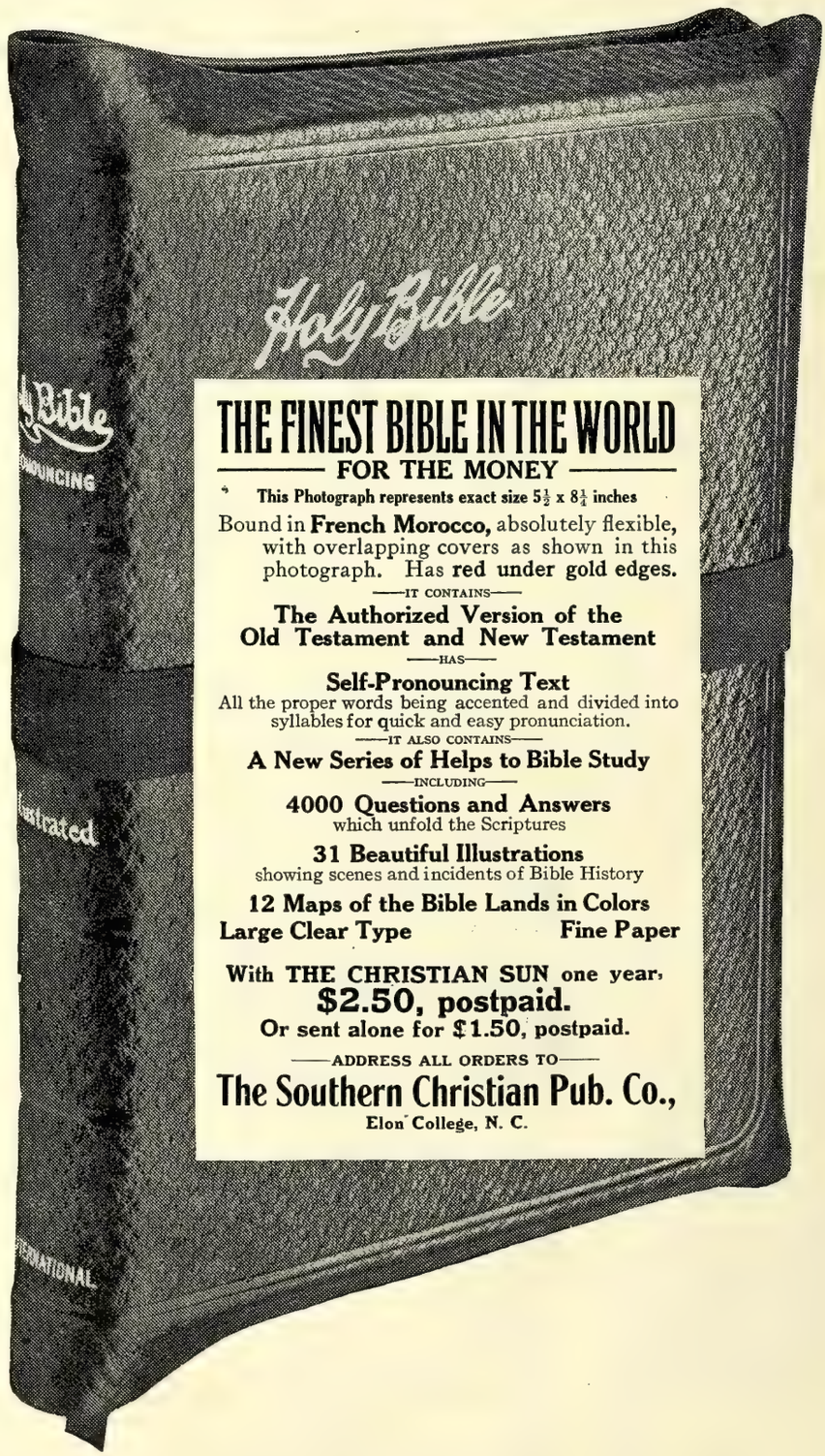
"At present we have two parties at work, each party consisting of twelve colporteurs under the leadership of an evangelist, all living on a large Chinese houseboat. These boats are well adapted to our work, having a kitchen, a number of sleeping rooms and a good-sized saloon which serves as dining room, study and class room, and also as a chapel for small evening evangelistic services."

At this time of the year the colporteurs go to the so-called "sacred mountain" of Hunan for a month of Bible study, conference and special work among the pilgrims. During one week at this season as many as 10,000 pilgrims a day go to the "sacred mountain."

The far-reaching effects of this splendid work cannot be estimated. There are over 60,000,000 of homes in China, and to more than half of them no word of the gospel has ever come. Mr. Keller says:

"Our two bands of colporteurs can average 1,600 homes per week. Allowing for spring rains and intense mid-summer heat they can work for forty weeks, which means the gospel preached and printed copies of the Scriptures left in 64,000 homes per year by these parties. But divide the more than 30,000,000 unreached homes by the 64,000 reached in one year and we are brought face to face with a tremendous appeal."

"What kind of a church would my church be, if every member were just like me?"



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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Curling

Brother Edmond Curling died at the home of his son, Benjamin Curling, near Great Bridge, Va., Nov. 11, 1913, aged 70 years, 2 months and 12 days. He was married twice. To the first union there were born nine children, but to the second there were no children. He is survived by his widow, two sons and three daughters, eighteen grand children, and six great grandchildren. Brother Curling was a charter member of Berea Christian church and one of the prime movers in its organization. He was a life-long member of the church, and a lover of the cause of Christ and the interests of His kingdom.

He was a veteran of the Civil War and delighted in telling the experiences through which he passed during the four years of the struggle between the States.

During the last two years of his life he was a great sufferer. He often longed for the summons to come home. He clung to Christ with great earnestness through all his afflictions. His hope was in Him.

The funeral was conducted by the writer from the home, and the interment made in the family burying ground. J. W. HARRELL.

Boggs

Mrs. Samuel Boggs departed this life Nov. 14, 1913; she was born March 2, 1854, making her stay on earth 59 years, 8 months, 12 days. She united with the Christian church at an early age and was a consistent member up to her death. She leaves a devoted husband, mother, one brother, Dr. R. M. Morrow of Burlington, N. C., one sister, Mrs. S. J. Caudle, to mourn her death. She was a good woman, kind and affectionate. Her delight was to do something for her neighbors. She was a plain, good, kind hearted Christian woman, always abounding in the work of her Master. She bore her sufferings patiently, and was ready and willing to go. One of the last sentences the writer heard her utter was: "I want to go home." She could truly say with Paul, "I have fought a good fight, I have finished my course. Therefore there is a crown of righteousness laid up for me."

The funeral was conducted from the Christian church in Liberty, N. C., by her pastor, Rev. J. W. Patton of Elon College. The large concourse of people and the display of flowers were striking testimonies of the high esteem in which she was held in the hearts of the people of Liberty and surrounding country. A FRIEND.

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CATHOLICISM OUR NATIONAL PERIL

The trouble with the Roman Catholic Church is that it seeks to be both a church and a political party. Its arrogant claims of being the only true Christian church, intolerant as they are, might be treated with indifference; but when for its head it asserts temporal power and civil authority, intruding itself by logical consequence into the political affairs of every country which it enters, a position is assumed which cannot be allowed any church whatsoever. If it must assume such a position, its members must not complain if it is met with political opposition not offered to any other church. This is why such great men as Gladstone, Bismarck, Juarez, Diaz, Garibaldi, and the ruling statesmen in France have resisted its pretensions.

Since the Spanish-American War and the acquisition by the United States of colonies where Romanism has been the established religion, it has been more aggressive than ever in our political affairs. The peril of Romanism to our institutions is not an imaginary danger, conceived by the heated brains of fanatics; it is a real and constant menace. It must be resisted in our country, as it has been resisted in England, Germany, France, Italy, Mexico, Portugal—as it has been resisted in every country where it has secured any considerable following. If it were willing to take its place as a church along with all the other churches it would be improper to meet it with any other attitude than that in which we meet all the other churches; but it is not willing to be only a church. Putting itself in a class to itself by its political animus, it must take all that such an improper position makes inevitable; it can not claim the political exemptions of a church while it asserts political claims as well as churchly perogatives.—*Warren A. Chandler, Bishop M. E. Church, Atlanta, Ga.*

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Dillon, S. C., November 17, 1913.

"The more I use the player the better do I like it, and I must tell you that I am agreeably surprised at the way it works, and the expression one can put into a composition of the highest class with it. Until I received this player I always thought that the ———(an instrument costing fully one-third more) was really the only player on the market, but I have just about reached the conclusion that there is, at least, one more player as good. I am also much pleased with the tone of the piano. With best wishes, I am,"—WM. B. HARRISON.

Greensboro, N. C., Jan. 14, 1913.

"I am just delighted with the Piano I purchased from you. It has given entire satisfaction and I would advise any one desiring a Piano to join the Club."—MRS. A. C. FORSYTH.

Sheffield, Ala., Dec. 31, 1912.

"We are delighted with the Club Piano bought of you something like a year ago. There are Pianos in our community costing more, but they do not come up to ours. I want to thank you for the courteous treatment received at your hands, and any time that I can help you with a sale let me know."—C. O. BOWLING.

Vaiden, Miss., December 2, 1912.

"I am perfectly delighted with my piano. I think the Club Plan a capital idea."—MRS. RUFUS B. SMITH.

Old Fort, N. C., November 1, 1913.

"The piano has arrived. It is a dandy—just the thing we wanted. The girls are just delighted with it. It is a fine piece of workmanship."—(REV.) H. C. MARLEY.

Write for your copy of the illustrated catalogue and booklet containing hundreds of commendatory letters from Club members. Address the Managers,

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Ludden & Bates CHRISTIAN SUN PIANO CLUB DEPT. Atlanta, Ga.

The Christian Sun

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"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Thou Shalt Not Kill

According to figures given out in Chicago on November 22, just before the football season ended, fourteen persons were killed and 175 others injured in the games of the present season. God's laws cannot be violated with impunity, and "thou shalt not kill" applies to players as well as to any other class of people. One wonders who is responsible for the death of these fourteen men.

Christmas

We have made more of Christmas than we have of Christ, observed a philosopher recently. That is a stinging rebuke, if true. In selecting and sending our Christmas gifts, in planning our Christmas pleasures, in preparing for the glad occasion, do we forget, or ignore, Him who gave us the name and the event, and, by His great love and the wonderful gift of Himself, made the occasion possible? How can we accept a gift and forget the Giver?

Counting the Cost

According to figures now given out, it cost the snug sum of one hundred and fifty thousand dollars to impeach, and remove from office, New York's recent governor, William Sulzer. We sometimes think that it costs heavily to maintain the church, and moral institutions; but the cost of these is nothing compared to that of immorality, corruption, vice and crime about us. Dishonesty, immorality, sin, wickedness of all sorts—these are the things which cost society and the State and help to impoverish both.

Health or Wealth

Recently the courts allowed a verdict of $25,000 to a man who was thrown one hundred and forty feet down an elevator shaft and whose neck and spine were so injured that the very slightest twist of his head would result in instant death. His head is encased in a guard which prevents him from moving it for even a fraction of an inch. To lie down would mean death, so he must needs sleep in a sitting posture, and suffer pain continually. The man won his wealth, but he lost his health first. This was accidental, but has not many a man won even a smaller fortune at even greater sacrifice? A crust with liberty is better than a crown with bounds.

May One Know?

"Are you a school teacher?" "Yes," was the immediate reply. "Are you an attorney, sir?" was asked of another. The response was instantaneous, "I am." "Are you a prohibitionist?" "Yes, sir, I so voted in the last several elections." "Are you a socialist?" "No, sir." All such questions are asked and answered without hesitation, mental reservation, or secret evasion of mind." "Are you a Christian, sir?" "Well—er—I hope so, sir—at least—er—I am trying to be one." We have been wondering about this difference in reply. Paul said (2 Tim. 1:12): "I *know* whom I have believed."

The Air Above

So the air above and about us has begun to yield its powers and possibilities. Scarcely a ship sails the high seas now that does not carry equipment for wireless telegraphy, and the upper air conveys the news from ship to ship, and lea to land, hundreds of miles away. On the Pennsylvania road the other day a train went out equipped with a wireless outfit, and messages were sent from and received by the moving train with all ease. And now the press dispatches tell us that on the night of November 20, people in the United States Naval Observatory, near Washington, D. C., heard, audibly and well, coming by an arrangement, through the upper air, the ticking and the beats of the observatory clock in Paris, France. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Psa. 8:6.

An Aimless Ship

The papers are speculating about a ship recently picked up at sea, which ship was in good condition, had valuable cargo, and was safe and sea worthy in every particular, save it had no crew whatever to direct its course. There is cause for wonder; yet there are many barks on the sea of life, human barks, seemingly sound and safe and seaworthy, but they are at the mercy of the waves and are aimlessly floating and beating about because they have no haven in view, and no fixed and steady purpose in life to guide them. A ship at sea with no one to pilot it is no more hopeless and helpless than an individual in society with no particular aim or purpose. "But this one thing I do," wrote Paul (Phil. 3:13-14), " . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." If you want to get your finger on the key-note of this great life, put it there: "This one thing I do."

Saved to Serve

On November 2, Rev. E. A. Neville, a famous missionary, died while traveling in Mexico. In his many missionary journeys Doctor Neville had many interesting experiences and miraculous escapes. He was traveling in a party of six missionaries in New Guinea in 1892, when the entire party was captured by cannibals, and Neville grimly witnessed the cannibals' feast as they cooked and ate all five of his companions. For some unknown reason Neville was kept a closely guarded prisoner for months, and was finally rescued and made his escape. During the term of his imprisonment among these cannibals he learned their language to a great extent, and later gave 2,000 words of it to the world. These words being translated, enabled other missionaries to learn the language and work with efficiency to great effect among the inhabitants of New Guinea, to the salvation of thousands. Dr. Neville was spared to serve, and he served well his day and time. The mysteries of God are very deep and past finding out; but they make ever for the uplift of fallen man and the advancement of His kingdom.

Our Unchanging Need

We want to pass on to SUN readers an excerpt from a letter sent out to the Episcopal churches by the House of Bishops at the close of their recent convention in New York, and to commend it to our readers for careful consideration and meditation: "The unchanging need of men is the Christ. The church, the Bible, and the sacraments, history, science, and philosophy, government, education, and civilization are intended to be torches to reveal him to mankind, ties to bind him to the race and the race to him, and paths wherein he may walk with accustomed feet among men. We have in him a God who knows the meaning of human life. He entered our life by the gateway of birth. The sympathy of God with human life is thereby forever assured, and he added victorious power to his compassion. He broke its bars that he might gain new entrance among men after such imperishable manner that never again can he be thrust away from us unless the whole race become apostate. The human experience of the ages is enshrined in his life. He is the Ancient of Days with the knowledge of the ages, but he is also the Spring of Youth, in touch with our times, ready, eager, burning to impart himself to us that we may serve even as he serves." In this one is reminded of Paul's words (Col. 3:11): "Christ is all and in all."

The Essential Question

Our civilization has not yet proven whether it is to abide, and our American republic is yet being weighed in the balances. It is the story of the past which is now in the telling, and Bishop William Lawrence, of Massachusetts, put it in a nutshell before the Episcopal Convention in these words: "In the vast material resources of today and the intensity of life, the battle is being quickly fought out as to whether the material or the spiritual will dominate. Shall we run the course of other nations and fall under the impact of wealth; or shall we use our wealth for the uplifting of the people?" This is the essential question, and the one not yet settled. We cannot serve God and mammon, but unless we serve God with mammon, mammon will become our god, and we shall become slaves and not free men.

Cardinal Farley of New York has forbidden dancing at the coming annual entertainment given by the Ladies' Auxiliary of St. Vincent's hospital for that institution, on the ground that the tango and turkey trot and other new steps are too indecent for even a Catholic charity entertainment. This annual dance usually brings in about $5,000 income to the institution. If you will give even the devil enough rein he will eventually hang himself.

EDITORIAL

THE ESSENTIALS OF RELIGION

There are many isms in our day, spiritualism, Russellism, Zionism, and we know not what. There are also very many doctrines and sects, Christian Scientists, Seventh Day Adventists, Millennial Dawnists, Christian Socialists, and a hundred others. All of these use the printed page, the circular, and the tract in great abundance, till one hardly knows what to read, or what to believe.

There is furthermore much doubt in our day, and no little skepticism. Some doubt, after all, if it is worth while to give much heed to the sanctity of the Sabbath, the reading of the Word, obeying the Commandments, or observing the Beatitudes. One enquires what one is to believe in so much unheaval, chaos and confusion. Ald beliefs are getting a jar, and, to quote a recent writer, there is a mighty "blasting at the Rock of Ages."

However much one may be attracted by these isms, schisms, sects, creeds, and credulities, if one really cares, one need not be swept off one's feet by them. These dogmas and doctrines, and those of a kindred kind or similar sort, may flourish for a while because of the enthusiasm and fervor that a new movement always develops, but they pass out after a season and the Word of truth, as in the past centuries, will be found to abide.

But even here there is division, and there is confusion of doctrine and belief. Yet, again, if one really cares, one can easily find the necessary things, and to these one may cling with absolute safety and security. Again and again the clarion note sounds out from the Book in clear and in unmistakable tones so that one may hear and give heed if one really cares. For example, Paul came to foundation fact when he wrote for all who fear and doubt and do not know they way out in so much confusion, "And now abideth faith, hope, charity, these three." These abide *now*; they will abide when many a live nation of our day is dead and gone and forgotten. To these one may cling with everlasting tenacity, and these one may cultivate as the eternal verities. If one has, and daily exercises, faith in God, lives daily in the hope of eternal life, and is charitable to all about him, (that is, loves his neighbor as himself), such a one is fixed and safe and steadfast upon the Rock, all the isms, schisms and divisions to the contrary notwithstanding.

Or take a simple and clear statement like that given by inspiration through the voice of St. James, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). It does not take a theologian to teach that nor any eloquence to burn it into one's mind. It is plain, simple, easy of comprehension, and ready of interpretation. One need not stumble or blunder, or be clouded in mind about what these words mean.

Or if one wants a different, though a succinct and comprehensive statement of the whole matter to which one may fasten with absolute security, let one learn, hide away in one's memory and heart, the words of our Master, Matt. 22:37-40, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." One's theology need not have a wide range in order to grasp that. Yet here is a principle big enough, broad enough, safe and sound enough for any one who really cares to stand upon it, and it will prove his salvation.

One need not worry and fret of one really cares. The foundations are not torn up, and upon them, even in a day of doubt and of new things, one may build with absolute safety.

THE ORPHANAGE

Elsewhere this week is given a program of exercises by a class from the Orphanage in the Elon College chapel on Thanksgiving day, November 27. The execrises were very creditable and the large audience thoroughly enjoyed the various numbers on the program. At the conclusion the Thanksgiving offering on the part of the Elon College Christian church was taken and some over $30 was realized. If a class from the Orphanage could visit the various churches for their Thanksgiving exercises, the returns would be much more than they are now.

Last Sunday a delegation from Palm St. church, Greensboro, Baraca Class, visited the Orphanage with instructions to select a boy or girl to clothe and support. An impromptu exercise in the afternoon was given in the Orphanage chapel for the benefit of this visiting committee, and was much enjoyed, both by the Baracas and by a few villagers who were invited over.

The Institution is well manned, and everything moves along like clock work. Rev. J. O. Cox, the new Superintendent, has put his hand to the business in a methodical and business-like manner, and is doing his work orderly and well. No Orphanage has a better matron and instructor than we have in Miss Sudie McCauley, who is throwing all her wonted energy and consecrated zeal into her work. To say that Miss Dora Edwards, at the head of the house-keeping and sewing departments, is again with the institution, means neat rooms, spotless linen and cleanliness and order throughout the building. Miss McCullers has charge of the cooking and dining rooms and is faithful in the discharge of her duties there. Bro. High from Durham has charge of the farm and the dairy and buildings, and is both worthy and capable. There are now fifty-nine children to be cared for, clothed, fed, trained and educated, in the institution, and there are heavy accounts to meet. The future of our Orphanage never seemed brighter, and those in charge are bending every energy and effort to make the institution worthy of the great cause it represents, and the great church to which it looks for support.

Funds were never needed more than at present, and Superintendent Cox is devoutly hoping that the churches will do their utmost to make this the largest Thanksgiving offering ever yet received.

We wish our people could grasp the idea contained in the following from an address by Mr. Archibald Johnson, of the Baptist Orphanage, in Greensboro on Thanksgiving day: "An Orphanage is a gift, not a charge. If men did not have to go down into their pockets and minister to the comfort of others, they would 'devolve' into savages. Solicitude for the helpless is indeed a boon, for it is what makes the heart sunny, and saves the soul from atrophy."

When we realize that our Orphanage is a blessing and not a burden, it will be cared for better and more liberally than at present.

"TILL I COME"

Paul was exceedingly anxious that his spiritual son, Timothy, should grow into stalwart manhood for service in the Kingdom. Hear then his injunction, "Till I come give heed to reading" (1 Tim. 4:13).

Two classes of people in our day need especially to give heed to this wise advice. First, those who read, but give no heed to what they read or how they read. They read the good, the bad and the indifferent, and give little heed to either. Such get no blessing or benefit from what they read.

Second, Those who do not take time to read any paper or book that is sound, safe and solid. Take heed. Reading is one of life's chief joys, boons and blessings. It is too great benefit to be wasted, unappreciated or thrown away.

Till the man of God come to give you words of warning and of wisdom from his own lips, give heed to reading that which is wise and well and wholesome. This is the only safe way. Give heed to reading.

—Elon has been favored with many visitors and exceedingly interesting events during the Thanksgiving season.

—The Philologian Literary Society annual entertainment last Thursday might measured up to its usual high order and was very largely attended—the College auditorium being unable to accommodate all who came.

—Rev. W. G. Clements was a welcome visitor to Elon College last week. He was working in behalf of his beloved, our Chapel Hill church. He hopes now to have it ready for occupancy by January 1, and if it is not, the fault will not be that of Bro. Clements.

—We believe the ministers have gone home from their conferences and entered their new year with more zeal for the work, and more determined than ever to do more for Christ and the church. There is hope everywhere, and the outlook for a great year's work was never brighter.

—If our class from the Orphanage could be present at the several churches as they take their Thanksgiving offering, the gifts would be large and liberal, for every one would see that a good work is being done at the Orphanage. Bear these in mind, brethren and sisters, as the offering is taken at your church.

—Our dear brother, Rev. David E. Millard, D. D., Portland, Michigan, writes a most interesting letter of a personal nature and will prove a source of pleasure to many. Bro. Millard is one of those remarkable men who though advanced in years is fresh in mind and lovable of heart. May our heavenly Father spare him to many years of service.

—We trust that all churches that have not done so will use the envelopes sent out by our Orphanage, take a Thanksgiving offering and send in as early as possible. The Orphanage never had so many as at present to care for, and the need for funds was never more pressing. Every dollar received now is a benefit and a blessing to a needy cause.

—Of the eleven new subscribers Rev. P. T. Klapp was to secure at his churches, he has sent in five already. Of the 28 Dr. Staley, Suffolk, Va., was to secure, he hopes to finish the entire number before Christmas, some of whom he already has. The pastors are going at the matter of securing 1,000 new subscribers in earnest, which means that the work will be done.

—Revs. C. H. Rowland, D. D., Rev. W. W. Staley, D. D., Rev. J. Lee Johnson, Rev. J. S. Carden, Rev. P. T. Klapp, Rev. W. G. Clements, and Bro. C. B. Riddle, are among the number who sent in lists of new subscribers the past week. When the pastors get in earnest about putting THE SUN into homes where it should go, but does not go now, that 1,000 new subscribers by April 1 will be a reality.

Now is the time to get those needing the paper to subscribe.

—We acknowledge with thanks the following: The Reverend and Mrs. Lenneous I. Cox announce the marriage of their daughter, Myrtie Leocia, to Mr. John Oswin Sutton on Tuesday, 25th of November, 1913, Elon College, N. C. At home after 5th of December, Lillington, N. C. The newly married pair have our best wishes for a long and happy wedded life.

—If a SUN reader has a relative or a friend who swears, ask such an one to read Rev. H. E. Rountree's sermon which is printed on another page. Bro. Rountree puts the matter very clearly, makes out a strong case, and is thoroughly biblical. Such sermons are needed, for we are often told these days that profanity is on the increase. Read the sermon this week and pass it on to some one else. There is possibility of untold good in it.

—Instead of the usual Winchester Letter the writer, Bro. W. T. Walters, broke into verse last week and invokes the muses in re Thanksgiving. Nor was it bad verse either, for a busy preacher. Bro. Walters evidently has an ear for poetic melody and emotion.

—Rev. G. R. Underwood sounds out the keynote for his work this year, *Missions*. We trust every pastor will feel that this is the watchword, Missions. If we mean to prosper, if we mean to so conduct ourselves that our heavenly Father will prosper us, we must be missionary. God cannot prosper a non-missionary people and keep His word.

—Last year, under the old system of church collection—pay as you please and when the collector could get it—the Thanksgiving offering of the Elon church for the Orphanage was less than $15.00. This year when the duplex envelope system of collection—that which follows the biblical way of laying by in store on the first day of the week—is in vogue, the Thanksgiving offering for the Orphanage was over $32.00; and all other offerings so far are in like, or in larger proportions. So when a church tries to follow the biblical method and do its duty, special collections are not hurt, but helped. Try the duplex and be convinced.

—The good women of the North Carolina and Virginia Conference have not only not been idle the past year, in the matter of organizing missionary societies, as will be seen from an address by Mrs. W. A. Harper, President of the Woman's Board of the Conference, but they have planned a very definite work for the present year. A Woman's Missionary Society in every church, and a mission study class in every society, would mean great things indeed. And yet our women should never stop until that good event is brought to pass. They have certainly wrought well in that direction the two years of their organization.

—The *Christian Advocate* Company, of Greensboro, reports a net gain of 1200 subscribers the past year, and in its Job Department a net gain of 40 per cent. The net earnings for the year were $2,017.56. We congratulate our neighbor on such a good showing, having advanced during the five years they have been in business from a total of $10,910 to $19,872.76—an increase of nearly 100 per cent. If the Southern Christian Publishing Company does not show a similar growth and development in that time it will surprise us beyond measure, and will indicate poor management. For the Company is turning out the best of work, patrons are finding this out, and orders are increasing.

—"There is not a church in all this section," writes a CHRISTIAN SUN correspondent, that will observe Thanksgiving. I wish so much that we could begin this custom in our community." We presume the same may be said of many other communities, despite the fact that our Chief Executive and Governor call upon us to do this very thing, and despite the further fact of the eternal fitness of the thing. When we have been so bountifully blest during a whole year is really seems as though we might come together at our houses of worship once a year for the sole purpose of giving God thanks for His bounty and goodness. Yet thousands spend the day rabbit hunting, with no thought of reverence or gratitude.

—President W. A. Harper was in Greensboro and spoke before the Y. M. C. A. The *Daily News,* Monday, gave the following: "Yesterday afternoon at the Bijou theatre the regular Sunday address to men was made by W. A. Harper, president of Elon College, on "The Life that Counts." He said no life can count for most here or for eternity at all, without Christ as its guiding power and constant inspiration. Mr. Harper said a man's life should be more than making a living merely, and that he comes into his highest possibilities when he is concerned with the avocational matters, which has been typical of great men. He illustrated in saying that Armour and Rockefeller and others made their successes chiefly by utilizing the by-products. He said further that the by-products of life are as many and as enriching as those in material matters. Happiness, promotion, and character were named as three by-products among many others that are noticeable in the human life. Happiness, he said, comes as the by-product of righteous living, without striving on the part of those who possess it. Promotion, he also said, comes to him who goes steadily about his affairs without thinking of it, and one day he wakes up to find himself famous. Character was described as the finest of all the by-products, and it is a product of life well lived, of numberless deeds well performed. The finest type of character is Christian character. Christ, when he comes into a man's life, is a regenerative, propelling power, enabling one to surpass his fondest dreams."

—Christ's Mission in New York is now caring for six former priests who have recently become converted from the Catholic to the Protestant faith. The six are preparing for the ministry in Protestant churches.

—Maritime experts say that Germany will profit by the opening of the Panama Canal more than any other nation, and that German ship builders are planning and building ships accordingly.

—The body of Lieutenant Eric Ellington, who was killed in an aeroplane at San Diego, Ca., Nov. 24, was buried at Clayton, N. C., Tuesday, December 2. Lieutenant Ellington was instructor for the aero corps of the United States Army.

—Because Miss Jessie Wilson had her wedding trousseau made in America and entirely of American made material, the chamber of commerce of Cincinnati, Ohio, sent a telegram of warmest commendation and congratulation to the future Mrs. Sayre.

—If parents are determined to keep pistols in the home—a weapon, by the way, about as useless around the house as a lightning-rod—why not keep them securely hidden away under lock and key? The following from last Sunday's dispatches is sad indeed, but carries its own lesson, if only parents would heed it: Asheville, Nov. 30.—Little George Chackels, the 2-year-old son of Mr. and Mrs. Peter Chackels, was shot and almost instantly killed this morning by his 5-year-old brother Eddie, the weapon used being a 22-calibre rifle. The older boy had just secured the gun a few days ago and was playing with it on the back porch of the Checkels home when in some manner it was discharged, the bullet striking the small boy in the back. He was rushed to a local hospital, but died before reaching there. The mother created quite a scene, and is prostrated over the death of her baby.

—Sunday before last was a beautiful day, and thousands of automobiles, with their cargoes of human freightage, were on the roads. It would be a most interesting bit of information to know how many people were injured and how many killed in auto wrecks during the day. We presume that Monday morning's papers in all parts of the country carried for their localities paragraphs of a similar nature to this taken from Monday's Greensboro *Daily News:* "Ten people were hurt in three automobile accidents on the High Point road yesterday. One of these was knocked unconscious, another had a collar bone broken, and a third had an arm broken. The others received cuts and bruises. The automobiles in each instance were badly smashed. Two of those seriously hurt were ladies. One child was painfully cut. In each instance it was said that the accidents might have been avoided, save for recklessness."

THANKSGIVING AT ELON

Miss Sudie McCauley, matron at the Orphanage, had charge of the Thanksgiving exercises at the College last Thursday, and with the children from the Orphanage rendered the following program:

Song: Praise God—By the Class.
Prologue—Fred Cates.
Song: America.
Recitation: Pessimistic Gratitude—Thomas Andrews.
Dialogue: The Feast-time of the Year.
Song: Little Reapers—Alice Rodgers, Ruby Curling, Viola Councilman, Lula Brown, Edith Parker.
Dialogue: Gifts to the Poor—Pearl Goodwin, Irvin Parker, Gordon Churchill, Lucile Blanchard, Earl Cates.
Song: To Thee We Hail Thanksgiving—Class.
Recitation: Watch the Corners of Your Mouth—Alice Rodgers.
Song: I Love Him—By the Class.
Recitation: The Landing of the Pilgrims—Edith Parker.
Song: The Drunkard's Lone Child—Pearl Goodwin.
Recitation: Farmer John's Thanksgiving—Mary Webster.
Dialgue: November Came—Viola Cuneilman, Wannie Councilman, Pearl Goodwin, Pauline Andrews, Lucile Blanchard.
Song: The Little Wanderer—Viola Councilman, Iola Jacobs, Ruby Curling, Pearle Knott.
Song: God Will Take Care of You—Class.

All the children did well and the large audience was greatly edified. Revs. W. G. Clements and J. W. Wellons led in prayer. The offering amounted to $32.32.

The good ship Thomas, of the United States transport line, reports that it received wireless messages from a distance of 4,700 miles. How is that for projecting an electric current through the broad open?

When an epidemic of cholera is raging in the Philippines, the authorities do not close the schools to avoid contagion. They keep them open as centers of hygienic information for preventing the spread of the disease.

Help your pastor secure new subscribers.

"Swearing is Inexcusable"

A Sermon by REV. H. E. ROUNTREE
First Christian Church, Greensboro, N. C.

TEXT: For God will not hold him guiltless who taketh his name in vain.—Ex. 20:7.

A PROFESSOR in one of our New England colleges,—a college founded by the money, prayers, self-sacrifices and devotion of a godly constituency, has been reported as saying:

"Swearing is as necessary as any other form of language. When you burn your finger you do not stop to think what you are going to say. It is natural to break out with a swear-word,—some oath which has served mankind for ages.

"Swearing is and always will be the universal language of man. Even though the exact language is not known to a foreigner, still he can comprehend the nature of an expletive through its form, appropriateness and innate expression."

It is possible that the professor is misquoted, but the *Christian Endeavor World*, which quotes him says he has not denied it; and I think it is kind to give him the benefit of the doubt by attributing his meaning to the innocent exclamations, such as "Good land of Goshens," "Dear me," "Fiddle-sticks," "Plague stamp it," etc., which in most cases are harmless exclamations. But if the professor meant this, he should have said so. No such definition of swearing is given in the dictionaries.

"To swear.—1. Appeal solemnly to God. 2. To utter profanity, blasphemy, cursing."

The first explains itself. The second is irreverent, degrading, impious, unhallowed, vulgar language. The first is the type of Abraham's, Jacob's, and Joseph's swearing with God and their fathers, and the second is the impious, unhallowed invocation of destruction upon anything.

It is not my purpose to discuss the innocent and harmless exclamations which so many people employ, but to show you how utterly inexcusable one is in "cussing."

It makes me cringe as though I had been struck a blow in the face to hear the profane blurting out of oaths in which the name of God, and of Jesus Christ, is unhallowed. There are a few who cannot use a sentence without an oath, others who are moderate "cussers," and still others who "cuss" under passion. And then when remonstrated with they attribute it to their constitution. It is hideous enough to be guilty of profanity, but it seems to me to be the limit of blasphemy to defend swearing by imputing it to God. He is our Creator.

Stealing may be excused under the pressure of starvation. Immorality and imbecility may have their hereditary propensities which cannot be controlled. Murder may have its palliating circumstances. But the man who swears has no excuse from God or man. He can plead no passion, appetite, irresistible temptation, or personal gain; for his wodrs are directed toward Almighty God, and Jesus the Son; and he can never lay claims of gain thereby except that of a depraved mind, a seared conscience, and the curse of God which is:

"He will not hold him guiltless that taketh his name in vain."

Zech. 5:3: "Every one that sweareth shall be cut off."

Reverence is one of the first things the Lord Jesus taught the disciples, and when He taught them how to lift their hearts to God in prayer, the very first utterance was reverence.

If swearing were not disobedience to God, it is not good manners. Animals are even sensitive to its influence. For example, it is said by a famous owner of fine horses:

"I have never yet seen a good mannered horse that was all the time being sworn at. Swearing hurts the feeling of sensitive horses, and I'll keep my word to discharge any man in my employ if I hear him swearing around my horses."

If we would have regard for gentlemanliness in ourselves and a fine sense of the feelings of others, we must never swear, for it is an enemy to both.

Besides all this, it is every man's business to have an end in view for speech as well as acts, and that end is to see that controversies are appeased, that the finer senses of others in whose presence we may be speaking may be satisfied, that we may establish personal innocency, gentleness and soberness, and the same in others to whom we may speak. If this be true, the following is true: Under passion however great, in the name of the false, however malicious, in the name of the earth or high heaven, by the stars, sun or moon, or the life of man, no man has a right or is excusable to swear. Look at these direct and very positive Scriptures:

Lev. 9:12: "Ye shall not swear by my name falsely, and profane the name of God."

Matt. 5:34-37: "Swear not at all" etc.

Zech. 5:3: "Everyone that sweareth shall be cut off."

Jer. 23:10: "Israel mourned because of her profanity." Hosea 4:2 (speaking of Israel): "There is naught but swearing, and breaking faith, and killing, and stealing, and committing adultery."

Jacob swore when he wrestled with the angel. Abraham swore with Jehovah. Joseph swore with his father, but each was by putting the hand under the thigh and appealing unto God as of the covenant betwixt them made. These acts of swearing were all in deep reverence, and were in the nature of a solemn and sacred pledge with Jehovah.

Two or three facts need emphasizing. First,

Guilty Unintentionally

It is possible to be guilty of profanity when we do not mean to be so. For example: A man said, "For God's sake hold my books till I light my pipe." Dr. Clark, of the *Christian Endeavor World*, says: "Such an one I would not trust out of my sight. He is a man who will desert his wife, embezzle moneys, beat his mother, and betray his best friends if the temptation seized him to do so, for such expressions reveal a heart sorely depraved, even rotten at the core."

This looks like putting it very strongly, but I am confident that Dr. Clark's ripe experience and profound reverence for all that is good and holy, does not place him very far out of the true position, certainly in the principle of the thing.

My message to you is that you may be warned of the great evil of swearing, the utter inexcusableness of it, and that you are doomed to a downfall if you persist. Swearing is an insidious canker that gnaws away the vitals of morality ere one is aware.

I would warn every young woman, beware of the swearing man if he seeks your confidence. He will bring you tears and a life of sorrow if you tie to him. I know too many now who are deprived of the privilege of any response to religious feelings because their husbands are the swearing type. I know of a few cases reformed by marriage, but the rule is the other way.

I would warn the young men to set their faces and their hearts against this awful evil. Avoid it as you would a plague, a serpent in your path, and if you fall into irreverent company and you cannot reform them, avoid them as you would a leper; they will do much more harm than that dreaded disease.

A great poet said in an age more addicted to vice than our own, "To swear is neither brave, polite nor wise." Another has said, "To swear is cowardly because it takes advantage of God's longsuffering and kindness." "It is boorish because it offends the ears of decent people." "It is foolish because it brings no advantage, but harm." "It is wicked, because it is sin against God's commands."

Just as the boughs in the gardens bend toward the rich rain treasures as the fall, just as the wheat sways and makes obeisance before the enriching summer wind; so the truly great soul bows in humility in the presence of that God in whom is no admixture of meanness, selfishness or sin.

The second fact I want to emphasize is

Our Privilege and Our Duty Toward the Swearing Man

Gal. 6:1: "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness (gentleness), looking to thyself, lest thou also be tempted."

Rom. 15:6: "That with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ."

It must be confessed that this is an age of little reverence. Many things once held sacred are now called into question. Believers have come to put their own beliefs into Christianity, and so thoroughly has the crust of ancient beliefs and observances been broken up, that in many quarters it seems as if the fear of God and respect for men alike have departed from the earth.

When the best of you would be reverent you are caught in the eddies of irreverent society and the maelstrom of business and materialism, and you are carried away from your moorings. You feel, as all right thinking people do, that God should be reverenced and always approached with that spirit, and yet you are almost totally unfitted to cultivate that spirit to override the current.

If you would be strong, you must take advantage of every avenue of knowledge. You must use your minds, feelings, and imaginations, in finding and possessing all of God. You must cultivate the closest companionship possible with your elder brother, Jesus Christ, in whom alone we find God in His highest qualities of character. Knowledge increases reverence, and if knowledge grows, reverence will grow. You cannot live with Christ without reverencing Christ. No one can think of Him and the divine creation of man without awe. And the only tolerance any one can afford to give a profane man is to reform his speech and point him to God. Brethren, too many of us fear to correct or reprove the man who swears.

Often he will thank us, and we may reclaim him.

For example, two drunken men entered a train. A man of God was sitting just behind them. The two men were intolerably profane. The godly man began to sing, "Come, Thou Fount of Every Blessing." The drunken men asked, "What are you doing?" The answer was, "You are telling everyobdy of your master. I want to tell everybody of mine." To this they replied, "You are a —— fool." A passenger said, "Sing on, brother, I'll help you." He did. Other passengers joined in, until the two men were made ashamed and slipped out.

Another example: Chaplain McCabe, waiting for a train, heard a man swearing viciously. Instead of rebuking him, he began to sing, "Jesus, Lover of My Soul." The man was softened, soon turned and said: "Sir, I beg your pardon. If Jesus is the lover of your soul, as He was of my mother's, I shall respect your feelings and not use His name in blasphemy again." Brethren, we who do not swear indulge too much those about us who do.

How easily a storm is quelled by a little of the Spirit of God. God will help us to stop the language of profane and vulgar men. God give us the reverence and the fire of the Spirit to stoop down and clinch the lips of a profane world. This is the solemn duty of men who know God, and it becomes us to try to put a stop to so much vicious irreverence and blasphemy round about us.

RECOMMENDATIONS EASTERN VIRGINIA CONFERENCE

Dear Dr. Atkinson:

I am enclosing for THE SUN the action taken by the Eastern Virginia Christian Conference concerning the important matter of foreign missions at the last conference session. This report was heartily adopted and we believe will be as heartily carried out.

Yours truly,
WARREN H. DENISON,
Sec. Foreign Mission Committee.

1. We recommend the heartiest co-operation with the United Missionary Campaign for Home and Foreign Missions. At least four two-day conventions are to be held within the bounds of this conference as follows: Newport News, November 23, 24; Norfolk, November 25, 26; Portsmouth, November 27, 28; Suffolk, November 30 and December 1. We plead with our pastors to attend at least one of these conventions throughout, and we plead that our churches have a strong delegation of men at these conventions. More than 700 of these conventions will be held this winter in the United States. All denominations are asked to co-operate in them and the campaign will culminate in an every-member canvass in March or a time as near that as may be suitable for each denomination. Our Mission Board has set January as the time for the canvass by the Christians and we recommend to our churches to plan accordingly.

2. We recommend that the laymen of our churches as well as our pastors study carefully the work and plans of the Laymen's Missionary Movement and make it a great blessing to our churches.

3. We recommend that a strong effort be made to organize women's missionary societies in all our churches.

4. We recommend the formation of mission study classes in our churches, and especially so among the young people of the church.

5. We recommend that the second Sunday in March or a Sunday more convenient near that date be Foreign Mission Sunday throughout this conference and that each pastor and church be asked to make the day throughout a strong missionary day with sermon, songs, appeals, facts. Inasmuch as the conference only apportions $645 to all the churches, a membership of 6,500, we feel that an opportunity at least should be given on that day for special gifts for that cause in addition to the apportionment, as the apportionment of the conference is the minimum amount expected and not the maximum amount. Our foreign missionary work cannot be supported on the minimum apportionment. We must plan not merely to maintain the present work, but we must enlarge our work, for at least one million souls must be evangelized in this generation by the Christian church in addition to what we are now doing.

6. We recommend that an effort be made to place the *Christian Missionary* in all our homes.

7. We recommend to the young people of our churches that they make plans to attend some of the Summer Missionary Conferences next Summer and get in touch with missionary leaders and experts. Some churches are now helping some of their young people to attend such meetings.

8. We recommend to the churches and Sunday schools that they enter heartily into the missionary plans adopted by the Sunday School Convention in July.

9. We recommend that we endorse the Budget Plan adopted last year by the Mission Board and pledge to help the Southern Christian Convention do its full part toward its share of the budget.

10. We recommend the plan of a Missionary Commitee in the church, a committee of the strongest men and women to develop missionary spirit and prayer, and giving.

11. We are firmly convinced that the day is here when it is important from every consideration for our churches to adopt the general plan as presented by the Laymen's Missionary Movement: a pastor aflame with missionary zeal, a strong missionary committee, a missionary Sunday school, a program of prayer for missions, systematic missionary education, the every-member canvass for Missions, and the weekly offering for missions.

THE PAST RECALLED

Dear Brother Atkinson:—

As I am now approaching the 61st anniversary of my ordination to the Christian ministry, I feel impressed to write a few lines for THE CHRISTIAN SUN, endeared to me by so many sacred memories, and never mre so than it is today.

I remember when the first number of Vol. 1 came to my father's home in West Bloomfield, N. Y., in 1844. Elder Daniel W. Kerr was its editor, at that time, and I, a youth of fifteen years, read the modest little sheet with more than ordinary interest. My father became a subscriber, and took the paper until its publication ceased during the trying years of the Civil War. Nearly all of the cntributors to the paper in thsoe early days long since finished their work and "entered into their rest." At one time I had quite a list of them in my mind, but as I write now, only four of them came to me; namely, Wm. B. Wellons, Daniel W. Kerr, Mills Barrett and Solomon Apple. These, with several others, whose names do not occur to me at present, impressed me as strong, nble, consecrated and self-sacrificing ministers of Jesus Christ.

During and after the War, for a number of years, the CHRISTIAN SUN was lost sight of, but not forgotten. At the Quadrennial Convention held in New Bedford, Mass., in October, 1886, a copy was placed in my hands, and a subscription solicited, by Sister Barrett, then known as "Aunt Minnie"—the excellent and accomplished wife of Dr. J. P. Barrett, then editor of THE SUN, and now of *The Herald of Gospel Liberty*. Of course she took my name, and since, for more than 27 years, I have been a regular subscriber, a deeply interested reader, and an occasional writer for its columns, and hope to enjoy its visits every week "while on earth I stay." I congratulate you most heartily, dear brother, on the improved condition of THE CHRISTIAN SUN, and for the good work it is doing, not only for our cause in the South, but for our cause generally.

Now just a few words concerning my ordination and the work that has followed it. On the 9th of December, 1852, my ordination occurred in the Franklin Street Christian Church, Fall River, Mass. Of the eight ministers who took part in the services, not one except the candidate is still living. All of the others have finished their work and gone to their eternal home. I had preached occasionally for nearly two years, and while yet a student, before I was ordained, commenced preaching at the age of 21, and at nearly 85, am still preaching, as occasion seems to require.

Since my retirement from pastoral work, I have supplied many pulpits of other denominations besides my own. Here in Portland I am frequently called to supply the local pulpits of the Congregational, M. E., U. B. and Baptist churches, and have always coworked with them in union revival services. How much longer I shall be able to do this I can not say—only that it will be as long as the Lord shall give me the ability and strength to serve Him acceptably.

God bless you, Brother Atkinson, and all the good Christian people of our church, North and South. Very sincerely,

Your brother in Christ,
DAVID E. MILLARD.

Portland, Mich., November 25, 1913.

P. S. During 37 years of pastoral work, I served the following churches: Fall River and New Bedford, Mass.; West Bloomfield and Honeoye Falls, N. Y.; Marshall, Jackson, and Belding, Michigan.

ON YOUR WAY TO WORK

A church located in the very thick of business in New York bears on a bulletin placed conspicuously at the front an announcement of a "service of seven minutes at 7:45 A. M. for those on their way to work."

What a fine idea! It is a lure inspired of God to persuade the hurrying crowd to pause awhile for spiritual communion before plunging into the taxing toil of the day. It is quietly proclaiming a way to fortify the soul against the vexations and trials which are just ahead. It is showing the world the source of strength and courage from which all may draw through prayer.

But if no such invitation meets our eyes as we tread the highway, we need not on that account miss the advantage which it suggests. God is everywhere, and He hears His children's whispered prayers above the roar and din of earthly traffic. A few minutes taken from the perusal of the morning paper—to rest the eyes by closing them, and rest the soul by opening it toward heaven—while the train or street car bears us on toward daily toil, will bring a sense of security and a spirit of hope which will fill the darkest day with light.—*N. Y. Advocate.*

The old Congress died by statute of limitation Monday at noon, December 1, but the new was convened at once and will continue work on the Currency bill. Congress has had its longest session in history, and has been busy all the while.

FROM OUR CORRESPONDENTS

THANKSGIVING AT ELON

The annual Thanksgiving season is far from a monotonous reproduction of previous years at Elon College. Every annual recurrence of the occasion witnesses a variety and so a newness of life, and after it is passed we return to our accustomed studies with renewed energy and quickened enthusiasm. Our Fall term would be wofully deficient in spice and flavor, were Thanksgiving to be left out by any sort of strange mishap.

The season this year opened with the annual intellectual combat of the Junior and Senior classes. The question under discussion was a vital one—that educational and property qualifications should be added to our laws governing immigration. The affirmative was championed by Messrs. J. L. Farmer, News Ferry, Va., and W. D. Loy, Burlington, N. C., for the Junior Class, and they produced sound argument for their view of the matter. They based their plea largely on the protection due American labor and felt that America could discharge her obligation to the down-and-out of alien races by sending them the Gospel rather than by suffering our own population to be dragged down to their level.

They clearly had the popular side of the question, and if the decision of the matter had been left to the vote of the audience, they would have won.

But the three distinguished gentlemen who sat in solemn judgment on the debate, were of the opinion that Messrs. C. C. Johnson, Siler City, N. C., and F. F. Myrick, Bennett, N. C., produced the sounder argument, and so they voted for them. The negative agreed with the affirmative that undesirable aliens should be kept out, but argued that it had not been shown that illiteracy and poverty made an immigrant undesirable, provided his morals and health were good. Illiteracy is no test for character, neither is poverty. The illiteracy test would have kept from our shores the mothers of Lincoln and Jackson, and the property test would have excluded Jesus of Nazareth, Who had not where to lay His head, and yet His life has been the regenerating force of the ages. They also showed that two presidents of the United States, Cleveland and Taft, had vetoed bills embodying these tests.

It was beautiful to see, however, the fine spirit in which both audience and the Junior Class accepted the decision, though at variance with their own opinion. There was willingness to concede that they might be mistaken, and there were only words of praise for the judges. Thus did Thanksgiving Eve give real cause for thanksgiving in all hearts.

The usual sermon of Thanksgiving morning was displaced by an exercise specially prepared, under the leadership of Miss Sudie McCauley, the matron, by eighteen children from the Orphanage. The change was novel, but it was successful. And many times during the progress of the entertainment, stern eyes unaccustomed to tears were moistened, evidence that the heart was touched. The offering amounted to $32.22, which is more than twice as large as that of a year ago—which is proof that the Scriptural plan of giving, recently instituted here, does not hurt, but rather helps special offerings. Giving is a habit, and becomes second-nature, a real joy by constant practice. I predict that Heaven's windows will be opened wider for our little band this year than ever before and that God's blessings will be more abundantly poured out upon us.

Immediately following the exercises by the orphans, the annual Thanksgiving Dinner was given in the College Dining Hall. Many visitors and friends were there to enjoy the occasion, and declared themselves delighted. This writer does not not recall the number of courses, but everything needful was there, including good fellowship and thankful hearts.

The annual public entertainment of the Philologian Literary Society was given that evening, and was pronounced almost universally the best yet of a long roster of good ones. This Society has during its entire history been noted for its thorough attention to its legitimate work, and there was abundant evidence given this year that the old life is still present in the organization. Mr. J. F. Morgan presided like a past-master, and Mr. M. C. Barbee did the secretary's duties gracefully. The humorous numbers by Messrs. H. H. Barbour and William Gray were of a high order, the two solos by Messrs. W. C. Franks and O. D. Poythress excellent, and the two orations by Messrs. J. D. Franks and B. E. Wilkins deserved the praise they elicited.

The chief interest centered, however, in the debate, which was with reference to the appropriation of $500,000 annually to the University of N. C. to make it a real university. The affirmative was represented by Messrs. H. S. Smith and Paul V. Parks, who declared in the beginning of their defense of the proposition that they did not wish to be understood as criticising the work of the State University, but as pleading for the enlargement and extension of its present work. They endeavored to show that no State had ever yet developed an excellent public school system without a great State University capping it, and further, that N. C. is abundantly able to bear the burden.

The negative, supported by Messrs. R. L. Brown and W. L. Kinney, argued that it is not expedient at present for the State of N. C. to spend more money for the higher education of its favored few at the University, while the minimum of four months for its secondary schools guaranteed by the constitution is not yet attained. The affirmative are mistaken in supposing that a State University is necessary for good public schools, they thought, for Massachusetts, Rhode Island, and Connecticut and other states having fine public school systems have never had a State University. They have left higher education to voluntary support, which is far better. The greatest universities of the world have been thus supported and are now being so supported. Furthermore, State institutions must result in an incomplete type of education, because they cannot teach religion, and no education can be complete without religion.

The judges were Dr. R. L. Flowers, Trinity College, Hon. W. H. Carroll, graduate of the University, Burlington, N. C., and Dr. A. B. Kendall, graduate in the college of human experience coupled with an active ministry. They voted for the negative. Dr. Flowers rendered the decision, declaring that the thing that had most impressed him in all the exercises was the evident moral earnestness of every speaker, which he was sure was attributable to the fact that Elon is a Christian institution, which compliment was greatly appreciated by the audience.

Friday evening the Music Department presented thirteen young ladies and one young man, all pupils of the Director, Miss Wilson, in an excellent program of voice and piano numbers, every one of which deserves especial mention. The participants were Misses Hattie Belle Smith, Madge Moffitt, Inez Odell, Grace Walton, Vera Gay, Annie Simpson, Gertrude Mason, Essie Mae Houchins, Jennie Willis Atkinson, Ethel Barrett, Grace Rollings, Frankie McNeil, and Beatrice Mason, with Mr. Marmaduke Woodward. The renditions were chosen from such master writers as Slunicko, Godard, Hawley, Wachs, Lynes, Chopin, Woodman, Grieg, Friml, Schutt, Cowen, Sinding, Aylward, and Hahn.

The Sunday school, the preaching service, the Christian Endeavor prayer meeting, and the prayer meetings of the Christian Associations on Sunday were of their usual high order and came like the "benediction that follows after prayer" as the fitting climax of the festivities that had made Thanksgiving, 1913, a season long to be remembered by reason of the fine exercises described above and equally by the presence throughout of many devoted friends and Alumni, every one of whom we were delighted to welcome, but none of whom for lack of space we can individually mention.

W. A. HARPER.

SUFFOLK LETTER

One of the seven hundred United Missionary Campaigns to be held in as many towns and cities of five thousand population and more, in the United States, between September, 1913, and March, 1914, is now being held in Suffolk.

In March, 1913, a joint meeting of duly appointed representatives, from the Foreign Mission Boards of North America and the Home Mission Council of the United States, was held in New York City to confer as to the desirability and feasibility of a united campaign for education and finance throughout the churches of North America, with the end in view of leading the church to discharge its full missionary responsibility both at home and abroad.

The execution of such a plan as to reach seven hundred towns and cities in such a campaign was committed to the Laymen's Missionary Movement. Suffolk was chosen as one of the seven hundred localities in which to hold these conferences. Teams of expert speakers go to all of these places, deliver addresses, hold conferences, and unite the denominations in mass meetings.

The campaign for each place includes two nights and one full day; and it proposed to make an every-member canvass, in all the churches, in March, 1914, with the end in view of securing systematic giving on the part of each member of every church to missions and benevolences.

The meeting in Suffolk opened on Sunday night, November 30, at the Baptist church, all local denominations calling off regular services and uniting in one great congregation. The crowded church, the enthusiastic singing of familiar songs, and the devotional spirit, were full of inspiration. Col. J. E. West presided and there were two main addresses. Dr. R. E. Blackwell, President of Randolph Macon College, delivered a very fine Biblical address on "Stewardship," showing Christian obligation in the use of all talents. It could not fail to appeal to thoughtful Christians and awaken in them a deeper sense of obligation to the support and the extension of the kingdom of Jesus Christ. Rev. Dr. A. C. Cree, of Atlanta, Ga., delivered a great oration on "The Alien Invasion and its Reaction on the World." His main proposition was that this is not a Christian nation, that it is not American, and that we are in the power of aliens. By statistics he maintained that only 33,000,000 out of 93,000,000 are in the churches, and that 60,000,000 are outside; that foreign-born and children of foreign-born outnumber native Americans. The peril and the opportunity of such

vast numbers of aliens brought the missionary problem home to American churches. His question: "How can we convert the nations far away, if we cannot convert representatives of alien nations at our own doors?"

At 10:30 A. M. today, Monday, December 1, a "Women's Meeting" was held, when Dr. R. E. Gaines, Secretary of this movement for the Southern States, and Professor of Mathematics in Richmond College, made an address on "Women's Responsibility for Church Efficiency." His thesis was that "woman is the most influential factor in determining the policies of the family," and that "the family is a co-operative arrangement for family welfare, with a division of labor and sharing in the earnings." He elaborated the idea by striking examples and illustrations of the rights of women to enjoy the liberty of giving to the cause of the Kingdom; that giving and serving in the church should have *family consideration* as much as housebuilding, education, furnishing the home, and any other family interest. Mother and children should not be left out of the plan for the family contributions to the cause of Christ. Every Christian family should have a plan and all the members should be parties to this plan to make the family service in the church efficient. This same idea of woman as the most influential factor in determining the policies of the home was extended into the church, where woman plays such a large part in its work and its mission. Women should insist, if men are too busy to initiate such a plan, upon a *family* consideration of Christian obligation to the Kingdom. It is difficult to say how much a woman should give, under present conditions. She gives her time, her life, to the family with no financial earning capacity and should share in the earnings of her husband not only for food and raiment, but in supporting the causes in the Kingdom; yet no adequate part can be taken by her when the husband simply gives without consultation. Women should lead in this great matter, and help to work out a family plan of giving and serving that will meet the increasing demands of the world's evangelization.

Meetings for the afternoon and night will close the conference; but the plan is to have a local committee to arrange for Mission Study classes, every-member canvass, and further educational work along all benevolent and missionary lines. W. W. STALEY.

RALEIGH LETTER

Raleigh Letter must be brief. Not that we expect our mail to be crowded with checks and subscriptions to our "building fund," but to let you know that we are still on the forward move, and appreciate all help, however small. We hand you list of new subscriptions and statement of progress since our last report:

Dr. O. G. King	$ 5.00
Mr. P. R. Hatch	2.50
Mr. Keller	5.00
J. G. Council & Co.	2.50
I. H. Rowland	1.00
Bedford Brown	1.00
Cash, old lumber	1.50
Cash, freight claim	6.00
J. T. Holt	5.00
Rev. H. Scholz	10.00
Perry's Art Store	5.00
Rev. J. C. Stuart	2.00
Oscar Summers	5.00
Thompson Electric Co.	1.50
Harry B. Jones	1.00
C. P. Snuggs	1.00
N. Bess	1.00
Cash, A Friend	2.00
Baker Thompson Lumber Co.	9.40
J. Kline	1.00
J. W. Peebles	1.00
A. J. Bashford	5.00
Johnson & Johnson	1.98
Oldham & Worth	2.06
W. C. Underhill	6.95
Ellington Lumber Co.	2.85
G. B. Justice	1.00
W. S. Newcom	1.00
J. Rufus Hunter	1.00
Russell L. Jones	5.00
Dan E. Hooker	1.00
M. V. Sanderford	.25
Jno. C. Drewry	2.00
J. B. Green	2.00
C. A. Bridgers	.25
T. J. Tignor	5.00
	$ 106.74
Previously reported	8,047.84
Total to November 1	$8,154.58

Our report to Conference shows new subscriptions for the year $694.52 and collections $4,432.56, and a gain in all departments of our church work. We were proud of our church letter. Were you? While we possibly may have failed to do our full duty, we are grateful for the good feeling, enthusiasm, and noble efforts of our little church. It is going to take every cent of the ten thousand dollars we are trying to raise to complete the improvements undertaken—and if you "just can't" send us check or subscription, please remember us in your prayers, for "God is good and gracious," and will supply the means in His own way. Our pastor, Rev. C. E. Newman, has moved, and is now a citizen of Raleigh and is doing some "mighty fine preaching." Our people are proud of him, and with God's help we want to make this the "very best year" in the history of our church.

C. H. STEPHENSON.

WINCHESTER LETTER

Rally Day Service was observed by our Sunday school last Sunday. There were 120 present and the offering was $13.33. In addition to the program rendered by the school, short addresses were made by Mr. W. S. White, Superintendent of the Presbyterian Sunday school, and Dr. J. L. Whitlock and Mr. W. G. Hardy, teachers of large organized classes in the Southern Methodist Sunday school. All these addresses were good and were much enjoyed by our people.

One new member was received in the Winchester church the 16th and another the 23rd. Another one expects to join next Sunday night. Our report to the Christian Missionary Association of the Eastern Virginia Conference shows that 17 members have been received during the year, and over $1,000 paid on our church debt.

The following contributions have been received:

Reported	$7,247.63
F. H. Mayes	1.00
Rev. J. F. Burnett	1.00
Prof. R. C. White	1.00
Geo. C. Mayes	2.00
Rev. C. E. Short	1.00
Dr. W. A. Harper	15.00
Mrs. W. A. Harper	5.00
J. A. Kagey	1.00
Miss Florence Eaton	2.00
Miss Minnie E. Morris	1.00
Samuel Earman	5.00
Mrs. Samuel Earman	4.00
Sunday school	13.33
J. H. Park	1.00
Mrs. Reuben Foltz	1.00
A. D. Larrick	2.50
E. L. Alger	5.00
Mrs. M. E. Grove	5.00
Miss Maggie Spaid	5.00
Total	$7,320.46

We are thankful for all these contributions.

W. T. WALTERS.

Winchester, Va., Nov. 27, 1913.

OUR CRADLE ROLL

DEAR CRADLE ROLL SUPERINTENDENTS:—

At last I have received an answer to one of the letters I sent out a month ago. Mrs. Fulgham, of Windsor, has written me a dear letter, telling me of her work there. She has been delayed by illness, she tells me, as her husband has been very sick, but he is better now, and she is taking up the work with renewed interest. Thank you Mrs. Fulgham, you have given me renewed interest, too, for I have wondered many times if any one cared or was interested in the work I was trying to do through this column.

We cannot afford to lose the dear babies, but I think we often fail to realize how very necessary they are to us. We know when the little ones come to our home and into our own life, how unspeakably dear and precious they are, but when it is a question of babies in the mass, we are apt to say, "Only a baby and let it go at that. "Only a baby," but, my, oh my, how they count up, when we add baby to baby the wide world over.

I am going to quote you an article sent out by the Elementary Superintendent for the International Sunday School Association, Mrs. Mary Foster Bryner, in the course of the campaign to double the membership of the Cradle Rolls, and, of course, to start Cradle Rolls where there are none now.

"The average birthrate of the world is one baby for every beat of the human heart, 70 every minute, 4,200 every hour, 100,800 every day, 36,792,000 every year. In the United States about 3,000,000 babies are born each year.

"The Cradle Roll covers three years, during which 9,000,000 babies enter life. During the first three years little lives are so frail, that about one in five gives up the struggle. Deducting this 20 per cent, there would remain 7,200,000 children of Cradle Roll age. The last Sunday school enrollment (1911) in the United States, without Cradle Roll or Home Department was 15,500,000 or about one-sixth of our population. If we could claim one in six of all the babies, our Cradle Roll membership would be 1,200,000. Shall we not claim our own? The latest enrollment showed 644,166 Cradle Roll members. This was a gain of 217,645 during the triennium (1908-1911)."

A "double-up" campaign during 1913 would give us the 1,200,000 babies for our Cradle Rolls. Let us secure and report them before our next International Convention, June, 1914. Within one year, Pennsylvania added over 1,000 Cradle Rolls. At the same rate, over 3,000 would be added during the triennium. This would double those reported in 1911. In one country in Pennsylvania, there is a Cradle Roll in each of the 285 schools. The first point of the Elementary standard is "A Cradle Roll."

Do these figures give you a wider vision of the work yu can do? Don't they make you want to sit up, and say "As far as I am able to make it so, MY State and MY Denomination shall not be behind"? We cannot afford to be left; we cannot afford to lose our babies "As the twig is bent, the tree is inclined" is equally true of the child, and of the denomination, of the State and of the country at large. If we lose our babies, we shall be weaker as a denomination in the next generation than in this, we shall be poorer religiously as a State, because our denomination is weaker; we shall be poorer religiously as a Nation if our State lags behind. Dear Cradle Roll workers, won't you put fresh vim and energy into the work; won't you try to start a Cradle Roll where there is not now one? If you need information or assistance, won't you ask for it. Mrs. Foster here in Waverly, for the Southern Christian Convention at large, or myself, for the Eastern Virginia churches, stand ready and willing to help in any and every possible way,

Cordially your Cradle Roll Supt.,

MRS. BULLOCK.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

NOTES ON SUNDAY SCHOOL LESSON

Subject for December 7: "The Fall of Jericho."
Text: Joshua 6: 8-11, 14-20.

Time.—April, B. C. 1451 (Ussher), 1458 (Beecher).
Places.—Gilgal, Jericho.
Persons.—Joshua, Prince of Jehovah's hosts, priests, armed men, the people.
Goldne Text.—All things are possible to him that believeth.—Mark 9:23.
Central Truth.—Great truths are done through faith.

The passover which the Israelites observed just before the fall of Jericho was just forty years from the first passover, preceding their exodus from Egypt.

It was celebrated at Gilgal, in the plain, three miles west of the Jordan, and two miles east of Jericho.

The ceasing of manna is noted by the statement that the Israelites began to eat of "the old corn of the land," the grain kept over from the last harvest. It was then April.

Joshua was cheered by another manifestation of Deity, one of the appearances of the Angel of the Covenant, who came to the leaders of Israel at the most critical periods of the national history.

Jericho was a walled city situated in a hot, enervating plain. It had a rich temple and was very wealthy, but its people were never fighters. The circumference of the city, as measured by the ruins, was less than three-quarters of a mile.

The ram's-horn trumpets were used to announce the beginning of the year of jubilee and the new year. They were loud and piercing in tone.

The solemn procession of the Israelites filled the superstitious inhabitants of Jericho with fear, while at the same time they taught the Israelites that their triumph would be due to God alone.

We are not required to believe that all the wall fell, but only enough to give access to the city. Nor is it stated that the shouts of the Israelites caused the wall to fall. An earthquake, and earthquakes are common in that region, may have been the instrument used by God to accomplish the miracle.

Plaftorm Illustration

A rotten apple.—When we sort the apples and potatoes in the cellar, what do we do with the decayed ones? Throw them away. Why? Because they are spoiled and will spoil all other apples and potatoes that touch them. The only wise thing to do with decayed fruit and vegetables is to keep them from spreading the decay to other fruit. Sometimes, in the past, cities or individual persons have become so evil that the only thing God could do for them was to keep them from spreading evil to others. Today's lesson tells of the city of Jericho being destroyed for this reason.—*Bertha D. Hageman.*

Question Review

1. What city of Canaan did Israel first besiege?
2. How was Jericho protected?
3. What does a New Testament writer say about the overthrow of Jericho's walls? ("By faith the walls of Jericho fell down.")
4. With what instruments were walled cities attacked at that day? (Battering rams, catapults, ladders, etc.)
5. Instead of these what did Israel's leaders use? (Horns.)
6. What was the central and most important object in the procession?
7. How many times in all did Israel march around the city?
8. How did faith claim the city when Israelites had finished executing Jehovah's directions?
9. What will become of the liquor traffic if we all attack it as Israelites attacked Jericho?—Carrie B. Leonard.

CHRISTIAN ENDEAVOR LESSON: DECEMBER 14

"Lessons from the Men and Women of the Bible"—Hebrews 11: 1-40

It is suggested that the opening exercises be held, and following this the society will divide into two societies, the young men in one section and the young women in the other.

Hints for a Good Meeting

1. Gather around the piano for a song service. Let the members choose hymns, the girls selecting hymns written by women, and the young men selecting hymns written by men.
2. While all are standing around the piano have a series of chain prayers.
3. Study the Scripture-reading and assign certain verses to half a dozen or more Endeavorers to read in the meeting.
4. A week beforehand let the president of the society announce the topic and urge the members each to study a Bible character during the week. Let them use a concordance and read all that the Bible says about the character they select. Suggest, however, that at the meeting each Endeavorer confine himself to one characteristic of the person selected.

Women of the Bible

Jezebel, the Bad.—1 Kings 21.
Delilah, the Traitress.—Judges 16:4-20.
Vashti, the Modest.—Esther 1:10, 11.
Esther, the Daring.—Esther 4:16.
Eve, the Weak.—Gen. 3.
Sarah, the Faithful.—Gen. 17:15.
Rebekah, the Schemer.—Gen. 27:6.
Lydia, the Obedient.—Acts 16:14.
Dorcas, the Charitable.—Acts 9:36.
Naomi, the Disappointed.—Ruth 1.
Herodias, the Hater.—Mark 6:18-29.
Martha, the Home-maker.—Luke 10.
Mary, the Listener.—Luke 10:42.
Hannah, the Praying Mother.—1 Sam. 1:11-19.
Miriam, the Devoted Sister.—Exodus 15:20.

Men of the Bible

Adam, the Tempted.—Gen. 3.
Andrew the Personal Worker.—John 1:40.
Aaron, who yielded.—Exodus 32:4.
Balaam, the Greedy.—Num. 22.
Elijah, the Impetuous.—1 Kings.
Abraham, the Friend of God.
Lot, who chose Sodom.—Gen. 13:10, 11.
Jacob, who came back.—Gen. 32:24.
Joseph, the Dreamer.—Gen. 37:5.
Moses, the Organizer. Practical Moses.
David, the King and Poet.
Solomon, the Wise and Dissolute.
Job, the Patient.
Samuel, the Wise Prophet.
Daniel, the Daring.—Dan. 6:9, 10.
Joshua, the Warrior.—Josh. 1.
Peter, the Enthusiast.—Matt. 14.
John, the Apostle of Love.—1 John 4:7.
Thomas, the Doubter.—John 20:25.

The Closing Exercises

Let the two sections unite for the closing exercises. The leader may ask a member to name some new type of man, some man with characteristics that men of the Bible did not have. Are we not forced to the conclusion that human nature is about the same that it has been for 6,000 years. Some are strong, some are weak; some are faithful, some doubt; some are liberal, some are greedy; some are pure, some are vile.

Let some one in closing make a strong prayer that the members may be benefited by the characters they have studied.

THE OUTLOOK ON CHRISTIAN ENDEAVOR

One of the heartiest commendations from an important source ever given to Christian Endeavor is an editorial page in a recent number of *The Outlook* about the Increase and Efficiency Campaign. This editorial shows a thoroughgoing investigation of the recent plans of Christian Endeavor, and is most encouraging in its earnest approval of what the societies are donig today and the methods they are using. Here are some paragraphs of this editorial:

"The Young People's Society of Christian Endeavor has had a development as notable as that of the Young Men's Christian Association, though less noted, since represented by no large property in buildings and material equipment. But it has rooted itself on three continents, and in the last four years has gained a million members.

"To maintain this progress is now its endeavor. Its birth in 1881 signalized the reawakening in the Protestant churches of the primitive spirit of Christianity in its endeavor to match creed with deed, and emphasized the need of this in the plastic period of youth.

"Many lands are now represented among the thousands in the various groups forming the United Society of Christian Endeavor. Its founder and president, Dr. Francis E. Clark, states that at least ten millions of its former members are now active and useful in the churches, to a degree large attributable to its training; also at least four million associate members, whom it helped to bring into the Christian life.

"But no statistics can adequately represent its effectiveness directly upon the churches and indirectly upon the many forms of Christian activity that have drawn strength from its influence.

"Churches that have been stirred to imitate the effort of modern business for greater efficiency would do well to pattern from the Endeavorers. Their new program of 'increase and efficiency' is a specimen of masterly organization eclipsed by no commercial or industrial corporation."

WHEN SANTA CLAUS FORGETS

For many years letters of children addressed to Santa Claus and mailed in our postoffices have gone into the waste baskets of the postmaster. The Postmaster General has made an order that in the future letters so addressed may be delivered to charitable organizations in the cities and towns where such letters are mailed. The circumstances of those writing the letters may be investigated. If the families are able to take care of the children the letters will be turned over to them, otherwise the charitable organizations may help to make Christmas brighter and happier in the home. Here is an opportunity for people who want to be happy at Christmas. Ask your postmaster for some of the Santa Claus letters and you can be St. Nicholas to the needy children.

—Mr. Francis B. Sayre, the husband of President Wilson's second daughter, Miss Jessie, has seen two years' service in strenuous missionary work on the coast of Labrador with Dr. Greenfell who acted as his best man at the wedding. Mr. Sayre is a lawyer, but is to be secretary to President Garfield (son of the late lamented President James A. Garfield) of Williams College. Mr. Sayre is an enthusiastic Y. M. C. A. worker, as is his bride an effective Y. W. C. A. advocate.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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THE WOMAN'S MISSIONARY CONFERENCE OF THE N. C. AND VA. CONFERENCE

The women of the North Carolina and Virginia Conference held a Missionary Conference at the home of one of the good sisters near Lebanon, during the sitting of the Annual Conference. After a song, Scripture reading, and prayer, the President read a report which is given below. Following this was the Secretary-Treasurer's report, which shows that $154.46 has been raised the past year. Mrs. Minnie Farmer Cook read an excellent paper on the Need of Mission Study. Mrs. Robert Williams, of the Greensboro church, read a paper on "The Method of Work in the Greensboro Church."

Dr. Morrill, Mission Secretary, and Mr. Barrett, missionary to Porto Rico, both gave inspiring addresses on the work in the foreign fields and made the responsibility we owe the work to be seen more clearly and forcibly.

The following officers were elected for the coming year: President, Mrs. W. A. Harper, Elon College, N. C.; Secretary, Mrs. M. F. Cook, News Ferry, Va.; Treasurer, Mrs. L. M. Clymer, Greensboro, N. C.; Supt. of Young People's Work, Mrs. Robt. Williams, Greensboro, N. C.; Supt. of Literature, Mrs. W. P. Lawrence, Elon College, N. C.

When the meeting was over, the women of Lebanon had so caught the spirit that it was an easy matter to organize a Society there, with thirteen members and the following officers: Treasurer, Miss Cora Foster; Vice President, Miss Lula Oliver; Secretary, Miss Virgie Davis; Superintendent of Young People's Work, Mrs. Bettie Wells; Superintendent of Literature, Mrs. J. H. Yarborough; Treasurer, Miss Jeter Taylor.

This makes a total of thirteen organizations in the Conference. The addresses were so inspiring and the women of the Conference are so determined to work harder that when another year has passed, we doubt not that this number will be doubled. Will you not help to make it so?

PRESIDENT'S ANNUAL ADDRESS

BY MRS. W. A. HARPER.

Last year at Greensboro we held the first session of our Conference women' organization for missions and heard some excellent addresses on missions and methods during the Conference. We went to our homes determined to raise the $150.00 assigned to our Conference by the Southern Christian Convention Board, and we are now met to consider what we have done and to lay plans for what we can do next year.

We have raised during the past year $154.46. The Treasurer's report will show in detail the sources of this money and how it has been expended. It is not a large achievement, but it is a beginning, and withal an encouraging beginning. It suggests to us yet larger work for the cause.

What We Have Done

We have societies as follows: First Church, Greensboro, three—Woman's Society with 15 members, Juniors with 10 members, and Willing Workers with 16 members; Virgilina, 1—a Woman's Society with 18 members; Elon College, four—Woman's with 18 members, Juniors with 14 members; Willing Workers with 14 members, and Cradle Roll with 22 members; Ingram, one—a Woman's Society with 15 members; and Pleasant Grove 3—a Women's with 24 members, Willing Workers with 20 members, and Young People's with 7.

This gives us a total of 12 societies with 193 members. Here again we have only a beginning, but an encouraging beginning and the suggestion of a yet larger work at our hands.

What We Should Do

If we had put our enthuiasm to work the past year and lived up to the inspiring speeches we had heard, we would have a far larger report this time. This is not to condemn enthusiasm nor to depreciate inspiring speeches, but to point out that we must not depend on these instrumentalities alone. We need enthusiasm. We must hear inspiring speeches. But to avail, these must be the means to equip us for practical work and work to be practical must be definite and thoroughly planned.

It would be idle to resolve here to establish a Women's Missionary Society, with auxiliary organizations, in every Church of the Conference during the next year. It will take time to bring about this manifestly much-needed condition. But some of the churches do not even yet have Sunday schools, after the insistence upon such organizations for many years by the ministers and the laity alike. We should not be discouraged, therefore, if we are not able in a year or two to establish our organizations in each local congregation.

There are, however, certain churches that we can reach and we ought to. We should use the societies we now have as nuclei to establish others. In the absence of a regular field secretary, the societies we now have must be missionary in the sense also that they shall carry their organic life to the churches nearby and also in the further sense of introducing the auxiliary organizations into their own organic life. Each Society that we now have organized should not rest till gathered around itself there is a Cradle Roll, a Willing Workers', a Young People's, and a Junior Society. In these organizations we will be training up the church membership and the congregation in the way it should go. This is scriptural, and it is also common sense. And history abundantly demonstrates that the organization which neglects children and young people must eventually succomb to imbecility, and this is practically true of religious organizations. Will each Society resolve for its own local work next year to institute these auxiliary organizations not now in operation by its side?

But fine as this will be, it is not enough. Ours is a missionary organization and should be so genuinely missionary that it will besides raising more for missions do actual missionary work in the nearby churches, carrying the Women's Missionary Society and its auxiliary organizations to them. Virgilina should be willing to organize Liberty and Hebron. Pleasant Grove and Ingram should take the society in organic form to Semora. First Church, Greensboro, should organize Palm Street Church, Hines' Chapel, Apple's Chapel, Pleasant Ridge and Monticello. Elon College will look after Shallow Ford, Berea, Bethlehem, Union, Long's Chapel and Haw River. The pastor with Mrs. Kernodle should organize Durham. Let this be our program for new societies next year and let us not only adopt the program, but let us work to carry it out.

Financially, we should attempt to raise at least $300.00, to be divided equally between home and foreign missions. Our sisters in Virginia have decided to raise $1,000 next year. We can reach that amount too eventually, but this year we can easily raise $300.00 if we will. Let us set this as our standard, and then let us rise to our standard, not in our own strength, but in the strength of Him who said, "Lo, I am with you alway, even unto the end of the world."

Can We Do It?

We can do it if we will. If we really want to do it, we can. But it will require work, and we cannot work unless we are interested. Let us study missions, work missions, pray for missions, give ourselves to missions joyfully, and we will do this work before we know it. We can do it if we will: shall we say we can do it, *and* we will?

Ought We To Do It?

There can be no doubt in respect to this matter when we consider the need of the heathen, the plain teaching of Scripture, and the poverty in spirit of our home churches. There is nothing that will so gloriously spiritualize the home Church as deep and abiding concern in missions. What a glorious privilege we have in this mission work and how our hearts should burn within us, as we contemplate it, and gird ourselves for the task! Yes, we ought to do it, and I believe we shall get the vision to enable us to do it.

"WITH MANY SORROWS"

There is a surprisingly strong statement in one of Paul's letters to Timothy. He is talking about people who want to be rich and of the temptations into which they come. Some, following this lure, and going down beneath these temptations, have, he declares, "pierced themselves through with many sorrows."

It is impossible to read the daily papers without thinking some such thought as that. Not only of money-makers, but of many sorts of pleasure-seekers and passion-followers, how true it is that they are being led to a painful, gloomy end! That will be the goal, instead of the bright thing they hope for—a soul which has pierced itself through with many sorrows.

We are apt to get a totally wrong idea of the warnings and invitations of the Bible. Young people, particularly, are tempted to think that God must be an unfriendly, even a cruel Being, to wish to deprive them of their pleasures. It is not so at all. God wants to lead us to pleasure, not away from it. So he tries to woo us from the things that must bring sorrow in the end. Innocent pleasure and hearty work we may, and should, enjoy to the full. But certain pleasures and certain tasks are not of that kind. They have only one end —a soul pierced through with many sorrows.

It is a poor bargain: the lights, the laughter, the thrills, now; the gold, the jewels, the houses and the lands gained by unjust strife now—after that, the sorrow-pierced soul. There is a better way. It is the way of wisdom. God "giveth us richly all things," all things good and pure and kind, "to enjoy." "The blessing of the Lord, it maketh rich, and he addeth no sorrow therewith."—*The Christian Herald.*

MARRIAGES

McClure-Davis

The residence of Mrs. Mattie E. Davis, the home of the bride, November 18, 1913, at 2:30 o'clock, was the scene of a pretty and quiet marriage, when Mr. Robert C. McClure, of Norfolk, Va., and Miss Ruby E. Davis, of Colosse, Isle of Wight County, Va., were united in marriage by the bride's uncle, Rev. J. W. Barrett, Jr. Mendelssohn's wedding march was played by Miss Essie Johnson. The parlor was tastefully decorated in white and green, with potted plants and beautiful chrysanthemums.

The bride wore a traveling suit of blue with gloves and hat to match, carrying a lovely bouquet of white carnations. The lady attendants were all dressed in white and entered the parlor in this order: Miss Hettie Davis, with Mr. Raleigh Barrett; Miss Edith Saunders, with Mr. Chester Carr; Miss Mary Avis, with Mr. Roy Carr; Miss Izorah Barrett, with Mr. Ryland Lewis. Quite a number witnessed the ceremony.

The bride is very popular among a host of friends and acquaintances. After the ceremony the happy couple left by automobile for the station, accompanied by attendants and most of the young people of the neighborhood. When the bride and groom boarded the train they were showered with rice by friends wishing them a long and happy life. They left for Baltimore, the home of the groom's parents. After a visit North they will return to Norfolk, where they will reside. A host of friends join in best wishes. B.

McAdams-Tate

At Mt. Zion Christian Church, Orange County, N. C., November 23, 1913, just at the close of the sermon, Mr. Levi R. McAdams and Miss Ida Tate presented themselves at the altar and were united in marriage by Rev. Thos. W. Strowd. They have the best wishes of their many friends for a long and happy life. T. W. STROWD.

Dickey-Joyner

At the Monticello Hotel, Norfolk, Va., October 29, 1913, Mr. J. A. Dickey of Burlington, N. C., and Miss Naomi Joyner of Southampton County, Va., were united in marriage. After the ceremony they left for an extensive tour to northern cities. Upon their return they will reside near Burlington, N. C.

Miss Naomi is a popular young lady of the Johnson's Grove neighborhood, and Mr. Dickey is a prosperous young farmer residing near Burlington. May their lives be happy and useful.

R. H. PEEL.

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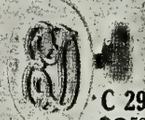

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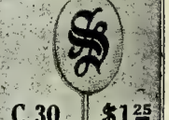

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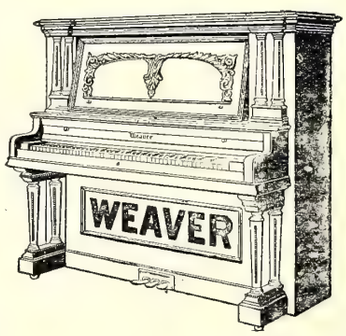

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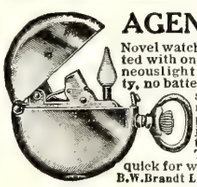

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The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

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Brought forward		$4,006.76
Dues		
Miriam Odom	$ .10	
Florence Patricia Holden	.10	
Luther Thurma Williams	.10	
Elizabeth and Harvey Vincent	6.00	
Hubert Beane	.50	
Carlene Beane	.50	7.30
Birthday Offering		
Wm. Staley Cheatham	$ 4.00	
Florence H. Cheatham	2.00	6.00
S. S. Offering		
Apple's Chapel	$ .11	
Wakefield, Va.	2.89	
Bethlehem (Nansemond)	12.00	
Beulah (Ga. and Ala.)	2.75	
Mt. Carmel (E. N. C.)	1.68	
Linville (Valley Con.)	1.40	
First Church, Norfolk	1.70	
Union, Va.	1.00	
Big Oaks (W. Con.)	1.00	24.53
Special		
Mrs. Hattie Blanchard, support of children	$ 3.00	
Willing Workers, Liberty, Va.	10.00	
Tylor Bolling (work)	2.00	15.00
Thanksgiving Offering		
Apple's Chapel	$13.15	
Union, N. C. (partial report)	6.15	
Wakefield, Va.	8.15	
Berea (Nansemond)	61.11	
W. H. Ethridge, Selma	1.00	
Six Forks	4.50	
Elon, C. E. Society	3.72	
Oak Grove S. S., Ga.	2.45	
J. H. Fowler, Mebane	1.00	
Mem. Christian Temple	53.69	
Miss Jessie Massey	2.50	
Miss Bettie Stephenson	1.00	
Dingler Chapel, Ala.	2.00	
Mary E. Scott	1.00	
Ladies' Aid, Youngsville	5.00	
Liberty (Randolph)	4.17	
Monticello (church and Sunday school)	8.69	
New Center	1.60	
Mrs. Thad & Fred Troy	.50	
Ladies' Missionary Society, Holland, Va.	10.00	
Rev. T. B. Dawson	1.00	192.38
Total for the week		$ 245.21
Grand Total		$4,251.97

We are happy this week. In addition to the above fine report, many societies and friends have remembered us with valuable boxes of good things to eat and nice things to wear. We are so grateful for each donation, and appreciate the Christian spirit in which they were given. One box contained a beautiful Thanksgiving card bearing the following sweet message: "To our dear little sisters and brothers at Elon—Heartiest greetings and best wishes for a pleasant Thanksgiving. (Signed) Willing Workers, First Christian Church, Greensboro."

Many similar messages of good cheer have been received, which makes the gifts even more valuable. Space will not permit mentioning the contents of each box or barrell. The following have been received up to the time of this writing:

Ladies' Aid and Missionary Society of Holland Christian church, one new quilt.

Mrs. E. T. Pierce, News Ferry, Va., one box of clothing, and one dozen jars of fruit.

Mr. and Mrs. J. T. Rowland, Raleigh, N. C., box of candies, fruits, and little boy's overcoat.

Ladies' Aid and Missionary Society of Wake Chapel Christian church, one box containing clothing and dress goods.

Willing Workers of Suffolk Christian church, box for Mary Thompson.

Raleigh Christian church.

J. A. Harden, one-half barrel of apples.

Foster & Caveness, Greensboro, N. C., one crate of oranges.

W. R. Brown, Durham, N. C., four gallons of oysters.

"Billie" Myrick, Elon College, N. C., one-half crate of oranges.

Willing Workers, First Church, Greensboro.

Philathea Class of Burlington Sunday school, a buggy load of nice things to wear.

We are grateful indeed for each gift, and pray God's richest blessings upon each giver. But the thing that rejoices our hearts most is the many nice letters that we have to present this week. I believe we have the ads. on the run now, and we will soon chase them off of our page. Come on, boys, and hurry up, girls, and let us have the best and brightest page in the paper.

We haven't time now to tell you all about our Thanksgiving. But it was a delightful day with us. The exercises at the College, given by eighteen of our boys and girls, rejoiced the heart of us all. I only wish each member and friend of the church could have been present. I am sure they would have felt proud of their Orphanage and rejoice over their investments in the past, and resolved to make larger ones in the future. The dinner was the best we have had in a long, long time, and we were all present.

Many friends have called during the Thanksgiving season. We were delighted to have them, and trust that they may come again. We are always glad to have friends of the institution come and see what we are endeavoring to do for the needy and dependent children.

Again thanking every one who has had a part in this report—many whose names are not known contributed their dimes or dollars to make this nice offering; but if contributed in the right spirit, the names are all recorded in heaven, and the Lord will add his blessing to each contributor.

Your very grateful and humble servant,
J. O. Cox, Superintendent.

Louisburg, N. C., Nov. 24, 1913.
Dear Uncle Jim:—

I was a welcome visitor at home and I hope I am in the Children's Corner. Grandma Staley gave me a dime to send to the Orphanage. You may tell all the cousins I came on the 20th of the month, and weigh nine pounds and am twenty-one inches tall. All looked at me to see if I was all right, and who I looked like. They say I have a chin like father, nose like grandma, eyes like Grandpa Staley. My mother says I have a will of my own like her. After all the mixture they decided I was pretty. I cried and kept them awake one night; then I slept so long they were uneasy and tried to waken me, but I slept on. I am named for my cousin, Florence Cheatham, and Grandma Staley. I was not born with a silver spoon in my mouth, but my little cousin, Margaret Holden, brought me a gold one.

Love to you and the Cousins.
FLORENCE PATRICIA HOLDEN.

We are delighted to have you, Miss Florence; just as welcome in our Children's Corner as you were at home. We accord you first place, and hope to be favored with a call each month.

Seagrove, N. C., Nov. 24, 1913.
Dear Uncle Jim:—

Enclosed you will please find $.50 for each of us, as our Thanksgiving offering to the orphans in your care. Papa gave us the money to send. I, Hubert, am three years old. Little sister is fifteen months old.

Wishing you all a happy Thanksgiving, we are your little nephew and niece,

HUBERT BEANE,
CARLENE BEANE.

Thank you! We are glad to hear from Randolph, Uncle Jim's native county, and we appreciate your nice letters and liberal offering. Write again real soon. We are so glad to have you.

Driver, Va., Nov. 17, 1913.
Dear Uncle Jim:—

I would be glad to see the Corner full of letters too, for I love to read them. I will write and send a dime for this month. I hope all at the Orphanage will have a good time Thanksgiving. Fondly yours,
MIRIAM ODOM.

Thank you, Miriam! We join you in the desire to see the "Corner" full, and believe you are going to help us make it so. Will you not be one of 100 who will agree to write each month? I believe you will, and I am going to count on you. Please do not disappoint me.

Dendron, Va., Nov. 27, 1913.
Dear Uncle Jim:—

Here comes a little boy from Dendron asking permission to join your Band. I am nearly five years old, and attend the Christian Sunday school. I have been promoted from the Cradle Roll to the Primary Class, so you see I am quite a man.

Although we have a rainy Thanksgiving Day, I hope you and the Cousins are bright and happy.

I used to say the pennies I gave to Sunday school were for the "children that hasn't any mamma," but since I am older I find they don't get them all, so am sending some more direct.

I am spending the day with Auntie.

Hope this won't find the waste basket, for I want to surprise Papa with

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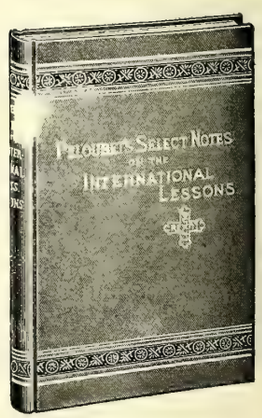

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THE CHRISTIAN SUN,
ELON COLLEGE, N. C.

my letter in the Sun.

With love to you, Aunt Mamie, and the Cousins, Your little nephew,

LUTHER THURMAN WILLIAMS.

How happy we are to welcome the boy from Dendron to our Band, for I know he is going to make a noble man. Nearly five years old! That sounds good to Uncle Jim, he has a girl almost four and a boy that will soon be two. We had no rain Thanksgiving, but turkey, oysters, and other good things to eat. We all thought it was good to be an orphan on that day. Wish all the Cousins could have been with us.

Holland, Va., Nov. 21, 1913.

Dear Uncle Jim:—

We are so ashamed of our page in The Sun when there are no letters from the Cousins. We are always promising ourselves to do better about writing, and we go right on neglecting it. It sounds like old times to write to "Uncle Jim," and I hope you are as nice as the other Uncle Jim. We love him, and I am sure we are going to love you, too. We have sold our chickens, and we send six dollars for our Thanksgiving offering.

Your friends,

ELIZABETH VINCENT,

HARVEY VINCENT.

Thank you, my dear children. We appreciate your letter and offering very much. Now won't you promise this Uncle Jim that you will write each month, and help keep the ugly old advertisements off of our page. Let's make our page one that all will be proud of. We can if all help.

Nathalie, Va., R. F. D. 2., 1913.

Dear Brother Cox:

Please find enclosed $10.00 for the Orphanage. This amount was given by Liberty Sunday school workers. Wish we could send you more. Our Sunday school is young and small, yet we hope to send more next time.

I will close, hoping to hear from you at an early date, and praying God's blessings upon you and the little ones.

I am, sincerely,

HENRY W. TUCK,

Sec.-Treas. Liberty S. S.

I know all the Cousins will be glad for this good word from the faithful workers of this young but growing Sunday school. Uncle Jim remembers with pleasure the pleasant days spent in their midst this Summer. He knows how loyal and faithful they are. We are expecting good things from them.

Roxboro, N. C., Nov. 20, 1913.

Dear Uncle Jim:—

It is three months past my birthday. I was four years old August 20, and we meant to send my birthday money on time as usual, but you will have to excuse us this time. We have missed my little sister so much. I send $4 for my birthday. $2 is to divide between the children in rooms furnished by Dada, Grandma and Greatma, and the other $2 is to add to your Thanksgiving offering or to use as you think best for the Orphanage.

Last year sister and I both had birthday parties, and this year she went away before time for either party, but Miss Florence Harvey, otherwise known as Pontie, was present at mine.

Please let me know what date last winter our last letters were written, so I can write again soon and straighten up our dues. Fondly,

WILLIAM STALEY CHEATHAM.

We are so glad to hear from you after so long a silence. I am sure you miss your little sister very much. I will look up the date of your last letter and write you in a few days.

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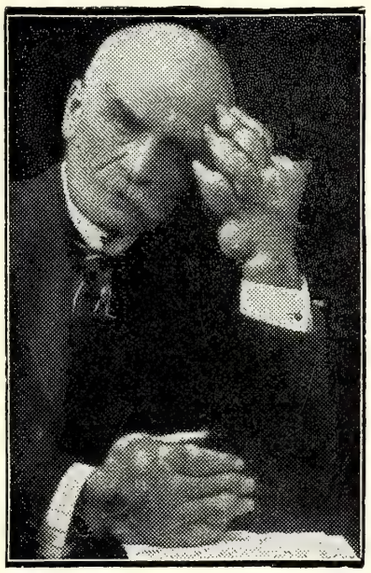
SEE ANNOUNCEMENT ON PAGE 15.

FISH Let me tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write to EUREKA FISH NET CO., Griffin, Georgia.



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If you suffer from rheumatism let me send you a package of this remedy free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how rheumatism twists and distorts the bones. Maybe you are suffering the same way. Don't. You don't need to. I have the remedy that I believe will cure you and it's yours for the asking. Write me today. F. H. Delano, 541-B Delano Building, Syracuse, New York, and I will send you a free package the very day I get your letter.

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No. 29	Ar. 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

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SOUTHERN RAILWAY.

Schedule of the trains leaving Elon College:

N. B.—The following schedule figures are published only as information and are not guaranteed.

No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

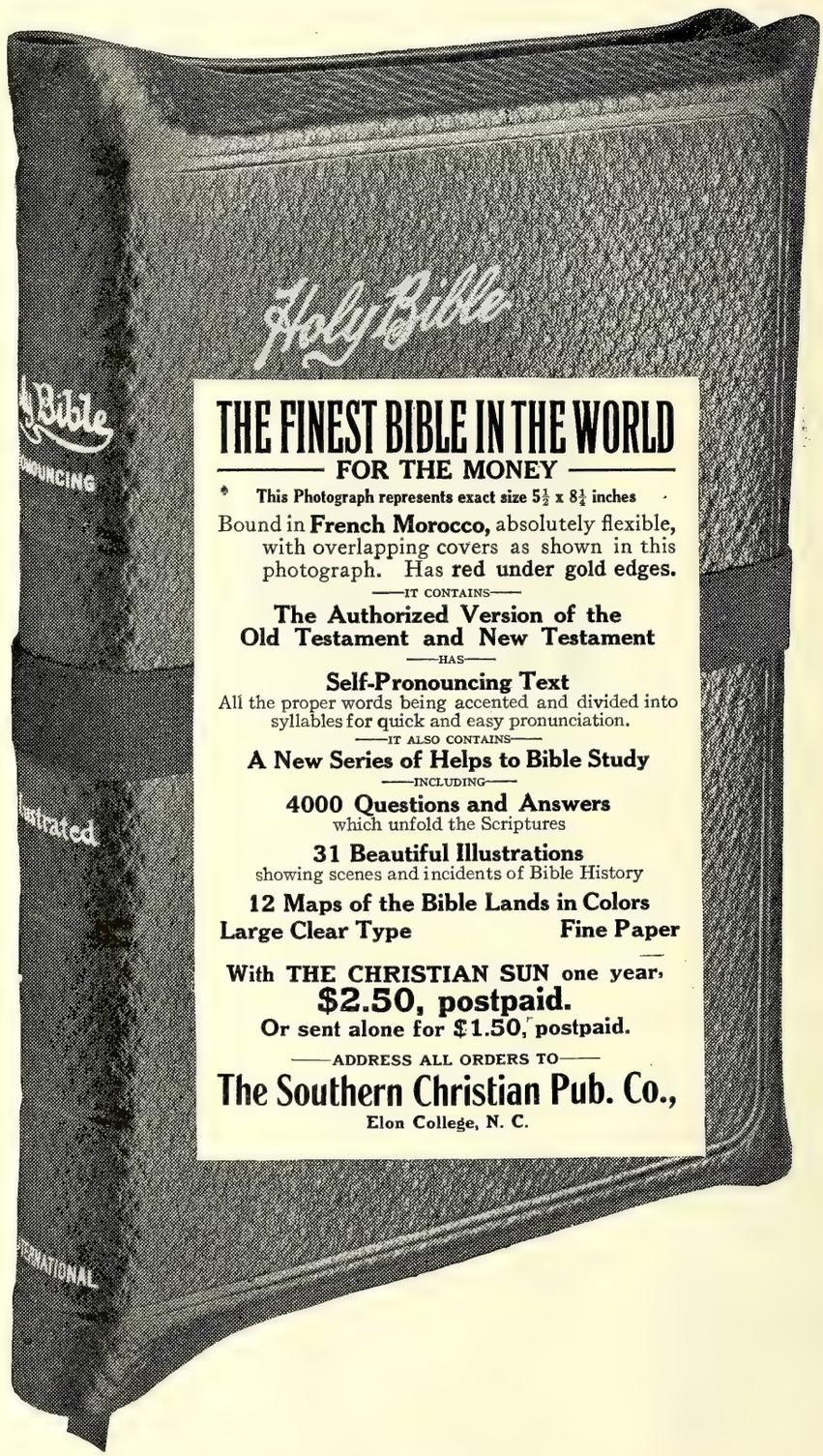
No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. JONES.
Traveling Passenger Agent,

It was estimated that the profit of parcels post the first year would be $15,000,000, when, behold, it turns out to be $30,000,000.



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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

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Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Sutton

Whereas: Death hath removed from among us our friend and worthy sister, Elizabeth Sutton, who had been a faithful member of our Society for many years;

Therefore, Resolved, That in the death of Sister Sutton, Behtlehem Ladies' Aid Society has lost a true and valued member, and the home has lost a kind mother and good neighbor.

Resolved, Second, That these resolutions be spread upon the records of our Society, and given to The Christian Sun, Burlington News and State Dispatch for publication, and that a copy be presented to the bereaved family.

MRS. J. M. SMITH,
MRS. MARTHA MORTON,
MRS. LYDIA APPLE,
J. W. HOLT,
Committee.

Caffey

Near Glencoe Mills, Alamance Co., N. C., October 1, 1913, Mrs. Caroline C. Caffey, wife of W. S. Caffey, at the age of 75 years 6 months and 26 days. She was the mother of nine children, six of whom survive her. She had been a member of Bethlehem Christian Church since about 1880. Her funeral and interment conducted by Rev. J. W. Holt. J. W. HOLT.

Lawrence

Mrs. Susan Lawrence died near Mt. Carmel Christian Church November 14, 1913, aged 85 years and 3 months.

She leaves one daughter, three sons, fifteen grandchildren and fourteen great grandchildren, besides a large number of relatives and friends. Funeral services were conducted at Mt. Carmel Church by the writer. May the children and friends have the comfort of the Christian religion.

R. H. PEEL.

Caffey

Whereas: It has pleased God in His wisdom and goodness to call from our midst our beloved brother, James Robert Thomas Caffey, who was a loyal, consecrated member of our church, Sunday school and community, and one of our most faithful citizens; therefore be it resolved

First—That in the death of this good man, Monticello church and Sunday school has lost one of its most faithful, devoted members, and the community one of its most beloved citizens.

Second—That while we mourn our loss, we bow in submission to the will of God recognizing the beauty of his consecrated Christian life, and commend it to those who knew him as an example worthy of their consideration.

Third—That we extend our sympathy to the bereaved family and pray that the all-powerful hand of God may sustain and uphold them in their sorrow.

Fourth—That a copy of these resolutions be spread upon our church and Sunday school records, a copy sent to The Christian Sun and the Greensboro Patriot for publication.

J. V. KNIGHT (Pastor),
MARY NICHOLS,
LELIA McKINNEY,
Committee.

Montgomery
Apple

Whereas: It has pleased our Heavenly Father to remove from our midst, by death, our friends and neighbors, Mrs. Sarah Montgomery and Mrs. Jennie Apple, we, the members of the Ladies' Aid Society of Hines' Chapel, hereby resolve:

First—That while we shall miss them, we recognize that this dispensation of Providence is for the infinite good of our departed sisters.

Second—That we strive to emulate their devotion to their church and their duty, and keep the good influences of their lives alive in our midst.

Third—That a copy of these resolutions be published in The Christian Sun and spread on our minutes.

Mrs. Sarah Montgomery died September 23, 1913, and Mrs. Jennie Apple, October 20, 1913.

MRS. ROBERT SMITH,
MRS. A. R. HINES,
MRS. JAS. J. BUSICK,
Committee.

Caffey

Deacon J. R. T. Caffey was born September 1, 1850, and died November 2, 1913, aged 63 years, 2 months and 1 day. He was united in marriage to Ann Dalton, October 23, 1873, and to this union were born two daughters, Mary Sue and Nannie.

In early married life Brother and Sister Caffey both gave their hearts to God, and united with Salem Chapel church. Later in life Bro. Caffey moved from Forsyth County to Guilford County, N. C., bringing his church membership with him, uniting with Hines Chapel church. But this church being quite a little distance from his home, he organized a Sunday school and began Christian service near his home, which resulted in the organization of Monticello Christian Church. Bro. Caffey was the prime factor in the beginning of this church, and one of its charter members. Sister Caffey crossed over to the spirit land a little over three years ago. Bro. Caffey lived a devoted life to church, and has gone to his reward. He leaves two daughters, Mrs. A. O. Rudd and Mrs. Robert Troxler, and nine grandchildren, together with many relatives and a host of friends who mourn their loss.

The funeral services were conducted from Monticello church by the writer, assisted by Revs. J. W. Patton and P. T. Klapp, and Rev. W. F. Ashburn of the M. P. Church. L. I. COX.

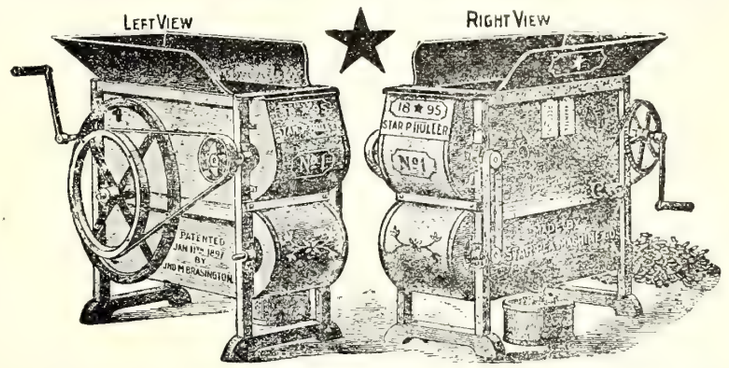
THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

The Nerves

Doctors know best about diseases and their treatment. Consult your own doctor freely and follow his advice closely. J. C. Ayer Co., Lowell, Mass.

Nerves must be fed with pure, rich blood, or there will be trouble. Poorly fed nerves are weak nerves; and weak nerves mean nervousness, neuralgia, headaches, debility. For treatment—Ayer's Sarsaparilla has been used for sixty years. Entirely free from alcohol.



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Write for cuts and prices. Our proposition means more profit for you whether you are user or dealer.

STAR PEA MACHINE CO., Inc.,
ABERDEEN, N. C.

Place of Ornamental In Home Decoration

Culture of the Boys and Girls Greatly Influenced by Arboreal Decoration

"Tie your house to the ground with shrubbery," is the advice of an eminent authority on home life. He urges that the decoration of the dwelling by the ornamental use of shrubbery and flowering plants is about the surest evidence of culture and refinement in home life, and his reasons therefor are so good that they form a sermon in themselves. But it is not alone in their beauty that the value of good plants lies. Nothing contributes more to the air of satisfaction and home stability. In these days of the appeal of many outward interests the boys and the girls are affected by so many untoward influences that it behooves every father and mother to make home the nearest ideal possible. The far-reaching and attractive influence of the culture of ornamental shrubbery and flowering plants has never received the attention it deserves at the hands of the home makers, or there would be no homes, schools or public places without roses and their like. The boy or the girl who finds the beautiful in the home is not only insensibly influenced toward refinement and beauty, but also is strongly influenced to consider that home the dearest spot on earth.

Of perhaps less importance, yet none the less gratifying, is the increased financial value brought to any place by the sensible and liberal use of ornamentals. Any woman, and the woman makes the home, will be greatly attracted by the beauty of a place artistically arranged and developed. This attraction is always cashable into hard dollars.

Much disappointment may be avoided by an intending beautifier who considers his interests carefully. It is essential that the plants he obtains be of the kind that will do best in his locality, and that are thoroughly vigorous. Plants once stunted never grow, and unless one is certain that the nursery raising them is thoroughly careful, one is never certain of getting the best. The purchaser will inevitably be disappointed unless he buys of an establishment that makes a practice of considering his interests as well as his money.

The exquisitely beautiful effects in the accompanying picture came from the hands of a Southern institution which has had a remarkable success along the line of ornamental shrubbery and flowering plants. Furthermore, this institution has the reputation of aiding its customers to get the best results and gives them material help by its advice and suggestions. This year they have prepared a new book that will prove very helpful to the prospective purchaser, and this they will send on request to the J. Van Lindley Nursery Company, Box 207, Pomona, N. C.—Ad.

Let The Christian Sun Piano Club

BE YOUR SANTA CLAUS

By the time this announcement reaches the readers of the Christian Sun Christmas will be almost upon you. Old Santa Claus will have barely three weeks in which to deliver his goods, but the Club has prepared for the emergency and has secured a full supply of the most beautiful pianos and player-pianos that eye has ever seen—ready for shipment at a moment's notice. Do not delay but write ***at once*** for your copy of the Club's catalogue and make your selection and we will rush shipment by first train.

Christmas is a splendid time to join the Club, for the Club Pianos and Player Pianos will make the most delightful and permanently useful presents you could possibly give. In sweetness of tone, in action and durability these instruments are unsurpassed, and as the Club ***guarantees perfect satisfaction*** to every member, you and your family ***cannot fail to be delighted.***

THE CLUB MAKES PIANO BUYING EASY

By clubbing your order with those of ninety-nine other subscribers which we secure you obtain a strictly high grade instrument of sweetest tone, of perfect action, of beautiful design, of elegant finish and of permanent durability at a price such as you would ordinarily pay for an inferior imitation.

The Club gives you a ***positive*** and ***absolute*** protection against every form of dissatisfaction and makes you the judge and the sole judge. You must be thoroughly satisfied with the quality, price, terms and every feature connected with the transaction, otherwise you are requested to return the instrument. The trial will cost you nothing.

The Club will arrange the terms to suit your needs and convenience.

GIVE THE CLUB A TRIAL

The Club claims to save each member one-third of the price or more on Cabinet Grand Upright Pianos, Self-Player Pianos and Grand Pianos. Old Club members, who have secured their instrumeuts, unanimously verify this claim. Then why not give the Club a chance to prove it to your entire satisfaction? You have everything to gain; nothing to lose. If after trying the instrument in your own home you are not thoroughly pleased simply say so and the Club will relieve you of all responsibility and expense. But you will be delighted with the superior quality of the instrument and the big saving in price just as every other Club member has been and you will gladly add your praise and indorsement to that of other Club members.

Read these letters from Club members :

Cedartown, Ga., December 31, 1912.

"The piano is a treasure and everyone remarks on the sweetness of tone. It has been so much pleasure to the family. The Club Plan places the piano into so many homes that would otherwise have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment."—MRS. R. A. SPINKS.

Dillon, S. C., November 17, 1913.

"The more I use the player the better do I like it, and I must tell you that I am agreeably surprised at the way it works, and the expression one can put into a composition of the highest class with it. Until I received this player I always thought that the ———(an instrument costing fully one-third more) was really the only player on the market, but I have just about reached the conclusion that there is, at least, one more player as good. I am also much pleased with the tone of the piano. With best wishes, I am,"—WM. B. HARRISON.

Greensboro, N. C., Jan. 14, 1913.

"I am just delighted with the Piano I purchased from you. It has given entire satisfaction and I would advise any one desiring a Piano to join the Club."—MRS. A. C. FORSYTH.

Sheffield, Ala., Dec. 31, 1912.

"We are delighted with the Club Piano bought of you something like a year ago. There are Pianos in our community costing more, but they do not come up to ours. I want to thank you for the courteous treatment received at your hands, and any time that I can help you with a sale let me know."—C. O. BOWLING.

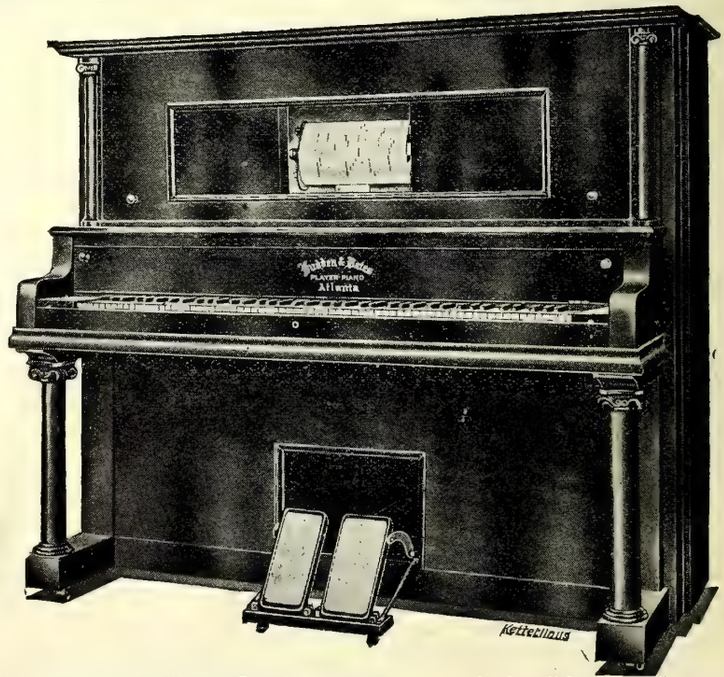
Vaiden, Miss., December 2, 1912.

"I am perfectly delighted with my piano. I think the Club Plan a capital idea."—MRS. RUFUS B. SMITH.

Old Fort, N. C., November 1, 1913.

"The piano has arrived. It is a dandy—just the thing we wanted. The girls are just delighted with it. It is a fine piece of workmanship."—(REV.) H. C. MARLEY.

Write for your copy of the illustrated catalogue and booklet containing hundreds of commendatory letters from Club members. Address the Managers,



Write for handsomely illustrated catalogue which pictures the nine beautiful styles of Pianos and Player Pianos from which Club members make their seleicton.

Ludden & Bates CHRISTIAN SUN PIANO CLUB DEPT. Atlanta, Ga.

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., DECEMBER 10, 1913 NO. 50

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Valuables Left

The papers report that at the recent game of football between Harvard and Yale Universities, the spectators left behind them in the stadium $10,000 worth of valuables, furs, jewels, hats, pocket books with much money and other personal effects. These spectators became so enthusiastic over the game that they went away unconscious of the valuables they were leaving behind them. Enthusiasm is a very fine frame of mind and heart when produced by proper means and motives; but a congregation of worshippers at the house of God would have to be wonderfully awakened to part with $10,000, even consciously.

No Greater Love

A mother who was visiting in New York the other day, with her two children, repeated that old, old story of mother's love which seems more divine than aught else we know or read about. Seeing an automobile bearing down upon her daughter, fifteen, and her son, twelve, she leaped from her place and pushed the children out of the road of the car, only to be crushed herself so that she died four days later. She offered her life that her loved ones might have life. This is that mother love which gives to earth a touch of heaven, and brings to mind the words that fell from our Savior's lips, John 15:13: "Greater love hath no man than this, that a man lay down his life for his friends."

Christ's Own Motive

The distinguished author of many books, Winston Churchill, scholar and philosopher, occupied a pulpit in an Episcopal church in San Francisco on a recent Sunday, and among other things said: "The motive of our present civilization, based on a scientific theory which we are coming to see is false when applied to humanity—the survival of the fittest, the piling up of property, the exploitation of our fellowman—is slowly but surely giving way to the motive which is Christ's own—that of service. We are beginning to realize that we are our brother's keepers." Christ's own motive was that of service to man, as is clearly set forth in Matthew 25:31-46. Richard T. Eley pointed out, some years since, in a lecture to his Johns Hopkins students that in this Scripture Christ for once and all sets forth the mark of distinction, the line of final cleavage, between those that are to be judged bad, and those that are to be judged good in the final test of things, and that it is wholly and solely one of service to man *in the name of Christ.* He serves God best who serves most his fellowman. Some pile up money as if they expected to live forever and forever, with little thought of service to any save to those of their own household. How far different indeed is this from the motive Christ taught should prompt us in all our deeds and dealings.

The Person Behind the Song

We heard an art critic say once that a certain person sang well, but that his singing was all there was to it—a certain fetching melody, but no personality to sustain it, or give it real power. They tell us there is more in the man behind the gun, in the army, than there is in the gun. Likewise Ruskin remarked of song, "All great song has been sincere song." A song, to be worth while, must have a person behind it. Madam Marchesi, famous on two continents, and for two generations, for her great voice, and unparalleled power in song, and who died in London recently at the ripe age of eighty-seven, made it her claim, with pardonable pride, that she never sang, and never taught any one to sing, a vulgar song. There can be no soul in vulgarity, and unless there is soul in song it is as sounding brass or a tinkling cymbal. There is no higher or holier gift to man than that of sweet, soul-stirring, sacred song, and to desecrate such a gift is wicked indeed.

Life And Existence

There is a difference. Some live lives; others have an existence. The former seek to save, to make life more bearable, the world more beautiful, mankind better and happier. The other exist for themselves. Their single thought is how to get most for self,—and self only. Dr. Richard T. Grenfel, the medical missionary to Labrador, who came to act as best man at the White House wedding when his former companion and friend became the husband of the President's daughter, while here lectured to the students of Harvard, and in his lecture said: "This experience brings me here today to try to induce you to accept as your life axiom, not merely that God was once reincarnated in human life, as an emotional submission, but that as an everyday matter of fact Christ walks in our streets today, and can again prove His divinity to us beyond question if we will permit Him, by living in our human lives. There is no life but the life which comes from Him; to me the rest is merely existence. The reason that Christ came was that we might have life, here and now, and that we might have it more and more abundantly."

An Option on Life

Mr. Andrew Carnegie was seventy-eight the other day, and to a company of newspaper reporters is reputed to have said: "This life is such a heaven that I wish I could stay here forever. If I could get an option on life, I would allow you to name your price and not squabble over it." Over against this declaration of the multimillionaire you may put that of thousands who have suffered from the effects of sin and disease and poverty and crime and cruelty and injustice, and who on that account would declare that this life is not such a heaven as one might suppose—not for all at any rate. One calls to mind a famous declaration about a rich man in Luke 16:25: "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented." But if Mr. Carnegie really wants an option on life he can get it without money and without price, by the will of God and grace through Jesus Christ who said: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

Campaigning for Righteousness

And so the greatest single campaign ever undertaken for a Christian cause in so brief a time ended in glorious success. For the local Y. W. C. A. and Y. M. C. A. of New York City, the Christian people of that metropolis undertook to raise four million dollars in two weeks' time, beginning Tuesday, November 11, with a universal minute of prayer, at nine o'clock, New York time, throughout the Associations of the world. There were a thousand canvassers with a chairman for each group of ten workers. It was a stupendous undertaking, seeking to secure by voluntary gifts a sum so large in so brief a time. But men of brain, of great faith, and of thorough consecration were behind the movement, and the millions poured forth as streams of living waters from inexhaustible fountains. And all New York is the happier, the better and the richer for this unselfish Christian liberality and activity. One is reminded of the words in Mal. 3:10: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Well Done

A thing well done makes that thing seem worth doing. So wrote George Eliot, that sage and philosopher. And so goes human experience ever and always. When President Woodrow Wilson, at the beginning of his administration, went in person to the Congress to deliver his message, rather than send it in written form to be drummed, by an indifferent secretary, into the ears of sleeping statesmen, the conservatives stood aghast and wiseacres said our country was going to the bowwows. But President Wilson has done the departure so successfully and delivered his messages so pointedly and so powerfully, that even the crusted *New York Tribune* wonders why in the world his predecessors haven't been doing this same sort of thing. Do your humble duty thoroughly, sincerely and well, and others will think it worth doing and will wonder why all the world has not been doing that thing and just that way. One is reminded of George Eliot's philosophy in the words of even a far wiser Philosopher than she, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21).

EDITORIAL

THE RICH GAVE GIFTS

New York's stupendous and rather spectacular campaign to raise four million dollars by free will offerings in two weeks' time, and the splendid success that crowned that effort, has taught a lesson or two that should not be ignored.

In this campaign, we are assured, the majority of the gifts were from people rich, or at least well-to-do, the gifts themselves ranging from one thousand to fifty thousand dollars, ten thousand being a favorite and quite frequent amount. These of course came from men able to give, possessed in no mean measure of this world's goods. And the success of the campaign was due, in large part, to the fact that rich men responded readily.

In any campaign for funds that are to be seasonably and reasonably invested this same thing is true. The most liberal men and women we know, the ones most ready and willing to hear with patience a plea for any worthy cause, are men and women who have made good in the business world and who realize the fact that they have been greatly blessed in their efforts to improve the talents God had given them. It is not insignificant that in our Lord's parable of the men with the talents, the one with five talents doubled his, and rendered good account of stewardship, when his Master came; and likewise the man with two talents doubled his; but the man with the one talent was the meager, measly, miserly one who hid his talent and did nothing to improve or increase it. The man with the five, and the one with the two, had been hustling and had wherewith to make his Master's heart glad on the day of reckoning.

The Bible does not condemn riches, nor heap calumnies upon a man because he is rich. Some of the leading lights of Scripture, some of the most loyal, loving and true, were men of great wealth. The denunciation of the Bible against the rich man is ever and always against the irresponsible and miserly rich sort.

The rich young ruler who came to Christ was putting his riches above and before all else, and Christ realized that and gave directions how he might come to better things. "How hardly shall they that have riches enter into the kingdom of God." When His disciples were astonished at that, our Lord explained (Mark 10:24) that He meant those who trusted in riches.

Beside this explanation remains the fact that many enter the kingdom of God, become converted, give their lives to God who regenerates them, and then following the teachings of Scripture to the best of their knowledge and belief, use the talents God has given them and become rich both in heart and in purse. It may be difficult and exceedingly rare to get a rich man to enter the kingdom of God, but it is neither difficult nor rare to get a man to enter the kingdom of God and then become rich. And these are the most liberal, willing, and ready to hear patiently the plea for help, and to respond; viz., those who surrendered their hearts and lives to God, and by the riches of grace entered the kingdom of God, and then seeking to mold and shape their lives according to the laws and teachings of God, have been able to improve their great talents and increase their holding both of heart strings and of purse strings. New York's great campaign at least teaches that much, and is therefore a most wholesome lesson.

There is one other. Not infrequently New York has been called the modern Babylon,—a place of gilded crime and unspeakable sin and shame. Admit that there is crime and sin and shame there. But she has shown to the world that she is not all bad. That there is also a care, and a deep concern, for the things that make for righteousness and the kingdom. Here was concert of action for a great and unselfish cause. Busy men and women took two weeks off and all classes and conditions gave themselves to this gigantic task of moral and spiritual uplift. Every business interest of the great city became interested and helped in some way to push along the great work. It was a wonderful and magnanimous performance, and a great city did its Christian duty well. The world, even the world of money and business, is not all dead to the things of Christ and righteousness. The world is very much alive to the best things when the proper appeal is made, and the proper methods are employed. Our Lord's word and work yet have sway and place in the world, and the greatest things of all the ages are being done for Him and His kingdom in our time. A glorious Christ, a glorious cause.

LAMBERTS POINT

Our Lamberts Point, Va., brethren and sisters excelled themselaes last Sunday and gave the rest of us an example of unparalleled loyalty, devotion and liberality. Bro. Denison's letter elsewhere tells the story of a great day's work.

It was the editor's privilege to visit the church in question last week, and to say that we were both delighted and gratified but poorly expresses it. The beloved pastor, Rev. W. H. Garman, has done a man's part, and has worked with ceaseless energy and Christian zeal to build up the work and make possible the wonderful things Dr. Denison's letter tells about. Bro. Garman is a man of consecration, and with his own hands has encouraged those about him and done not a little of the work that tells to such great effect on the building. The church is ample, neat, inviting, well appointed, well planned and handsomely finished and furnished. Besides the main auditorium there are six class rooms, most of which can be easily thrown into the open space of the auditorium when occasion demands. We heartily congratulate Bro. Garman and his faithful band of co-workers both in their work of building so well and raising the funds with which to pay off the indebtedness and to dedicate.

There is simply no reckoning what a few loyal and consecrated hearts can do when they lay themselves and their efforts on the altar and all work together for the kingdom of God and the development of a good cause. It is marvelous what Bro. Garman and his people have done and are doing, and the whole brotherhood will rejoice with them in their great work and good success.

PLANNING FOR CHRISTMAS

"Are you planning for a great Christmas?" was asked the other day. Of course. Who does not so plan? It is a great occasion. There is cause for greatness and grandeur and glory all about it.

It celebrates the anniversary of the birth of Jesus Christ. He it is who gave us the event, the name, and the spirit of the occasion. He it is who has made the world better, men and women happier, all hearts richer and all mankind gladder. He opened the eyes of the blind, unstopped the ears of the deaf, made the lame to walk, healed the lepers, cured the sick, and preached comfort to the captive and freedom to the oppressed. Of all the glad events of this earth Christmas celebrates the gladdest. From out the manger at Bethlehem there goes forth a stream of light to lighten all the world and carry new gleams of joy to all hearts.

"Planning for a great Christmas?" Of course. The event and the incident are great, and greatness fills the air. True greatness always consists in service to others, in making others happy and good and glad. He whose birth we are to celebrate went about doing good, making those about him good and great and glad. There was not a tinge of selfishness or narrowness about Him. He made others happy. He made the poor and needy glad. He helped the helpless. He took hold on the fellow who was down and raised him up. He went to the cheerless and carried with Him hope and happiness and good cheer there. We shall plan for a great Christmas when we plan not only to be glad and cheerful ourselves, but to make some one or ones around us happy, wholesome and cheerful.

A MAN'S BUSINESS

It is right for one to attend to one's business, and to be diligent in season and out of season. But, it may be pertinently asked, What is one's business? It is certainly not one's private affairs only.

If one attends to one's private affairs, or daily duties only, one may then neglect the best and most bounden duties and obligations.

Robert Louis Stevenson very wisely said: "Perpetual devotion to what a man calls his business is only to be sustained by perpetual neglect of many other things. And it is not by any means certain that a man's business is the most important thing he has to do." Society has claims upon a man, and God has claims upon every man all the time, which may interfere in no small measure with a man's "mere business." No man is excusable for neglecting the claims of God upon him, it matters not what his business or obligations are.

THE AGE LIMIT

Cold storage eggs are selling in Pittsburgh, Pennsylvania, for 32 cents per dozen, whereas in many other centers than in State aforesaid, they are selling at from 35 to 60 cents per dozen. The State of Pennsylvania enacted a law that eggs should not be kept on cold storage longer than eight months, and incidentally there are ten million dozen eggs whose age limit expired December 1. This age limit forced eggs upon the market in Pittsburgh, with results as above stated. Which fable teaches that as we reach the age limit our products tend downward so far as market values go; but our lives may ever tend upward in that which money cannot buy, namely, in examples to others of patience, piety, purity, love, gentleness, meekness, kindness. It is possible for every life to enhance in value all the way through, and so in richness, fulness and fragrance, abolish the age limit. There is a wide difference between life itself, and the products of life. Some lives amongst us are of infinite worth, not for what they produce in goods and results, but for the wholesome examples they set, and the sacred and venerable atmosphere which surrounds them. There is no age limit in this world to the worth of a true, noble, genuine, sweet spirit. Nevertheless, we should bear in mind the words of John 9:4: "I must work the works of him that sent me, while it is day: for the night cometh, when no man can work."

PITY AND PARDON

Geoge Eliot was not quoting from the Book, but her philosophy was exceedingly scriptural when in a generous mood she wrote: "It is surely much better to pardon too much than

to condemn too much." You find persons, even now, who never pity, nor pardon, nor forgive. They knock; they condemn; they pelt with flings of venom from their own evil hearts. Unhappy mortals they who revel in the hurt and the undoing of those about them. Our Lord's words of seventy times seven have no place in their thought or speech. "It is better to pardon too much than to condemn too much." Or, as our Lord put it (Matt. 18: 35): "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

NOTES AND PERSONALS

—The National Assembly of the Philippines has abolished slavery throughout the archipelago. Good for the American administration. Where enlightenment, civilization and Christianity go slavery is bound to disappear.

—We do not know whether any CHRISTIAN SUN readers, their kind, kindred or acquaintances, dance the tango (whatever it is) but if they do, and for their benefit we pass on the fact that the German cabinet, approved by the Emperor, has issued an order that no army or navy officer, wearing the uniform, shall dance the tango—that to do so is to dishonor the uniform of a German soldier or sailor.

—The Nobel prize, worth $40,000, was on November 13 awarded to a Hindu poet, Rabindranath Tagore, for the greatest contribution to literature during the year. This is the first time the prize has ever gone to any one other than a white man, and shows that the East is indeed waking up. The poet Tagore is a Bengali, and is 53 years old. His poetry is of the lyric type, and breathes an exalted spirit of religion and of God.

—Rev. Carlyle Summerbell, D. D., has resigned as pastor of the First Christian church, Fall River, Mass., the resignation to take effect three months hence when he will have completed the sixth year as pastor of this church. Dr. Summerbell is considering a call to the pastorate of the Christian church at Wolfboro, N. H.

—President Harper informs us that a Japanese girl, graduate of our Girls' School in Japan, is to come to Elon College to take the course of study here preparatory to becoming a missionary in Japan among her own people. She is being taken by the advice of Miss Alice True, one of our missionaries in Japan, and Mr. J. Beale Johnson and Rev. J. Lee Johnson have consented to bear the expense of her education at Elon.

—The editor enjoyed a trip to Suffolk, Norfolk, Franklin, Va., and Sunbury, N. C., last week, looking after matters pertaining to the Mission Board and the Publishing House. Besieds meeting many friends and spending delightful hours socially the business was highly satisfactory and successful. Our people are interested in their church enterprises and are loyal, which fact makes it a pleasure to represent such interests.

—We have been requested to open in THE SUN a Question Box for the asking and answering of theological questions of a salient and worthy sort. Rev. W. C. Wicker, D. D., acquainted both with Hebrew and Greek, has kindly consented to conduct such a department in THE SUN. Any one having a salient and worthy question from Scripture about which there is doubt in his own mind, let him address such a question to W., Care CHRISTIAN SUN, Elon College, N. C.

—We learn from *The Greensboro Daily News,* December 9, that Bro. A. J. McCauley died at his home in Mebane, N. C., last Saturday night, from an acute attack of indigestion. Bro. McCauley had been a member of Union Church, Union Ridge, N. C., for years, and moved from that vicinity, in which he was reared, to Mebane, some time ago. The interment was in the Union Ridge cemetery. Deceased leaves a widow, one son, George, and one daughter, Mrs. John A. Iseley, both of Mebane.

—"That boy is an optimist who finds nothing except a hole in his stocking on Christmas morning, and is thankful it is a big one," remarks an exchange. We defer. That is trying a fellow's optimism too far. The boy who hangs his stocking in hope on Christmas eve should find something at least on Christmas a. m. to greet and gladden his heart save the hole in it. Parents by a small effort may make the child's heart glad on this good and glad occasion—the occasion that celebrates the gladdest event of all time—the birth of the Babe of Bethlehem.

—The fine face of our distinguished friend, and alumnus of Elon, Dr. J. E. Rawls, Suffolk, Va., smiled at us last Wednesday from the front page of *The Virginian-Pilot.* Dr. Rawls, a successful surgeon of Suffolk, is President of the Seaboard Medical Association, which body convened in Norfolk this week. Dr. Rawls also delivered the annual address, which was highly commended for its marks of real worth and ability. We knew when he used to beat us out of all show in playing tennis that Jape would surpass other people at better sports and occupations some day. He had the zeal, the energy, and the spirit of fair play that tell in the race of life. Dr. J. E. is all right, and may his kind multiply among those whose business it is to relieve human suffering and so make the world brighter and happier.

—The following invitation has been issued: Mr. and Mrs. W. C. Michael request the honor of your presence at the marriage of their daughter, Margarette Jewel, to Rev. Alonzo Tomlinson Banks, Wednesday afternoon, December 24, 1913, at half past three o'clock, Elon College, N. C. Miss Michael is a woman of rare character and accomplishments, having graduated from Elon College two years ago, and has been a very successful teacher since. She is now a member of the faculty of Catawba College, Hickory, N. C. She is devoted to her church and a woman of consecration and piety. Bro. Banks, the successful pastor of Henderson, N. C., Christian church, also a graduate from Elon College and popular as a pastor, has our heartiest congratulations.

—Look at this, bretheren, and, with us, get glad. It is from the *Suffolk News* in a Norfolk paper December 5: "The members of Hobson Christian church gave their pastor, Rev. I. W. Johnson, D. D., a generous pounding today. Several automobile loads of flour, potatoes, home preserved and canned fruits, chickens, eggs, and dozens of other eatables were among the gifts." Now there, how is that for you? A pounding brought in automobiles, and there were eggs—don't forget the eggs. None of your ancient or cold storage stock, but full, fine, fresh eggs produced by hens in generous barnyards where automobiles are tethered. As Jeff would say to Mutt, "Some class to that!" Who knows but they found the hens' nests right over in the soft upholstery of the family automobile? Put it down that we are living in a fast and fine age —and that it is great to be—a preacher of the right sort.

—Texas has recently suffered from great rainfalls and swollen streams, there being a death loss of about 150 persons and a property loss estimated at not less than $5,000,000.

NEWS AND VIEWS

—Capt. Alfred Brown, a famous swimmer, has won the distinction of being the first person of all time to swim from the Atlantic to the Pacific Ocean. He swam, of course, via the Panama canal route.

—The New York campaigners secured $62,501 more than the four million dollars asked for in their canvass for Y. W. C. A. and Y. M. C. A. funds.

—The recent floods in Texas exacted a toll of 150 lives and several millions in property. The greatest loss of life was near Bryan, Texas, where there is a 30-mile stretch of levee which was broken.

—Edward Bok wrote wisely in these words: "A young man cannot honestly make a success in any business unless he loves his work, any more than a married man can be happy in his home unless he loves his wife."

—In his first annual report, Secretary of the Navy Josephus Daniels recommends that the United States government acquire and operate oil wells and refine its own crude oil for propelling naval vessels. The Secretary's building program for the year is two dreadnaughts, eight destroyers, and three submarines.

—Dr. William Hayes Ward, editor-in-chief of *The Independent,* retires at the ripe age of seventy-nine, from routine work at the editorial desk, after a service there of forty-five years. He will remain with *The Independent* as Honorary Editor, but will only write editorials and reviews as his tastes and inclinations may dictate. He has richly earned his retirement.

—A delegation from the National American Woman's Suffrage Association visited President Wilson at the White House December 8 and endeavored to secure from the President a special message to Congress in behalf of woman suffrage. The President said he favored a House Committee on Woman's Suffrage, but would not consent at this time to send in a special message. Woman suffrage sentiment seems spreading very rapidly in our country; but so far we have been spared of the militant sort.

DO YOU KNOW?

Do you know that since the organized class movement got under real headway in the year 1905 there have been, in round numbers, three millions of members added to our Sunday schools in the United States, and of these three millions more than half are men and boys?

Do you know that since the organized class movement came into existence some Sunday schools that did not have a dozen men in them now have more men than women and girls combined? Class organization did it.

Do you know that the attendance of men at church has been greatly increased by the organization of men into Bible classes? One pastor reports an increase of forty per cent. of men in his church in one year.

Do you know that in some places the organized Bible class is the most important and influential organization in the town?

Do you know that there are hundreds of pastors ready to testify to the fact that the Bible class is the thing upon which they rely most for help in their work?

Do you know that the men's Bible class is doing more than any other one thing to keep the boys in the Sunday school?

Do you know that some of the largest men's Bible classes are in small towns? No town is too small for a class of this kind.

Do you know that the Bible class is establishing some fine new standards of service for men?—*Exchange.*

THE BOY-END OF A MAN

A Sermon by Rev. C. H. ROWLAND, D. D., Franklin, Va.

"There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zechariah 8:4-5.

THE constant warfare with neighboring tribes allowed few of the men of Israel to reach gray hairs. It was a rough and hard society, unblessed by the two great benedictions of life, childhood and old age. But the prophet said that this should all be changed, and that the streets of Jerusalem should be filled with placid old men and women, and with joyous boys and girls.

It is a happy sight, the sports of children, and old people joining in. What life! What joy! Bring out the children, and let the trumpet and the drum do their best. We never know what children really are while we keep apart from them, or watch them as a sentinel does a prisoner. Let us get hold of their hands and their hearts, and try to enter into their joys.

When the old have gotten hold of the hands and hearts of the young on the play-ground, then the young will gladly listen to their testimonies concerning spiritual things. Listen to the testimony of age: "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Hear the response from the young heart, "Thy God shall be my God, and thy people my people."

THE BOY END OF A MAN

Youth is built for amusement as well as for some other things, and the inclination of this part of a young man's make-up it apt to find gratification somewhere. Youth and pleasure are congenial. The blood is in good condition for the business of play. The nerve cells are fresh and tingling. It is a glorious thing to be a boy, just a boy, and to be alive. The muscles are elastic, the bones are supple, the step elastic, and the eye flashes.

The business world is not going to wreck because young people play. It is a healthy sign for business to see the young at play. Play is business, and a serious business with boys. Play is a blessing. It is the antidote for many a sickness. It makes the muscles strong, and the brain clear. It is nature's panacea for half the ills that afflict the body. Play is honorable, and is right. Idleness is suicide of our noblest manhood.

Every young person needs to know that play should be ballasted with sound principles. Be master of your games. Don't let your games master you. Competition will sometimes be so sharp that it will be hard to keep this. Many a fellow has been a slave to his play. There must be self-reliance, for it will not do to depend too much on others. Honesty and reliableness are very necessary, for it is better to be honest and reliable than to win. "And the streets of the city shall be full of boys and girls playing in the streets thereof."

Young people are not to be hermits; their lives are to be colored by others, and they are to mold and influence other lives. Man is a gregarious animal. He goes in nations and tribes and families and sets and clubs and cliques and fraternities and gangs and leagues and parties. This coming together of young life must be considered seriously, for much depends upon the social surroundings. "The setting of a diamond is of great importance; much of its beauty may be hidden thereby." There can be no more important subject for discussion than how a young person should carry himself with wisdom in his social relations.

The play hours of boys are, if anything, more important on their character and upon the real success or failure of their life as a career than are their working hours. The kind of friends and the associations that a young man chooses for his hours of recreation are of immeasurable importance to him. Every one is tempted to make friends with those who will be lenient with our faults and foibles, and who will not be disappointed when he falls below the best things. That is the very greatest danger that some young men have.

The young man needs to go into society because of its refining influences. If he shuts himself up in solitude, and leads a life apart from his fellows, he will almost inevitably grow awkward, rude, and bearish. Society is a prevention. It is a grateful recreation. Let the young people go into society. We find that the Lord gave His endorsement to this opinion, for He went to a marriage in Cana of Galilee.

Some one has said that society needs more brains, and more heart, and he was not far wrong. But when I say that society needs more brains and more heart, I am not speaking of individuals but the institution. Society will never be what is needed, so long as it rests on a frivolous foundation. Immortal beings, created in God's image, ought to think higher things that they do when they come together for social fellowship. And it needs more of the spirit of that little girl, whom Dr. Guthrie met. She wa carrying a boy almost her own size, and the doctor said, "Let me help you, my lass. The load is too heavy for your little arms." "Oh no," she answered with a sweet smile, "he's my brother, sir."

Society needs to be regenerated, and to be Christianized. The hope of society is in the young people, and they must be shown that Jesus has laid down the law by which alone society can rise to something higher. "Whatsoever ye would that men should do to you, do ye even so to them."

It is true that young people get interested in play, and society, and forget religion. The young are prone to neglect religion any way, but that is no reason that they are bad. They have often been driven away from religion because old people make them believe that it means to be long-faced.

We need to impress them with the fact that religion is not a funeral dirge. I believe with Dr. Jas. I. Vance, who says: "Christianity is a religion of gladness and delight; it does not quench the bounding spirits and bouyant joy that thrills the young. One can have upon him the glow and elasticity of youth, and still be loyal to Jesus, and devout enough to stand in the tomb where the Lord lay. The gospel does not create long faces, and funeral tones. It does not put old heads on young shoulders. Ih does not shrivel the marrow in our bones nor dry up the juices in our flesh. It harmonizes with all the glad songs of youth."

There is no doubt that there would be less prejudice against religion, if the subject were better undrstood. It is not a question of creed or ritual or dogma. The fundamental question in religion is as to a young man's relation to God. What is God's attitude to you and yours to Him?

"It is necessary for the young man to have a God. He has a body, but is a soul. The soul is his glory. Not hands nor eyes nor ears, nor nerves, nor mind, but soul is that by which a young man towers to his highest stature." The young people who will serve the playground and society best are those through whom God expresses himself.

The most glorious deeds are done when God strikes hands with the old, and the old strike hands with the young in the streets. Then is wrought out that which lifts the fallen, cheers the faint, vindicates the innocent, frees the fettered, rights wrong and crowns right.

Young people, don't divorce your play and your social fellowship from your religion. A good boy is not necessarily a crank, a fanatic. Young people, follow Jesus. We are living in a good age. We face the piled-up opportunities of all the ages. God challenges every young person to do his utmost. May you not fail.

THE MAN-END OF A BOY

There are those who seem to forget that they have been young. They do not think that they once "spake as a child, understood as a child, and thought as a child." To become a man and put away "childish things," is not to put away the child, and to ignore his interests and sports.

The young people must have recognition. They want to be recognized by the old people, and one of the best places for them to know that they are being observed is on their playground. It is a beautiful sight to see an old man leaning on his staff, and watching the boys at their play, or to see mother lay aside her work, and enjoy the sport of the girls. Children want to be seen, and they will be seen, but they do not want to be looked at through eyes of suspicion; they want to be spoken to, but not with sarcasm; they want to be conferred with, but not as though they had no rights.

Some old people do not believe the young people want to do right. But they are just as honest, and just as energetic, and just as truthful as the young people of any age of the world. The trouble is, that they are not helped to be honest. It requires much help, and a great effort to be honest. Their energy is often allowed to run to naught, and no hand to direct. They are encouraged to exaggerate until it is difficult to relate facts as they are.

"Look all around you, find some one in need,
Help somebody today!"

We need to list the assets of our young people. They are human beings. That is considerable capital to begin with. They are citizens of no mean country. That increases their capital. They have minds that can think, hearts that can feel, eyes that can see, hands that can lift, feet that can run, lips that can speak, and days crowned with limitless opportunities. But their assets are like crude ore in the mine. To have value they must be mined and marketed. Every life needs training. Greatness is not accidental. Edison did not happen, and no great man happens. Our young people are crying for a chance. Shall they have it?

The successful man is the prepared man. There is no such thing as extemporaneous success. God believes in preparation. In His

plans there is no room for luck or chance or fate. The Lord Jesus said when He was about to go back to the Father, "I go to prepare a place for you." Heaven is a prepared place, as well as earth. The celestial home is a "prepared place for a prepared people."

We have endeavored to show that the Boy-End of a Man is business, social life, and religion. Now we have to say that the Man-End of a Boy is business, social life, and religion. It is true that the business is different, and social life is more far-reaching, and religion is more spiritual. But we know that many older people are poor examples in business, indifferent to society, and unfaithful in religion. The old people need to get in the streets with the boys and girls, and help them by precept and example.

THE CONNECTING LINK

Life would mean more if we gave more time to the program of joy. If we do not get hold of the young people in their pleaures we will never reach them. There is a notion that pleasure is a thing that ought to take care of itself. We must spend our time and thought and toil on the serious side of life, but pleasure is automatic. There are people so immersed in business, and the thought of gain, that they almost despise the play-ground. They are fooling themselves by saying, "After a while we will enjoy ourselves." This is false, because the time will come when the faculty for enjoyment will be dried-up.

We often hear the old people lamenting the fact that the play-ground has been debased, society has been corrupted, and that religion has been forgotten. If this is true, and I doubt it, it is because the "old men and old women have not been on the play-grounds with the boys and girls." Their pleasures have been ignored, and religion has been urged upon them as something to get them ready to die. "There is philosophy in recreatoin, morality in amusement, and strength in humor."

It is a good day for any city, town and community to prepare play-grounds, and places of amusement for their young people. The amusement question has a direct effect in the making of a strong, symmetrical character. "Life is a serious business even when it is funny." A hearty laugh no less than a tear reacts on character. Help the young people in their games, for a desire for amusement is holy. If we keep in touch with their sports, we can remove much moral filth, and keep their souls unsoiled.

The fathers and mothers need to get close to their children in play. It is a good plan to play with them. A boy will love and respect his father more, if he romps with him, fishes with him, runs races and plays ball with him. Mothers ought to play dolls with their girls, and become companions to them. If parents can keep their children when all is play, they will keep the young life open to advice during the years when advice is most needed. Children need to be preserved from morbid self-consciousness.

When old people get in the streets with the boys and girls in their amusements, then they will find one of the first links that binds childhood to old age. Those who delight the young people on the play ground, will delight them in all the social relations of life.

Let no man or woman say, I have no time for such things. If you have time to live, you have time to live a part of your time with the young, and ths is living rightly and happily. We have no right to so rush through life that we lose all the sweetness and social value out of it. We must join the gang on the street, or the social link will be broken.

Religion is the climax. The young person's make-up reaches its climax in the element of religion. The other links we have mentioned are only stepping stones. It is not the problem of pleasure nor the favor of fortune, nor the matter of social standing, but the high and solemn and eternal subject of the young and God, is of all the most vital. This includes all, and if this be right, the rest is sure to be righted.

Whatever is to be the amusement, and the social standing of the future, it may safely be predicted, that it will take its coloring from the men and women who have first learned to trust themselves to God, and have identified themselves with the children. Those who serve the play-grounds and society best are those through whom God expresses himself.

"And the streets of the city shall be full of boys and girls playing in the streets thereof."

"Somebody filled the days with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely his life shall never cease;
Was that somebody you? Was that somebody you?"

THAT SOUTHERN TRIP

As representatives of THE CHRISTIAN SUN, I attended both the Alabama and the Georgia and Alabama Conferences. I started on the afternoon of the third Sunday in October, and on the next morning encountered a snow storm at Atlanta; but continued on same train to LaGrange. Having to wait for several hours, I hunted up good Brother Tidwell, and very pleasantly spent those hours in his happy home. Thence I met with that genial Brother H. W. Elder, and also with Rev. J. V. Knight on his way to the same Conference to represent Elon College. About 8 o'clock, P. M., we boarded the train for Roanoke, Ala., and I spent the night with Brother John Sledge and his good wife. After partaking of a good breakfast the next morning, I went to see Brother and Sister S. M. Sledge (Uncle Shelley and his wife, as they are known) ,with whom I rode over to Noon Day Christian Church, where brethren were assembled for Conference, and whom I found eating dinner.

The meal finished, the Conference was organized by electing Rev. G. O. Lankford Presidnet, Rev. E. M. Carter Secretary, and Dr. Welch Treasurer. On account of the weather, a quite hurred session was held, but that was harmonious and progressive.

I met at Conference Revs. G. D. Hunt, C. M. and J. D. Dollar, C. W. Carter, J. H. Hughes and J. W. Elder. I spent one night in the home of Rev. C. C. Huey, and one in the home of Rev. J. W. Payne. Leaving Conference with Brother J. D. Dollar, I accompanied him to his home, where a rain detained me for a day and night. By his kindness I was conveyed to Mt. Zion, and spent the night with Brother Swan, and thence went to Antioch, and thence to Pleasant Grove. On fourth Sunday I was with Rev. G. D. Hunt and his congregation at New Hope, and was by him conveyed to Beulah. After spending the night with this brother, I went to New Harmony and thence to Wadley—there spent a short while in the home of Rev. G. O. Lankford. While with Rev. J. D. Dollar, I visited Rev. T. H. Elder, who was too feeble to attend Conference, but who is still interested in the progressiveness of the cause.

Leaving Wadley, I started for the Georgia and Alabama Conference, spent the night in Roanoke and met the brethren next day in Columbus, Ga. These brethren held a session that was sweet-spirited, harmonious and progressive. While there, the time was spent in the good home of Sister Simerly, with Rev. H. W. Elder as a fellow guest. The following brethren were met at this Conference: Revs. Elder, Young, Duke, Denham, Short, with perhaps others.

After the Conference was over I visited the following churches: Oak Grove, LaGrange, Lanett, Langdale, River View, Richland (where I was married out) and Red Hill. This last church was organized and served some time by Gipsy Smith.

I was received with the utmost hospitality, and shown the greatest kindness everywhere it was my privilege to go. I was given cane to chew, besides being welcomed to many good homes and permitted to partake of such an abundance of good food. I would like to make mention of all, but that would lengthen out this letter too much.

These brethren have caught the spirit of progress and the spirit of Missions, so while these conferences are not large, they are on the road to become so.

Pleasant memories of all will abide with me, while I shall pray Heaven's blessings upon the brethren of Georgia and Alabama.

Brethren of these churches kindly ask their pastors to write more for THE CHRISTIAN SUN.

C. C. PEEL.

MEMORIAL CHRISTIAN TEMPLE, NORFOLK

The Temple has just closed a series of meetings conducted by the pastor. There were eleven additions to the church and several renewed their Christian vows publicly. This closes one and one-half years of service with this church, with 101 additions to the church. The July average Sunday school attendance was 175, August 177, September 191, October 222, November 203. The church's Thanksgiving offering for the Orphanage was between $50 and $60. The Christian Missionary Association will meet with the Temple Tuesday the 9th, and we are hoping for a large attendance and good interest at this meeting. A Teacher Training class of twenty-seven members has just been started. This makes our school on the Front-Line Honor Roll of the Christian Church. At least six members of the church have become "Rope Holders" for the Mission Board. Our average missionary offering in the Sunday school for October and November was $4.52. This does not include the birthday offering in the bank for the Orphanage as that is opened at the end of each quarter. We are glad to see that several of our schools are adopting the plan of making an every-Sunday mission offering. It will do your school good as well as the cause of missions. The work in all departments of the church seems to be going forward steadily. We really want to do the full work of a church that our Lord wants us to do and to be abreast in the best movements in the work of the Kingdom. A large delegation of our people were at the United Missionary Campaign Convention held last week in Norfolk. We are enjoying the work at the Temple in spite of its hard problems. The people show their kindness and appreciation in many ways. The brethren of our other churches here are especially helpful. We are expecting Dr. O. W. Powers to be with us Sunday morning, and Missionary Rev. D. P. Barrett in the evening.

WARREN H. DENISON.

December 1, 1913

—Dreadnaughts were not formidable enough and now the superdreadnaughts are being built. One of this latest class, the Warspite, was successfully launched at Davenport, England, by the British government, November 26. The monster is to cost $14,000,000, and is to be driven entirely by oil, having receptacles for 4,000 tons, a sufficient quantity to carry her around the world.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Dr. Atkinson and I ran into a *donation-party* this afternoon on Saratoga street in Suffolk. Our first thought was that it was a marriage. The big automobile stood in front of Dr. I. W. Johnson's house and the porch was full of women. "What is going on?" said some one; "it must be a marriage," said another. "We will stop and see," said I to Dr. Atkinson; and so we stopped and inquired waht the excitement meant. "You just ought to see," said Mrs. Johnson; and Dr. Johnson looked like he wanted to say something and did not know how to say it. He did finally say, "Come in here," and we followed. Then we were introduced to Mesdames J. T. Johnson, C. R. Fulgham, Alice Lewis, R. H. Moore, C. Oliver, L. L. Eley, W. T. Newman, and F. M. Messick; Misses Hilda Johnson, Erstine Fulgham, and Eugenia Eley; Messrs. Parker Johnson and Linwood Mason. The young men had come to drive the cars. Then Dr. Johnson said: "Come on in here." We followed him into the Dining-room, and we saw it was a *donation*-party from Hobson church to their beloved pastor and good wife. They had come twenty miles on this fair December day to gladden the home of one who had gone twenty miles once a month for years to carry to them and those they represented the bread of life. Here is a list, in kind, of the Donation:

Both kinds of potatoes, sausage, chickens, eggs, butter, coffee, sugar, rice, oatmeal, cocoa, macaroni, turnips, apples, soappowders, thirty cans of vegatables, fruits, pickles, preserves, and milk. To tell the truth I could not tell which looked the happier; the preacher and his wife, or the good people who had loaded the table with evidences of their love for their pastor.

I heard Will Carlton recite his "Elder Brown's Donation" in the Academy of Music in Norfolk years ago; but Elder Johnson's donation was full of thoughtful kindness and real value. Two baskets of eggs, when prices provoke rich women to inaugurate an egg strike in the great cities, look like loyalty on the part of the parishioners to their pastor.

Dr. Atkinson congratulated Dr. Johnson with a visible sense of a neglected editor; and I fear brother H. H. Butler will be jealous when he reads of this pastor's good fortune; but it is a good sign of returning good for preachers. But the best of the donation-party is not the *donation,* but the *party.* It is the folks, the appreciation, and the love they bear to their pastor. Every one of them will be the gladder to see him at his next appointment, because they have ministered to his life in this substantial fashion; and he will feel like bringing them the message with a new sense of acceptance on their part. The feeling is reciprocal and the ties are thereby strengthened. Luke speaks of "Mary, Joanna, Susanna, and many others, which ministered unto Him of their substance." So, this donation is not unscriptural nor unfruitful.

This occasion, which came under my observation without notice or invitation, furnishes a suggestion that is worthy of consideration. Whenever the pastoral relation is properly established in mutual affection the labors of pastor and people are productive of good feelings and good deeds; and it is the privilege of the congregation to make out of their minister the kind of preacher they can love and honor. Hobson seems to be that kind of a congregation, and their pastor seems to be worthy of their kindness.

Whoever dreams of the hard lot of preachers has not seen a donation-party nor the smiles on the face of a minsiter's wife when good people come twenty miles to load her table with rich tokens of regard for her husband.

Long live Hobson and all that good congregation! Listen, all other churches, and learn how to double the sweet relation between pastor and people. W. W. STALEY.

LAMBERT'S POINT

DEAR DR. ATKINSON:

This has been a rainy day but the showers at Lambert's Point Christian Church were "Showers of Blessing." The church is practically a new church and it is a temple of beauty and is splendid in appointment. It is neat and tasty and has six Sunday school class rooms and a Secretary's room. It has been rebuilt, remodelled and to all intents and purposes is a new building and will meet the needs of their growing congregation. It has cost between $4,000 and $4,500 in cash and donated labor to put it in its remodelled and renewed condition. There remained $3,500 to be raised on the day of dedication. This includes some estimated expenses yet to be completed as sidewalk, fences etc. That was no small sum for a small church membership and many who did not know their faith and willingness to make sacrifice doubted that it could be raised. The showers did not dampen their ardor and at the morning service today, December 7, after the sermon cash and pledges were made to the amount of $3,725, and at the afternoon service $525 more in cash and pledges came in making a total at the two services $4,253, or a margin of $750. And the church was dedicated at 4 p. m., amid rejoicings, tears, and praises. Pastor W. H. Garman and wife and the entire membership are rejoicing. They are seeing the results of their work, prayers, and faith. Rev. O. W. Powers, D. D., Home Mission Secretary, Rev. D. A. Keys, Rev. J. W. Harrell, D. D., the pastor, Rev. W. H. Garman, and the writer participated in the dedication services. Dr. Powers is preaching the sermon tonight. The church has preached a wonderful sermon in Lambert's Point, Norfolk, Va., today. A goodly number from the Memorial Christian Temple and the Third church attended the services, helped in the work and made generous gifts. WARREN H. DENISON.

December 7, 1913.

THE CHAIR OF THEOLOGY

The Chair of Theology which has recently been established at Elon College is getting along nicely under the supervision of Drs. J. U. Newman, W. C. Wicker, and J. O. Atkinson, and the young men are making fine progress and are earnestly seeking for the Bible truths that are so numerous and so rich in God's Word. We have about thirty-two representing the Christian church, Methodist Episcopal, Methodist Protestant, and Missionary Baptist at this time, all working together in perfect harmony, seeking for the rich truths embodied in the English Bible—not sectarianism, but for a deep work of grace in the heart and for that power that will bring souls to Christ as they go forth in the great harvest field to bring in their sheaves for the garner. So many are now in the broad road that leads to destruction. They want to be instruments in saving sinners. No new Theology, higher criticisms, no Unitarianism is taught in the College, but the young men are studying the English Bible, searching for scriptural knowledge that they may impart to those who hear them preach.

We have collected about three hundred volumes for the Theological library, and have some money in hand with which to purchase other books. All who may wish to assist in this good work may send us such books as they may have in their library, good religious books; or, if any one would like to contribute money for this purpose, we would be glad to hear from him at any time. Or there may be some that would like to give us their notes for a certain number of years, bearing six per cent. interest, so as to help bear a part of the expense of the College, or such as may feel disposed to remember us in their wills, as an endowment fund, the interest to be used that they might be preaching for years to come. I have so long been burdened about young men going out to teach the Bible when they were so wholly unprepared to teach its great truths! I know so much about this from experience. When my work is over and I lay down the gospel armor in death, whatever I may have left shall be used to aid young men in preparing to preach the gospel to lost souls and to feed the flock with Bible truths, the interest to be used only that I may be preaching, when I am gone, the unsearchable truths that I have delighted so long to preach.

The young men must know the English Bible and to do so they must read it, read it, and read it again, until they get it fully instilled in their minds, starting with Genesis, for there is a thread of divine knowledge going through the Old and New Testaments, connecting the events therein taught into one chain. When we first read a chapter we don't get so much out of it, but every time we read it, we get more light, until we master it. Then they can teach it and carry it in their minds wherever they may go, always in readiness to use it whenever an opportunity affords itself. Then they can preach expository sermons, expounding the Bible as Messrs. Moody, Torrey, Morgan, Gypsy Smith, and other evangelists have taught and are now teaching. That kind of Bible preaching will draw a congregation and hold the people when they come. Plain, simple truths of the Bible will draw the people. Whitfield preached in Boston one morning at six o'clock, when 2,000 persons were there to hear him expound the Word. They came to hear Christ expound the Word until they trampled on each other. I have heard and read fine sermons that did not have an ounce of gospel in them, consequently souls were not converted under it, and the flock was not fed. We want our young men to study and preach the Bible with power that may convert the world. J. W. WELLONS.

REVIVAL SERVICES AT WAVERLY, VA.

The revival services at the Christian church at Waverly, Va., began November 16, and lasted ten days. Bro. Victor Lightbourne, Evangelist, member of the People's Christian Church, Dover, Del., and son of Dr. A. W. Lightbourne, pastor of said church, was with us and did all the preaching. This young brother, recently converted, gave the message with such power and earnestness that the hearts of the people of Waverly were moved in a wonderful manner. His visit to us will long be remembered, for his forceful presentation of the Gospel truths, his great talent for music, and earnest desire to see souls brought into the kingdom, were all a source of inspiration which revived the church, gave pleasure to homes, and brought happiness to the unsaved. Fourteen new names have been added to our church roll as the result of the meetings.

Many prayers will follow our young brother

as he goes about his Master's work for which he is so wonderfully adapted, and we commend him most heartily to those who are planning revival services.

Our people came together at the Baptist church in a union meeting Thanksgiving night. A very interesting program had been arranged and a Thanksgiving offering was taken for the different denominational enterprises. Our part goes to the Christian Orphanage and will be completed at morning services Dec. 7th.

All of our churches went up to Conference as banner churches and are starting the new year in good condition financially, and greater enthusiasm for the Master's work.

Our people are always mindful of their pastor and from time to time remember his needs with liberal gifts.

We are grateful to God for His mercy and blessings. JAS. L. FOSTER.

GULPH MILLS, PA., LETTER

It will be of interest to our people generally to learn that the People's Christian Church of Dover, Delaware, the center and parent of the Delmarvia Christian Conference, has recently experienced a very great revival. The services were conducted by the pastor, Rev. A. W. Lightbourne, D. D., who was assisted by his son, Rev. Victor Lightbourne. Dr. Lightbourne had been disappointed in an effort to secure ministerial assistance for his special services, and so proceeded alone for a few days. Early in the series his son, who is a master musician and extensively known, gave himself to God and experienced a very definite change of heart and life, in a wonderful salvation. Although he had never attempted to speak in public, a few evenings after his consecration and experience he began his work as preacher and evangelist in his father's pulpit and was signally blessed from the first. Many strong men broke down and entered the better life under his preaching. At one service several hundred stood at once in testimony for Christ. He is emphasizing a definite experience of regeneration and baptism of the Holy Spirit as an anointing for service. He has a testimony and a message. He has been elected by the Executive Committee of the Delmarvia Christian Conference as Conference Evangelist, with the privilege to do evangelistic work in other sections. A large number of additions were made to the membership of the Dover church as a result of the special services. The People's Church of Dover has grown to be not only the religious center of the beautiful city, but it touches and quickens the social, commercial and educational life of the entire community, infusing its life into all these avenues. A distinguished Judge recently remarked that "The influence of the People's Christian Church of Dover is felt far outside the State."

With such a center and parent back of it, the Delmarvia Conference should, and we believe will, become a power in the Lord's hands for the promotion of the principles of the Christian Church. Their Men's Brotherhood recently held their annual banquet, which was attended by several hundred and was quite an event for the church, and even the city. Addresses were made by Dr. Jas. E. Carroll, Supt. of Education; Chancellor C. M. Curtis, the presiding Judge in the highest State court; Judge Henry Conrad, of the Supreme Court; Dr. A. W. Lightbourne, and others. I have heard words of praise for the occasion, as uplifting, unifying, and inspiring in its character.

Dover is the center of a great mission field, and the new Conference needs only men and money to make herself felt thereabout more powerfully yet. It is only a short ride from Philadelphia, of nearly two million of people; not far from Wilmington, Delaware, each without a Christian Chuch, while the entire peninsular down to Cape Charles, Virginia, furnishes inviting territory. People who would love to assist the mission cause of the Christian Church could not do better than communicate with Dr. J. H. Wilson, Chairman of the Home Mission Committee, Dover, Delaware. I have written about Dr. Lightbourne's field so much because I feel that our people should know, and because Dr. Lightbourne's becoming modesty forbids his writing such things about his own work. Instead of lessening, the mission of the Christian Church seems to be increasing in importance. Ecclesiastical chains that have been binding and holding their prisoners for years are breaking in some places, however, and the Christian Church has reason to believe that her voice has been heard, and her power felt.

We are in the midst of a revival here at the Gulph Church, and are hoping for an outpouring of blessing on the services. Rev. Jas. R. Johnston, known as "Sunny Jim," once Superintendent of the Florence Crittendon home, N. Y., is with me this week since Sunday evening. Sunday morning and evening our congregations were better than usual. In the afternoon, the teacher of the Men's Bible class had to be away, and the class was addressed by Rev. Mr. McNally, pastor of the Bridgeport Presbyterian Church, who was once with Evangelist Wilbur Chapman. He gave one of the clearest and most forceful addresses on the second coming that I ever heard, and greatly impressed the class.

Last week in addition to our Wednesday evening praise service at church we held three cottage prayer meetings in different sections of our membership.

MURDOCK W. BUTLER.

WINCHESTER LETTER

The greatest event of its kind in Fdederick County, took place last Sunday afternoon, when, in spite of a cloudy, damp day, hundreds of men and women belonging to the Adult Bible Classes of Winchester and Frederick County paraded the streets of Winchester for half an hour, after which they entered the Winchester Christian church for a service. The parade was planned by Mr. I. N. Good, County Superintendent of the Adult Division in the International Sunday school work, assisted by a committee composed of W. S. White, W. G. Hardy, J. E. Cooper, E. W. Cather, and W. T. Walters. Owing to the illness of Brother Good, the writer had charge of the services. Rev. W. D. Smith, rector of the Winchester Protestant Episcopal church, led the opening prayer, after which Mr. Thomas C. Diggs, General Secretary of the State Sunday school work, made a strong address on organized class work.

He summed up the need and activities of the organized class work under the three heads, viz., "Something to do; some one to do it; some one to see it done." The closing prayer was led by Rev. Mr. Smith, a visiting Baptist minister from Martinsburg, W. Va.

The music was furnished by the choir of the Christian church, assisted by the choir from the Reformed church and the congregation.

These union meetings are a manifestation of good feeling and hearty co-operation among the different denominations of the city and county. We all labor together here for the advancement of the kingdom of Jesus Christ.

The evening service at our church was well attended last Sunday. At its close one new member was received and two were baptized by immersion.

Death entered our ranks for the first time November 28 and took one of our charter members, Sister Lillian C. Rudolph.

We shall begin our meeting at Timber Mountain December 8. W. T. WALTERS.

Winchester, Va., December 5, 1913.

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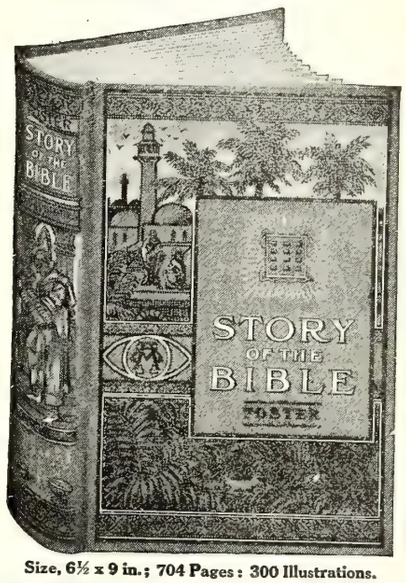

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THE CHRISTMAS SPIRIT

Just a little bit of Christmas
For the neighbor at your side,
Who upon the wave of fortune
With yourself seems not to ride.
Do not be a miser, hoarding
Health and strength and power to bless—
Share them with the lone one near you
Who these charms may not possess.

For 'tis not alone the dollar,
Soon forgotten, that you spend,
But the handshake that goes with it,
Carries blessings in the end.
Putting the true Christmas spirit
Into everything you do,
You will find it will be Christmas
In your heart the whole year through.

—HELEN M. RICHARDSON.

SUNDAY SCHOOL LESSON: DECEMBER 14

Subject: "The Sin of Achan," With Scripture Lesson from Josh. 7:6-15.

Time.—A short time after the fall of Jericho. (See last lesson.)

Places.—About Gilgal, near Ai, in the valley of Anchor.

Persons.—Joshua, Achan and family, the children of Israel, army of Ai.

Golden Text.—Be sure your sin will find you out. Num. 32:33.

Leading Thought.—Sin cannot be hidden from God.

Our lesson events took place soon after the fall of Jericho, which Professor Beecher placed at B. C. 1459.

Jericho's goods were "accursed," that is, devoted to the Lord, so that the Israelites might not stain their victory or lose their sense of dependence upon God, by any greed for gold, or destroy their unity by quarrels over the spoils. Achan's sin must be punished severely, as it struck at the foundations of safety for his people.

Ai was on the plateau northwest of Jericho, and was the first city in that direction. It was fifteen or twenty miles from the Israelites' encampment at Gilgal. Here the Hebrews met a terrible defeat, which foreboded loss of prestige and ultimate ruin.

Achan was pointed out by means of lots. The names of the twelve tribes were written on twelve blocks of wood or pieces of stone, which were shaken together and one drawn out. Then the families of that tribe were inscribed on blocks in a similar fashion, and one was drawn. Finally, a household in this family connection was designated in the same way, and then a man of that household—Achan.

Anchor (meaning "trouble") is the name of a valley leading down to Jericho from the plateau on which Ai was situated. Hosea (2:15) saw a vision of the Jews returning from captivity and marching up this same valley, thus transforming the valley of Anchor into "a door of hope."

Object Lessons

A burning match. What will happen if I lay this lighted match in a basket full of papers? It will spread into a dangerous fire. But suppose I hide the tiny flame under the papers? It is just as full of danger when hidden. The fire will spread and destroy, just the same. Sin is like the tiny fire in that respect. To hide it does not make it less dangerous and destructive. Even though it is hidden for a while, like fire it will soon spread and become visible. Today's lesson and Golden Text tell a sad story of a hidden sin.

Two silver dollars. (Have a boy hold them close up to his eyes.) You would not think anything so small as a dollar could make a person blind. But when a dollar is held close enough to each of a person's eyes, he cannot see anything else. Dollars can shut out sunshine, the faces of his friends, the safe path for his feet, if they are the first and biggest things he sees. Money has had many other forms than dollars in various countries and times, but it has had the same destroying effect on those who cared too much for it.

CHRISTIAN ENDEAVOR TOPIC: DECEMBER 21

"The Christmas Spirit, and How it May Prevail."—Isaiah 9:2-7.

It would be well at the meetnig a week beforehand for the leader or president to explain to the society the plan for this meeting. Tell them that you want it to be a real Christmas meeting. Prepare to discuss the Christmas idea under two heads:

1. "Glory to God in the Highest."
2. "Peace on Earth."

On the evening of the meeting arrange the chairs in three divisions, and let the members who are to discuss each sub-head have a section together.

The leader will speak of the song of the angels at Bethlehem. Let him talk of the comprehensiveness of the program, which is: For the individual, worship of God; for society, good will to men; for nations, peace on earth.

Then pass to the Scripture passage and show its connection. The names that were here given to the Messiah are the basis of the angels' song. Then the leader should make the application to present day life and announce the plan of the meeting.

"Glory to God in the Highest"

God wants to be glorified by men, not because He needs our praise, but because we need to give it. When we glorify God it is we that are glorified far more than He is.

God wants to be glorified by men because He loves men, and wants to be loved in return. We are made in the image of God, and we know how delightful praise is. Our praise does not add to God's glory, but it adds to His joy.

If our glorifying of God is to be "in the highest," it must be couched in our best words. it must be the fruit of our best thought, it must not be a careless fragment tossed out of our time.

We know little about the angels, but we know that these highest of created beings, so vastly superior to men, are glad to spend their time in praising and glorifying God. We shall know our superiority by doing the same thing.

"Peace on Earth"

One proof of the common saying that Christianity has never really been tried on a large scale in the world is the prevalence of war. War is the very opposite of Christianity. War is hatred, cruelty, destruction, sorrow death; Christianity is love, kindness, preservation, joy, and life.

Probably the greatest event in the world's history since the resurrection of Christ was the assembling of the first peace conference at the Hague. It heralds the Christianization of the world.

Every Christian, so far as he is truly a Christian, is a peace society. He is at work as a peace-maker among individual men; and at work also, so far as his influence reaches, to promote peace among the nations of the world.

Peace on earth springs from peace in the heart. It is not a matter of laws or constitutions or treaties or organizations, but is a matter of human character.

Christ is the Prince of Peace, as Isaiah says. Mohammedanism, the religion nearest to Christianity and Judaism, is a religion of war. Its disciples have been the fiercest fighters of the world's history. One of the Christian novelties is insistence upon forbearance, forgiveness, and peace.

Peace is not a weak virtue, but one of the most heroic. Only a strong man can maintain a peaceful spirit and ensure peace in his surroundings. If you think that peace requires no strength, try to experience it steadily and to propagate it constantly!

ELEMENTARY GRADED LESSONS

It is now pretty generally accepted that graded Sunday school lessons are the best lessons for elementary scholars. The little remaining doubt or uncertainty as to their fitness has shifted from that of merit to that of applicableness. The superiority of graded lessons for children over any other known arrangement or type of lessons is no longer so much disputed, the hesitancy as to their adoption arising nearly always in conditions of the school considering them. We shall try to show that the poorest conditions in the poorest Sunday schools may be met, improved or overcome by the use of graded lessons. Following this note, it is our purpose for three consecutive weeks to outline in these columns simply and briefly the elementary graded Sunday school, giving definite suggestions concerning the arrangement and equipment of each class. Cradle Roll, we must remember, according to our denominational order of things, is not a part of the elementary division, but a division in itself. We have, then, Beginners, Primary and Junior. Look next week for what may be said on the first of these three departments.

Class organization is not practicable for elementary classes, but each department should have a distinction other than the lesson itself, by naming its own color, songs, pin, etc.

MRS. J. J. LINCOLN.

CHRISTMAS ON THE CONGO

One of the most pleasant associations of the joyful Christmas festival in our Sunday schools is the thought that the Spirit of Christmas, like a beam of light, is swiftly making its way around the world, penetrating and lighting up even the darkest places of the earth. Think what it means to have a story like this come from the banks of the Congo, in the depths of Africa: "Our children at Sona Bata had a pleasant Christmas. It is not the custom of these people to eat their meals sitting at tables, but this year the sixty children really enjoyed being seated at tables in the school building, and findnig a plate of food for each one. A goat was purchased specially for the occasion, and every edible portion of it (edible in Congo covers almost everything but hoofs and horns) soon disappeared. In the evening, hymns were sung and the verses of Scripture referring to the birth of Christ were recited. A number of the children reciting were dressed, some to represent the shepherds, others the Wise-men, Herod, and the scribes. They seemed pleased to act their parts, and even Herod was unable to show the face of a villain. A picture of the Christ child was hung on the wall, and Wise-men brought their gifts, consisting of their Christmas offerings, and placed these near the picture. Then the children received their presents, and were just as happy as the children at home. Each had a school bag, with a piece of lump sugar inside, besides a few pins and a piece of soap, which gave them great delight."

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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METHODS OF WORK IN THE GREENSBORO CHURCH

BY MRS. ROBERT WILLIAMS

We have three societies in the First Church in Greensboro—the Woman's, the Juniors, and the Willing Workers. We are studying "Sunrise in the Sunrise Kingdom" in the Woman's Society and are using the Mite Boxes, which we open quarterly for the support of the Japan work. Our meetings are always interesting, but all of our members are not active, I am sorry to say. As has been said, a great deal depends on the co-operation of the pastos in keeping the missionary spirit alive in the church. In order that every member shall be brought face to face with the awful conditions existing in the foreign fields, they must be taught. A Sunday should not close in our churches that has not heard our pastor's voice raised in prayer for our missionaries and their work. Information about missions and prayer for them will naturally lead to gifts. We can not pray earnestly for any cause without a desire to be the means of helping that cause. Why should we want to withold from others what God has so bountifully given to us and is really their God-given right. Jesus did not die for us alone—He died to redeem the world, and if we are truly His followers, we should each do our share to bring about this redemption.

I wish everyone enjoyed as heartily as I do the work with the young people. I have given two Sunday afternoons a month to their meetings. I help prepare their programs, play for them, and am always on the lookout for the most interesting and vital stories to kindle their interest in missions. Here is where our best effort is needed—the orchard must be planted before we can gather the fruit, and the young trees are the ones of promise. I have my Sunday school class at my home on Friday afternoons to teach them sewing, and I always make it a point to read them a missionary story. Of course, this requires work, but it will bear fruit later on, and I am more than willing to give as much of my time as I can to what I consider one of the greatest and noblest causes of our time.

When we read of parents selling their daughters in Japan in order to pay their debts and these girls being forced to live lives of shame; when we read of the thousands of child widows in India, and when we read of millions of people in ignorance of Jesus Christ and two infants out of every three in the world, looking up into the faces of mothers who can tell them no word about the world's Savior and know that the reason so many are not Christians is not because they have wilfully rejected the Gospel—I feel that I am more than obligated to do all I can in order to obey my Master's strikingly explicit command: "Go ye into all the world and preach the Gospel to every creature."

Missions are not a matter of choice, but of plain obedience. Let us all learn to pray for missions—the prayer of Elijah could open and shut Heaven, and if the prayer of one righteous man could avail so much, what could not the prayers of many righteous people do? It would reach up to God and lie before the throne of His grace, and never depart without its answer.

THE IMPORTANCE OF MISSION STUDY

BY MRS. J. W. HARRELL, PORTSMOUTH, VA.

Our Master's words, "Lift up your eyes and look on the fields," give us a glimpse of Him teaching His disciples the value of knowing about the needy ones of the world. Until there is information about them there will be little vital interest in them.

It has been said that "the greatest foes of Missions are prejudice and indifference, and ignorance is the mother of them both."

We cannot be at our best for Him, we can not render efficient service in the upbuilding of His kingdom unless we are informed about world-wide affairs.

It seems to us that there is nothing more important for the future welfare of our woman's work than the systematic study of missions. Unless our people are educated along missionary lines there is little hope of ever accomplishing any thing great for the work.

Nothing educates like study, so if we would reach the church, let us emphasize the study class. Facts are the fingers of God, as has been wisely expressed.

Men and women must know in order to pray. They need to become familiar with conditions existing among the needy classes of the earth, before they can intelligently pray the Lord of the harvest to thrust forth laborers into the harvest field.

Men and women must know in order to give. If they could only get a vision of the real need, giving would become a privilege and not a sacrifice.

Today as never before the importance of Mission Study is emphasized.

The fields are white as never before. The church is eagerly grasping the situation and coming to realize the obligation and the opportunity. Never before have men and women displayed such an interest in the welfare of the darkened lands of the earth.

The women of Christian lands are beginning to realize and appreciate the fact that they owe every privilege which they enjoy to the influence of the religion of Jesus Christ. "A people cannot rise above the level of its womanhood." A knowledge of this fact should arouse us to our duty. Let us acquaint ourselves with the deplorable conditions of our sisters across the sea. When this is done, the women of Christian lands will not be slow to pledge themselves to a united effort in behalf of the Christless women of the world.

Mission Study is especially important for those who are not particularly interested in the affairs of God's kingdom. There are so many purposeless souls among us. And yet if they could only be made to see and understand conditions as they really exist, it would often revolutionize their lives. A study of the Mission fields would be of untold benefit to such people.

Perhaps there was a time in your life and mine when Missions had no attraction for us. We were not reared in a missionary atmosphere, the very subject seemed dull and uninteresting. Today, we are peculiarly fascinated with the missionary spirit. What has brought about the change? It is the little information that we have gotten on the subject.

The reason people are not interested today is because they have no knowledge of the subject. The study class will give scores of women their first real glimpse of the missionary undertaking. As a band of women united for the service of our Master, we need the conviction burned into our souls, *the world's great need of Christ*. So many voices are calling us, and our time is demanded elsewhere. We say we haven't time to join the Study Class. But let us put first things first. "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." This is the true mission of the woman's movement.

The Mission Study Class is a possibility in every church. There should be groups of women, groups of children, Young People's Societies, and Sunday school classes, studying Missions. The results where this has been tried are amazing. It has been known to double the membership of a society, to more than double the gifts. It unites the women of a church and sometimes it actually results in assuming the support of a missionary or native worker. The study class will multiply and train leaders for the church. Isn't this the great need of all our churches? We are suffering today because of the need of capable and trained leaders.

We would not say that the Study Class is the only form of education, but would call attention to the great importance of the Mission library and literature in the form of pamphlets, tracts, and leaflets. The Woman's Boards have many attractive leaflets for free dsitribution. These, as some one has put it, are seed corn to be scattered broadcast if an abundant harvest is expected.

For our country churches, we would suggest the Reading Circle or Study Group. In each community, form a circle and meet at stated intervals—once a week, or once a month, in the home of some member, and in an informal way read aloud and discuss the text book.

Some of the helps for study classes will be found in "The Mission Class," by Dr. T. H. P. Stiler. "The Mission Class Method," by Dorothea Day, "Mission Class Manual," by Milliken. Correspondence with our Publishing House will bring help in the way of supplies, plans and literature.

We would not close this paper without calling attention to the fact that we need more Bible reading and prayer in our meetings. The study of Missions will reveal to us the fact that the Bible is the greatest of all missionary books. It contains the list of our first missionaries and heroes of faith, and it contains the doctrines which all missionaries are to follow.

Let the keynote of our Study Classes be found in John 10:10, "I am come that they may have life, and that they may have it more abundantly. This is our Master's personal appeal to each of our hearts in behalf of the Christless millions of the earth. We who have the privileges of the abundant life should gladly help pass on our blessings to those who have it not.

ANOTHER SOCIETY ORGANIZED

On the fifth Sunday afternoon, the women of Palm Street Church, Greensboro, held an enthusiastic meeting and organized a Missionary Society with fourteen charter members. They are going to study Missions and will hold their meetings in connection with the Ladies' Aid Society. The following officers were elected: President, Mrs. Anna Belle Smith; Vice President, Mrs. A. H. Hinshaw; Secretary, Mrs. S. H. Ballard; Treasurer, Mrs. H. C. Simpson. We believe this Society is going to do good work.

CHURCH NEWS

SHADY GROVE

The church at Shady Grove seems to be in a very good condition, though all members have not yet awakened to the full sense of their duty. If we would only obey where Christ said it is more blessed to give than to receive, and give of our means for the upbuilding of Christ's kingdom, we would enjoy the Christian religion much more than we do. Let's wake up and do more for Christ than we have ever done before. The Conference at Ramseur last week was a great blessing to my life. I know I can serve God better and will be truer to His cause since I have attended Conference in the town of Ramseur. My life has been strengthened by going into the homes of the Christian people there, and hearing the many able addresses and problems discussed. The town of Ramseur, I think, is a splendid Christian town. I greatly enjoyed being in their midst and sharing of the good things in the homes of the people. That we may trust God more and do better in the coming Conference year is my earnest prayer.

W. C. MARTIN.

HOLLAND, VA., LETTER

Dear SUN Readers:

We are here. We came October 1 at 9:30 a. m. A committee representing Holland and Holy Neck churches met us at the station. Sister Irene Holland took charge of Mrs. Black and Emma Judith. Bro. I. A. Luke took charge of the carload of our belongings, while wagons and carts manned by willing hearts from the two churches hauled our goods to the parsonage. I did the receiving act.

By 7:30 p. m. we had the bed room ready for the needed rest, while meals were taken with the good people of the town. We were delighted to hear responses from the chickens, pigeons, doves, rabbits, and the dog at curfew roll call. They came on the same train with us. It took us a few days to unpack and get in shape, but in the meantime every one was as nice to us as—well, in the characteristic way of the Holland and Holy Neck parish. You must know something of the people here to get an idea of what I am trying to say.

I was delighted with our Eastern Virginia Conference. It was simply great from every point of view.

The third Sunday in November Holy Neck had an all-day service. Preaching at 11:30 a. m., then dinner for all. At 2:30 the Missionary Society convened. The roll call resulted in something over $15.00. The house was full. Good spirit in all of the services.

The quarterly Conference on Saturday was full of the spirit of earnestness and of love. Hundreds partook of the bread and wine on Sunday, and all seemed to feel that it was good to be there.

November 23 was Orphanage Day with the Holland church. The Sunday school made an offering of over $20.00, while the church made an offering of about $12.00. But this is not final. We hope to add to both of these amounts.

Holy Neck will make an offering for the Orphanage first Sunday in December. The Ladies' Aid Society at Holland is making up a donation and a shipment of good things also, for the Orphanage.

The work goes on well. Under Dr. Newman's leadership it could not be otherwise. It remains, however, to be seen, as to whether the present pastor will hold it to the high mark which it has attained.

We have reorganized the C. E. Society. Fifty were present Sunday at 2:30 p. m. at our third meeting. The young people have taken hold in earnest, while we older ones stand hard by ready to help when we are needed.

The Annual Conference asked for 20 new subscribers for THE SUN from Holy Neck members, and 12 new subscribers from Holland members. We are canvassing as we cover the field in pastoral visiting, and hope in time to meet not only this, but every request and requirement of the Conference. Our people seem well pleased with the improvements made on our paper.

There is a splendid interdenominational spirit here. We have a union prayer meeting in Holland. Dr. Lawless, the Baptist minister, is a learned, devout, sweet-spirited man. We alternate in holding the prayer meetings.

Dr. W. A. Harper gave us a pleasant surprise on his way home from our Conference, by taking dinner with us. One objection, however, we wish to record against him; namely, his call was made conspicuous by its shortness. With all of this, he got a student for Elon. Come again, Doctor.

Many of my members have requested me to write a Holland Letter. By request, therefore, I am writing, and not by choice. I am not a writer, but do profess to be a talker.

Sincerely,

B. F. BLACK.

MOORE'S UNION AND LEE'S CHAPEL

I have met both of these churches since Conference. I was indeed sorry to learn that the delegates from Moore Union did not get to attend the Conference, but Deacon J. W. Lett was not well enough to go, and they sent the Conference apportionments in full. The Sunday school here is doing well under the leadership of our young Deacon B. J. Harward, who is a promising young man.

I met my congregation at Lee's Chapel at 3 p. m. same day, and we had a good service. Here we have a live Sunday school and prayer meeting, with Deacon Em-

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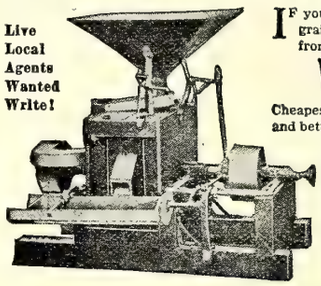

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CONTEST MANAGER

The Greensboro Daily News

GREENSBORO, N. C.

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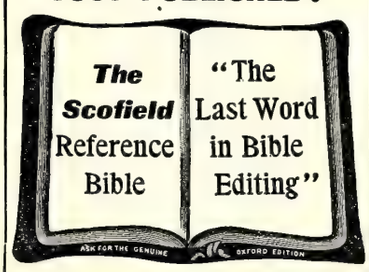

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ery Buckhanan as Superintendent.

The signs seem to be hopeful at this place. We received two more members, and I learn that there are others who will join later. The Conferences have laid it on me to raise eleven new subscribers to THE SUN. We have already turned in five of them. At both of the above mentioned places of worship, the brethren have right much material on the lots for their new houses of worship, and aim to take up the work of building very soon.

P. T. KLAPP.

November 29, 1913.

SANFORD, N. C.

Our work at Sanford is moving on nicely. Last Sunday night at the close of the services the Treasurer paid me one-twelfth of my salary for this year. We have received three members since Conference. Our Sunday school is in a flourishing condition, with Bro. J. U. Gunter as Superintendent. We have a Ladies' Missionary Society that meets monthly, also ladies' prayer meeting that meets every Tuesday at 3:00 P. M.; weekly prayer-meeting at the church every Thursday night at 7:30 P. M. All committees have been appointed, and we are ready for work.

G. R. UNDERWOOD.

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases, only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once.

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Rosemont	7.75	241.45
Total this week		295.95
Grand total		$4,547.92

My dear Children and Friends:

See what a nice report we have this week. Many bright sunnny letters with faithful promise to write more often in the future. And then such a fine financial report. Uncle Jim has been kept busy crediting up offerings, and paying debts. How glad he is to pay our friends who have furnished us something to eat and wear when we needed it, and had nothing with which to buy. If you will just keep him as busy a few more weeks we will be able to "read our titles clear." Let all the churches report their Thanksgiving offerings as promptly as possible; and if any church has failed to take the offering, please do so at once. This is your work, and I am sure every member of the Christian church wants to see it succeed. We can't succeed to the fullest extent without the cooperation and support of the entire church. And then the Lord can't bless for work that is never done. Many churches and individuals turn away blessing by withholding from the Lord. The Orphanage needs the money and the work will be promoted by it; but every individual and church in the Southern Convention, needs to take the offering, and will be blessed by having contributed, far more than the orphanage will. Let's bless and be blessed together. Yours for service,

J. O. Cox.

Waverly, Va., Nov. 27, 1913.

Dear Uncle Jim:

I am a boy 12 years old tomorrow, and I am in the first year high school. I have not written in many a day, but I will try to write oftener. Enclosed you will find 25 cents. Love for all,

GARLAND GRAY.

We are glad to hear from you, Garland, and are pleased to learn that you are gettting on so nicely in your school work. Only twelve years old, yet in the high school. That is fine.

We are grateful for the promise to write more often. Uncle Jim and all the cousins would be delighted to have a letter from you each month.

Tifton, Ga., Nov. 30, 1913.

Dear Uncle Jim:

Here comes a little Georgia girl to join your corner. I am eight years old. I like school fine and love my teacher so much. Would like to attend Sunday school, but we live too far from church.

My Grandpa and Grandma Veazly came to see us in October. They live in Alabama. I will close for this time and when I can write better I will write more. Please find five cents. With love to you and all the cousins I am,

Your little niece,

LILLIAN HAND.

We are glad to welcome this nice girl from Georgia, to our Corner. Glad to learn you are liking school so well; but sorry that you haven't opportunity to attend Sunday school. I know you had a good time when grand-mother came to see you.

Tifton, Ga., Nov. 30, 1913.

Dear Uncle Jim:

I want to join the band of cousins. I enjoy hearing the children's letters, and want to help too. Wish more of the Alabama children would write for we did live in Alabama and would be glad to see lots of Georgia letters. I am going to school. Miss Nannie Clegg is my teacher. All of the scholars love her, she is so kind. We had our Thanksgiving dinner at school. Hope you and the orphans had a good time too. I enjoy driving my dog with a rope when I am out of school. He goes with Papa to the field and catches rabbits. Tell me some of the little boys names about my age. I am six years old. With much love to you and the cousins I will close. Please find five cents for the band. Your little nephew,

ROY M. HAND.

Welcome to you Roy! We are delighted to have you join our band, and are pleased to hear you enjoy our children's letters. I join you in the wish that more of the Alabama boys and girls would write. You have set them a good example, and when they read your nice letter I am sure they will write too. Watch and see.

Norfolk, Va., Nov. 28, 1913.

Dear Uncle Jim:

I am sending my first dime. I think I must be about the youngest in the whole Daughtrey family. My father is from Nansemond Co., and I have never seen a letter from any of the other little Daughtreys so thought I'd start the ball rolling. My father belongs to the Third Christian church, mother to Epworth, and some day I expect to be a Christian preacher. Am just eighteen months old now.

With love,

JOE PERSON DAUGHTRY.

Thank you Joe! We appreciate your dime, but gladder to get your letter, and learn of your anticipated service. Trust that some day you may be a great and useful preacher.

Norfolk, Va., Dec. 1, 1913.

Dear Uncle Jim:

Enclosed you will find our dues for the year. We are going to try to write more regular and hope all the Cousins will do the same. Thomas is in school now and don't you think it will be nice when he can write for us.

Wishing you and the Cousins a Merry Christmas. With love,

THOMAS BRICKHOUSE, JR.
EVERETT BRICKHOUSE,
JOSEPH BRICKHOUSE.

I knew our faithful cousins would soon write again. "Old neglect" can't always hold sway. The boys and girls are all going to break way from him, and write every month this next year; and what a fine page we are going to

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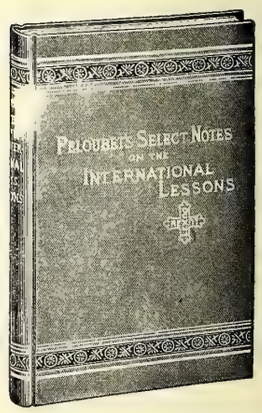

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THE CHRISTIAN SUN,
ELON COLLEGE, N. C.

have. Just count the long list of Cousins writing this week. Sixteen this week. Is not that fine. Let's have twenty next week; and then twenty-five the week following.

Burlington, N. C., Nov. 23, 1913.
Dear Uncle Jim:

I am a little girl eight years old. I am in the third grade at school. Miss Mamie Fonville is my teacher. I attend Sunday school regularly. Miss Nonie Moore is my teacher. We hope you and your family and the little orphans had a pleasant Thanksgiving. I went to church this morning and this afternoon our Christian Endeavorers went to the county home and carried a nice dinner to the poor people, and they seemed so glad.

Enclosed please find ten cents. Hope it will help a little.

Lovingly, RUTH HORNE.

How delighted we are to have this nice girl from Burlington to become one of our number. See how many good things she did on Thanksgiving: went to church in the morning, carried a nice dinner to the poor people in the County Home that afternoon; and then as a fitting climax to this day of good deeds, wrote to the "Corner" enclosing a dime for the Orphans. How many who read these lines made so many hearts glad?

Burlington, N. C., Nov. 27, 1913.
Dear Uncle Jim:

I thought as my sister was writing to you, I would write too. I hope you and the Orphans had a nice Thanksgiving yesterday. I went to the County Home and helped to carry something to the poor people. I would like to join the Band of Cousins. Enclosed please find ten cents.

Yours sincerely,
LILLIAN HORNE.

We are happy to welcome you, Lillian, for I am sure you are going to make us a faithful cousin. Our Orphanage family had a very pleasant Thanksgiving.

McRae, Ga., Nov. 29, 1913.
Dear Uncle Jim:

We think of you as our old friend, Uncle Jim, and hope we will be able to come to see you some time. We did not know how to begin our letter for last month, but send our dues now. We enjoyed Thanksgiving Day, and have begun to count the days until Christmas. Love to all.

JOHN NEWMAN DENTON,
S. E. DENTON, JR.
JOSEPH RABB DENTON.

I know the faithful Cousins would come all right, but was beginning to get a little impatient. Glad you had an enjoyable Thanksgiving. Trust Santa will be good to you Christmas.

Raleigh, N. C., Dec. 2, 1913.
Dear Uncle Jim:

We are sorry we neglected the Corner so long. It was from no lack of interest. We are in our new home in Raleigh. Charles is in school. Hannah Clare wants to go back to Henderson. She misses her playmates there. Helen, not being of a social disposition, is contented so long as she has her home people.

We had a delightful visit at Elon College. Cousins, we went to the Orphanage twice. We missed the family of our former Superintendent, but became acquainted with our new one. We enjoyed playing with Mary Virginia's toys. We awoke Harper from his afternoon nap, so he didn't feel like playing. We are looking forward to Christmas. Hope Santa Claus will be good to us, and to the Orphans too. Enclosed find twenty-five cents for the Corner.

Lovingly,
CHARLES E. NEWMAN, JR.,
HANNAH CLARE NEWMAN,
HELEN SHIVERS NEWMAN,
GEORGE ALFRED NEWMAN.

Well, we will forgive your neglect in the past if you will write us regularly each month during the coming year. Hannah Clare will soon find some playmates in Raleigh, then she will be just as happy as she was in Henderson.

Newport News, Va., Nov. 23, 1913.
Dear Uncle Jim:

I have been selected by my class to send you the Orphanage collection from the East End Christian Sunday school. So you will find enclosed $3.36. Love to you and all the orphans.

Your little friend,
ETHEL HOCKADAY.

Thank you, Ethel. We appreciate the offering, and are grateful for your nice letter for the Corner. Please thank your class and each member of Sunday school for the liberal offering.

DR. J. H. BROOKS,
Dentist
Foster Building, BURLINGTON, N. C

SEABOARD AIR LINE RY.

Schedule Effective January 3, 1912.
Trains Leave Raleigh.
Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH.

No. 81	4:35 a. m.
No. 29	Ar. 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
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SOUTHERN RAILWAY.

Schedule of the trains leaving Elon College:

N. B.—The following schedule figures are published only as information and are not guaranteed.

No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

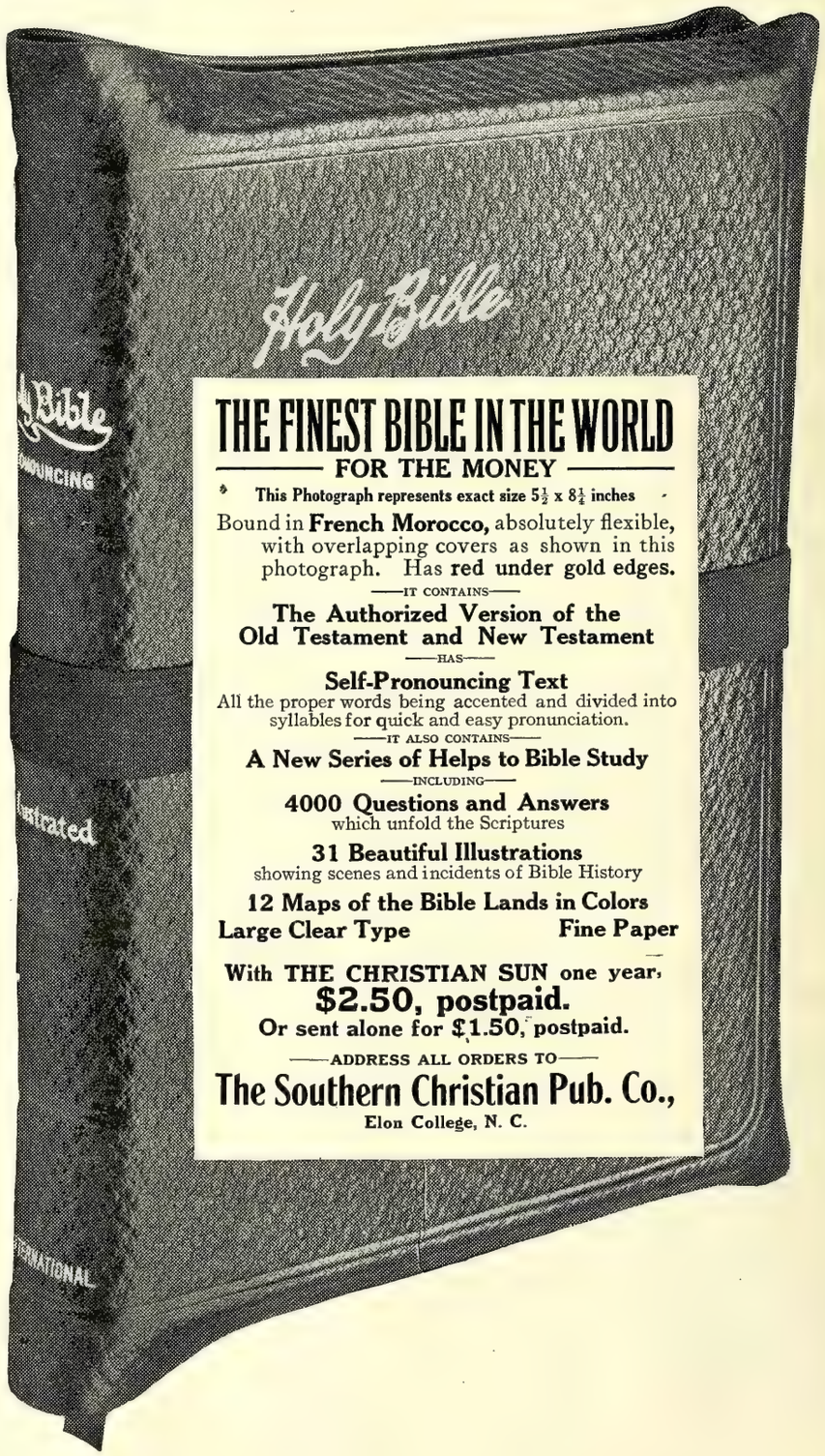
No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. JONES.
Traveling Passenger Agent,



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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year	$1.50
Six Months	.75
Four Months	.50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Lafollette

On Sunday, November the 23rd, Levi M. Lafolette fell asleep after a lingering illness of cancer of the stomach, at the age of 59 years. He had been a member of the Timber Ridge Christian church for a number of years and was a faithful attendant at all its services. He made no display of his religion but quietly lived it and held the respect and esteem of all who knew him. He was a kind and devoted husband and father and a good neighbor. He will be sadly missed by the church and community.

He left to mourn his departure a widow and three daughters: Mrs. Octavia Griffin and Misses Flora and Bessie at home. Funeral services were conducted from his home church by the writer in the presence of a large congregation. W. T. WALTERS.

Rudolph

At the home of her mother, Mrs. J. W. Davis, Winchester, Va., November the 28th, Mrs. Lillian C. Rudolph, departed this life at the age of 31 years. She joined the Timber Ridge Christian church at the age of sixteen, where she was a faithful member until the organization of the Winchester church. She was one of the charter members of the new organization and one of its best workers as long as her strength permitted. Hers was a beautiful Christian character, which won the esteem and friendship of all who knew her.

She left to mourn her death, her mother and one child, Evelyn, and also one sister, Mrs. N. H. Brill and two brothers, Frank R. and Benjamin Davis.

Funeral services were conducted from the home by the writer and the remains laid to rest in the city cemetery. May the Lord comfort and bless the bereaved. W. T. WALTERS.

Spence

On. December 4, at her home in Auburn, N. Y., Mrs. Robert B. Spence fell on sleep, after a long continued sickness. During her entire suffering she was resigned, patient, trustful, and her last end was beautiful.

Mrs. Spence was the fourth daughter of Dr. and Mrs. Martyn Summerbell, her maiden name being Miss Laura Summerbell. She died in her 33rd year. Mrs. Spence was a universal favorite, of amiable disposition, whose chief characteristic was forgetfulness of her own comfort in her inclination to help everybody else. In the hospital during her fatal illness the nurses were perfectly devoted to her, going out of their way to show her their affection. But the hour had struck for her to go home, and her precious life went out in calm confidence and serene hope.

Her father was at the Executive Committee Meeting of the Federated Churches in America, in session at Baltimore, when she breathed her last. He was summoned by wire from the council hall of religious statesmanship, where he was representing his church, to attend in his own home the obsequies of his devoted daughter. She was laid to rest December 6th in Lakemont, N. Y.

The bereaved and sorrowing ones will have the heartfelt prayers and sympathy of their host of friends in this hour of testing, whence faith will grow stronger and Heaven take a new charm because another loved one is there. W. A. H.

Murray

Eliza Murray, better known as "Aunt Lineu" was born February 24, 1829, and died December 1, 1913. Age 74 years 9 months and 7 days. Her maiden name was Eliza McIntyre. She was united in marriage to Jerry M. Murray February 25, 1857. To this union were born eleven children, six boys and five girls. The husband and three of the children preceded the mother to the spirit land.

Sister Murray professed faith in Christ when only a small girl and has always been faithful to her church. She joined the church at Bethlehem immediately after conversion where she remained until the organization of Berea (Alamance). Here she united with this church remaining faithful unto death.

Aunt Lina loved her church and would often shout God's praise at the regular monthly service or in her home. She lived her religion every day.

She leaves behind eight children, four sons and four daughters, three brothers, 39 grandchildren, 17 great-grandchildren and a great host of friends who may in their sorrow remember well the life of the noble Christian mother as an example.

The funeral services were held in Bethlehem church, conducted by this writer, assisted by Rev. L. I. Cox, her former pastor, and her remains laid to rest beside her husband who preceded her to the grave. J. V. KNIGHT.

Croak

Whereas, it hath pleased our heavenly Father to take from our midst Mrs. Jennie Croak, who was one of the charter members of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church; and, whereas, she was a faithful and consistent Christian, who, in spite of great physical affliction, was greatly interested in all the work of our Society, therefore be it resolved:

First—That we record our great appreciation of her life and deep interest in our work.

Second—That we express our appreciation of her devotion to the cause of Christ, which she manifested in uniting with a Society, and keeping up her dues, when unable to attend any of the meetings.

Third—That we commend her example to those more able to work for the Master, and that we all strive to do what we can for the Kingdom.

4. That we express our deepest sympathy to the family of the deceased, and pray for our Father's blessing to be upon them.

5. That a copy of these resolutions be entered upon the records of the Society, a copy sent to the bereaved family, and a copy sent to the Christian Sun for publication.

MRS. I. W. JOHNSON,
MRS. W. J. KENDRICK,
MRS. W. H. ANDREWS,
Committee.

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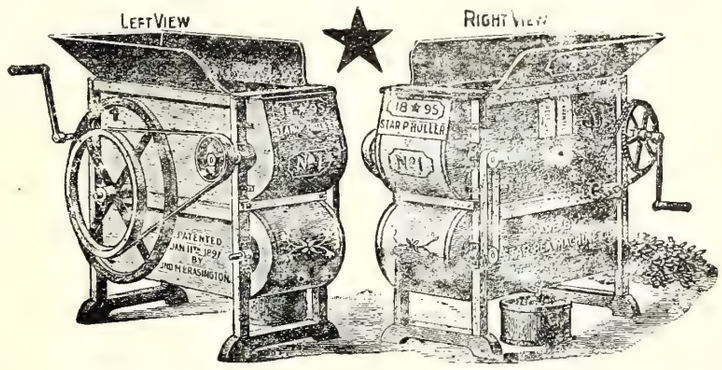
Some colds are worse than others, but they are all bad. Let your doctor decide the medicine. If he orders Ayer's Cherry Pectoral, remember we have been making it for 75 years. J. C. Ayer Co., Lowell, Mass.



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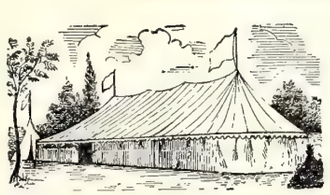

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The Christian Sun

VOL. 65 ELON COLLEGE, N. C., DECEMBER 17, 1913 NO. 51

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OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

Moving Pictures and Moving Men

Last year the people of this country spent 6,380,000,000 nickels in seeing moving picture shows. That means $319,000,000 for this form of amusement. We gave $14,942,523 for foreign missions—over twenty-one times as much for moving pictures for amusement as for moving men for Christ and salvation. We have said much about missions, but we have hardly begun to realize what we can do and must do for missions, if we really mean business.

Miracles Continue

In the year 1900, just thirteen years ago, China wanted to destroy every Christian in her land, and seemed, for a season, bent on doing so. Now China's Ambassador to Germany, and one of her most distinguished diplomats, is a Christian, Dr. W. W. Yen, the son of a Chinese Christian preacher, Rev. Y. K. Yen. God is making good His word delivered first through His servant David: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Sanitation and Salvation

Sanitation is all right. It makes living better, and the mind freer, and the heart gladder, and life longer. But sanitation is not salvation. The city of Washington boasts having torn down three hundred and fifteen buildings this year because they were unsanitary, and the city is trying to clean up. One wonders how many places of drunkenness and vice and sin and shame and crime the city has razed to the ground? These are they which make a city dangerous and deadly to live in, and ought to be looked after. You cannot clean up a home, nor a city, with new timbers and white wash.

Regarding the Least

There are many words spoken and written which are right and wholesome if properly put. But a small deviation throws all out of order. The man who wrote the notice and hung it up on his front door, "Knock the Door-bell Out of Order," meant well, and wanted to save others and his family some annoyance; but he brought trouble to all when the first passing school boy who could take in the situation literally obeyed the sign posted. Only a small comma left out, and the damage which the magistrate would not exact from the boy, was on the owner of the house only. A front door well nigh smashed to pieces may seem a heavy penalty for leaving out a comma, but greater penalties than that have been inflicted for offensese not as great. "He that is faithful [illegible] that which is least is faithful also in much."

A Drop in Politics

Several men of opposing and contending political factions entered an elevater in a Chicago building recently and so warm did the discussion wax and so menacing was the gesticulation that the elevator boy was crowded from his position, lost control of the machine, and the whole load fell six stories. Fortunately there were no fatalities, though there was a general shaking up and much personal inconvenience from bruises, sprains, and pains. It is easy for men to become so engrossed in ambitious schemes and worldly pursuits as to forget or ignore altogether their own safety and security. Our Savior while on earth came in contact with such men, and from His great wisdom propounded the question (Matt. 16: 26): "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Living Religion

The papers report that Hebrew children of the East Side, New York, are protesting against being compelled to sing songs embodying praise to God, and recognition of Jesus as Savior. The reason for the protest was presented by one of the little girls, speaking for her comrades, "We don't go in for any religion, for we don't know where we go when we die." This girl not only represented her comrades in this speech, but she represented her parents and a great many other people. Religion is looked upon by very many as a sort of savings bank account, to be drawn out at the last moment, and used under constraint of final necessity. The religion of Christianity is life, and nothing on earth or under heaven does so much to make this present life so sweet and happy and bearable as a knowledge of the vital presence of Him whom these deluded children would be rid of. Christianity is spirit after death, religion is needful for this present and is life. Whatever may be the prospect after death, religion is needful for this present world.

Cheap Notoriety

Some notoriety is not cheap; it comes at the cost of brain and energy and toil and sacrifice. But not all. Some notoriety is very cheap, and public speakers, all too often ministers of the gospel, seek and obtain notoriety in a most silly and senseless manner. Recently a clergyman, addressing a company of women who desired suffrage, used these words: "The modern home is the most detestable institution ever imagined. The sooner a wife understands that the washtub and the cooking range are not the sole aims of her existence, the better it will be for the emancipation of women." If that clergyman were to seek the world over, we doubt if he could find a woman who would say that the washtub and the cooking range were the sole aims of her existence. He would find many at the washtub and the cooking range as a part of their daily task, just as he would find many a man at the plow or the forge, as a means of earning their daily bread, and which daily task was neither dread nor drudgery, but an honest and praiseworthy method of making the earth wholesome and life agreeable. Seeking notoriety by cheap method is a poor performance, and often costs society much, because there are always some to believe what a public speaker utters. Many need to bear in mind (Matthew 12:36): "Every idle word that men shall speak, they shall give an account thereof in the day of judgment."

Wherein Foreign Missions Pay

There is not a line of legitimate industry in the United States that is not financially benefitted by missions. There never has been an investment that paid better return in dollars and dimes than the meager sums given to foreign missions. Let the man who would oppose missions because it costs too much, or takes the money from home, bear in mind these salient facts: The missionary opened up Japan to trade, commerce, improvement and progress—an immense advantage in trade to our country. The export trade of the United States to Asiatic countries was almost nothing before the missionary taught the Asiatics who we were and what we had. Our exports to Asiastic countries in 1903 was $58,000,000. In 1905 it was about $127,000,000 and it is increasing by leaps and bounds. The missionary opened up the way for this trade and made it possible. Missionaries were the first to give the world any idea of the interior of Africa and have given more accurate and valuable knowledge about Africa than all other agencies combined. The trade with the Fiji Islands is now enormous and amounts to more in one year than all that has been spent in fifty years in Christianizing them. All the museums of the world and the libraries and the colleges have been benefitted enormously by the findings and discoveries and information by the missionaries. Missionaries have translated the Bible into seven-tenths of the languages of the world, and increased the world's demand for paper, print, and allied industries. Our heavenly Father has seen to it that men should lose nothing, but should gain, in carrying forward His work in the world.

GOD'S WAY

It was a *union* where there was *unity;* a *home* and not a *house.* Law and life and love and liberty were dominating factors in that home. The presence of God was there and angels in invisible form hovered about the fireside while the father and mother taught the little ones of a Savior's love. But affliction came into that home, and death bore away the husband. A link from the circle had taken and and the mother left to guard the wolf from the door. This case is not a singular one, it is only a sample of God's dealings with His people. Why so averse to our way of thinking, we cannot tell. "God works in a mysterious way, His wonders to perform."

C. B RIDDLE.

EDITORIAL

ENVY

About three-fourths of the misery, one-half of the sin, and one-fourth of the crime of this world is caused by envy. There is a saying attributed to President Rutherford B. Hayes to the effect that "Every time you appoint a man to public office you make nine enemies and one ingrate." The nine were the applicants who could not be appointed, and were ever afterwards the President's enemies, not because he had harmed them, but because in their own estimation they were so much better fitted for the job than the one appointed that they could never forgive the President for making such a blunder. They were enemies of the fellow who got the job.

In the parable of the laborers whom the householder sent into the vineyard to work, beginning at any and all hours of the day, and then paying each the same (Matt. 20:1-16), those who went in early in the morning were angry, not because they failed to receive that which was promised them, but because others who came late received as much as they did. They were not angry at what they received, but because of what others received. And this is the rub in life. *We grow angry at what others get.* The sound of our murmuring, our grievances, and complaints, is not the little or much we receive, but that which others get with whom we choose to compare ourselves.

A person may make himself unhappy whenever he will. He has only to compare himself, his condition, his sourroundings, his income, not with his needs, comforts, or benefits, but with what others, who have surpassed him, have acquired or do receive. We often make ourselves unhappy and disagreeable, not because of the inconveniences from which we suffer, nor the lack of comforts which we enjoy, but because of the many benefits and blessings and advantages which those about us seem to enjoy.

Envy is at bottom a species of covetousness, and the divine and eternal command was given, "Thou shalt not covet" (Ex. 20:17).

When Paul made his immortal charge to the elders at Ephesus, he must have felt a clear conscience and a buoyant spirit when he said (Acts 20:33): "I have coveted no man's silver, or gold, or apparel."

CONGRESS AND THE CHURCH

We of this country should bear in mind that our law makers are not all bad, and that our National Congress has men of heart and soul who are just as anxious that the church should prosper and righteousness prevail as men in the pulpit.

There lies before me now what seems to me to be both a remarkable utterance and a no less remarkable publication. The utterance is entitled, "Why I Attend Church," and is taken from the *Congressional Record* of the recent Congress. On Friday, August 8, 1913, the Honorable Scott Ferris, Congressman from the Fifth Oklahoma District, said, in the House of Representatives:

"Mr. Speaker, I have just read in *Leslie's Illustrated Weekly* of August 7, an article by my colleague in Congress from Oklahoma, Hon. Claude Weaver, which is well worthy of space in the Congressional Record of this Congress.

"The article teams with brilliancy, pathos, and a devotion to the church of God. It deserves to be read and referred to in every church and Sunday school in the United States.

"I ask unanimous consent, Mr. Speaker, to incorporate it in the *Congressional Record,* that it may there be preserved for those who come after us.

" 'It is sweet on a Summer's morning, when the air is a-quiver with the love songs of the birds and fragrant with the odor of the rose's bloom, to hear the music of the church bells, an invitation to the world-wearied to enter God's temple and find peace, because the instinct of worship is in the heart of man and the church is the temple of the living God.

" 'I go to church because I find peace there, that peace which DeQuincy described as a resting from human labors, a Sabbath of repose, a respite granted from the secret burdens of the heart, as if I stood at a distance and aloof from the uproar of life; as if the tumult and fever and strife were suspended; as if there brooded over me a dovelike and halcyon calm.

" 'I go to church because I love the music that I hear there, the mighty roll of the great organ, singled with the marvelous symphonies of that divine stringed instrument, the human voice, untwisting all the chains that tie the hidden soul of harmony.

" 'I go to church because I delight to hear the teachings of the preacher, whose soul is dedicated to God, whose field is as wide as God's universe, whose theme is the destiny of man, and whose words are the oracles of Fate. Marvelous is the spell of the preacher to whom God has given genius and consecration and the power of illustration drawn from the old, sacred, immortal Book, and from the miracles of nature, no less revealed in the crimson-tipped flower turned up by the plowshare of Robert Burns upon the soil of Ayr than in the long reaches of the star-girt skies.

" 'I go to church because "the way is dark and I am far from home," and because the church is the polar star to light my pathway in the rayless night.

" 'I go to church because the church ministers not only to the spiritual but also to the material needs of life, and because it is there that the charities that soothe and heal and bless are scattered at the feet of man like flowers.

" 'I go to church because in that atmosphere vice and crime wither and die.

" 'I go to church because I hear the teachings of the philosophy of Jesus, the incomparable man; and if you say His teaching is philosophy and not religion and that He was a man and not a God, then the philosophy of that man has redeemed the world from savagery and blessed mankind with Christian civilization, and, to my mind, it is a thing worth while to hear.

" 'I go to church because I find there consolation and hope; because I see there the dawn and not the sunset; and if it is better for man, if the hope is baseless and the vision but an elusive phantom, to cherish a dream so glorious and beautiful than to be weighted down an derushed with the quarried mountains of a world without hope and without God.' "

But of the publication, which is no less significant. A distinguished banker of St. Louis, President Tom Randolph of the Bank of Commerce, and one of the most prominent financiers and bankers in the United States, seeing this in the *Congressional Record,* clipped it and sent a copy to his pastor, Randolph being a devoted church member and a regular attendant at church. In some way *Financial America,* a paper devoted solely to finance, got hold of Mr. Randolph's letter to his pastor and prints that and all the above from the *Record.* And this editor is under obligation to a distinguished banker and financier for putting a copy of this in our hands, which we pass on to our readers with the desire that they may realize that law makers and financiers, professions, classes, lawyers, doctors, all are interested in the message that the church has to give when that message is given in clear and unmistakable note. The only hope of this world is the Church, that is, the power of God unto salvation, proclaimed by the church, and great men, as well as small, will come, if they have not already come, to realize that fact.

A BOOK FOR PASTORS

We have before us a "Pastor's Ideal Funeral Book," containing suitable scripture selections, topics, texts, and outlines, suggestive themes, prayers, quotations, ceremonies, and forms of service for funerals. The author is Rev. Arthur H. DeLong, and the publishers are Eaton and Mains, New York. The book is bound in morocco, with gold side title and gilt edges, and is plainly printed on a fine quality of white paper. It strikes us as being the most suitable book for pastors in conducting funerals we have seen anywhere in print. The book is divided into sections, Funerals of a Child, Funeral of a Young Person, Funeral of a Person in Middle Life, Funeral of an Aged Person, with Scripture Selections, Topics, Texts and Outlines, Suggestive Themes and Texts, a Prayer, Quotations and Illustrations for each section.

It also has other pages devoted to Funeral Etiquette, especially helpful to young ministers, and Forms of Service. One can find in the book a suitable text, outline, scripture reading and prayer for almost any occasion or condition under which one would be called upon to conduct a funeral. It is of convenient size and shape, and of neat and durable appearance. The price is 80 cents net, and we can furnish the volume to any minister desiring it at the price named, or send the book upon approval after thorough examination.

We regard it as fully up to what it claims to be—an ideal funeral book.

RECORDS WANTED

Rev. W. E. McClenny, Sunbury, N. C., wishes to find the record of the Southern Christian Association, also the record of the North Carolina Conference up to the time it was merged with the North Carolina and Virginia Conference in 1854. Brother McClenny has a copy of all the North Carolina and Virginia Conferences up to the Civil War. Anyone who can give the desired information would confer a great favor.

NOTES AND PERSONALS

—Rev. W. T. Walters, Winchester, Va., has been in a meeting, since Tuesday last, at Timber Mountain.

—Rev. J. W. Wellons, D. D., has a very timely article this week on "Family Prayer." It is worthy the consideration of parents.

—The postmaster at Philadelphia ordered 90,230,000 postage stamps valued at $1,696,000 in preparation against Christmas demands.

—After four days of fighting at Tampico, Mexico, the constitutionalists were repulsed by the federals, the number of fatalities from the long continued battle not being given.

—Rev. W. H. Garman and our Lambert's Point brethren are much rejoiced, and they have a right to be, since the great results achieved lately in building and so successfully dedicating their splendid house of worship.

—Rev. W. L. Wells is liking his work at Durham, and the outlook for growth and development there Bro. Wells regards as favor-

able. The Thanksgiving offering was $20.00. The church has decided to use the Duplex envelope system of collections.

—We regret that THE SUN was mailed late last week. Unavoidable circumstances, which we trust will not recur, caused the delay. We are doing our best to mail early in the week, and will come to that all right.

—Revs. H. E. Rountree, J. S. Carden, P. T. Klapp, and L. I. Cox are among those sending in new subscribers from their fields the past week. Rev. P. T. Klapp has secured more than half the number allotted to his field.

—Mrs. W. W. Staley, Franklinton, N. C., was reported worse Sunday, but a note from Dr. Staley Monday evening stated that she was resting some easier. Her hosts of friends will hope and pray for the best.

—We are sending out, on order, many nice Bibles as Christmas presents. We furnish the very best—in binding, paper, and print, at prices better than can be had from the publishers or the book stores. Let us have your orders.

—Gifts to Foreign Missions are increasing in the United States, and quite rapidly. In 1907 the total was $8,449,693; in 1909, $10,086,216; in 1911, $11,030,715; in 1912, $14,942,523. The expectation is that 1913 will show a still greater increase.

—Rev. Wm. Hayne Leavell, D. D., a Presbyterian pastor of great reputation, has been appointed Envoy Extraordinary and Minister Plenipotentiary to Guatemala. It is believed that the influence of a strong Christian gentleman will be a mighty factor in the progress of Guatemala.

—The Durham church has decided to use the Duplex envelope. We congratulate the church on this advanced step. We are of opinion there is nothing to compare with the Duplex as a biblical system of financing a church. It has proven eminently successful. THE CHRISTIAN SUN can supply the envelopes and entire outfit on demand.

—The mania for speed by drunken and reckless chauffeurs in the city of New York has resulted in such wholesale death to pedestrians that the police had to get busy, and on December 1st 398 persons were before police courts charged with exceeding the speed limit. Many were fined, some were sent to jail; but where those went who were run down and killed is not stated.

—Last Sunday Mrs. W. A. Harper organized a Women's Missionary Society at Shallow Ford church, and a Willing Workers' and Young Girl's Missionary Societies at Elon College. Our good women are waking up on the subject of missions, and almost every Sunday a missionary society is organized or a mission study class is organized.

—We have on hand the Mite Boxes for Women's Missionary Societies, or rather, to be used in congregations where there are no societies. If a society has not been organized in a church the Mite Boxes can be used and to great advantage, even to the raising of quite an amount of missionary money. Send for the Mite Boxes—a penny each postpaid, or 75 cents per hundred postpaid.

—"I thought I loved my church well enough before hearing Dr. Kendall's great sermon on The Why of the Christian Church, but I love my church better since, and I am anxious for all our members to read that sermon," writes an intelligent correspondent who attended the N. C. and Va. Conference. We are pleased that this sermon is to be printed in tract form for free distribution. As soon as they are ready announcement will be made in THE SUN.

—Mrs. Robert Williams, 709 Walker Ave., Greensboro, N. C., has been appointed Superintendent of Young People's Missionary Societies of the N. C. and Va. Conference. She will be glad to furnish report blanks to any society in the Conference, and earnestly requests the societies in the Conference to report to her. Mrs. Williams is one of our most devoted women workers in the missionary cause, and may be depended upon to do her work well.

—Either because of his own literary taste and bent of mind, or because he was best acquainted with men of letters, President Wilson has sent not a few authors and publishers to represent our government in foreign capitals: Walter H. Page, editor, author and publisher, to the Court of St. James; Thos. Nelson Page, the noted novelist, to Rome; Paul S. Reinsch, from a chair in the University of Wisconsin, to China; Henry Van Dyke, poet, preacher and essayist, to the Netherlands; and Brand Whitlock, novelist and "golden rule" Mayor of Toledo, (the son of a preacher), to Belgium. Possibly others of like refinement and culture have been sent to other foreign ports.

OUR CAMPAIGN FOR NEW SUBSCRIBERS

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. L. I. Cox, Elon College, N. C.

Rimar Freeman ..... Ether, N. C.
Mrs. W. A. Allen ..... Okeewemee, N. C.
Mrs. Ada Allen ..... Alreds, N. C.
Daniel Ward ..... Alreds, N. C.
Mrs. C. A. Needham ..... Alreds, N. C.
M. W. Freeman ..... Alreds, N. C.
J. T. Freeman ..... Alreds, N. C.
K. W. Moore ..... Alreds, N. C.
Lee Cashion ..... Moncure, N. C., R. 1
Jane Stewart ..... Liberty, N. C.
W. O. Carter ..... Liberty, N. C.
T. E. Fogleman ..... Liberty, N. C.
J. H. Fogleman ..... Liberty, N. C.
F. H. Pickard ..... Liberty, N. C.
Irene Brame ..... Summerfield, N. C., R. 1
C. C. Griffin ..... Summerfield, N. C., R. 1
S. A. Harris ..... Wentworth, N. C., R. 1
J. W. Brame ..... Wentworth, N. C., R. 1
Eva Gunn ..... Wentworth, N. C., R. 1
Mollie Sharpe ..... Summerfield, N. C.
Ed. R. Roscoe ..... Reidsville, N. C.
Mrs. A. G. Fagg ..... Box 96, Reidsville, N. C.
Mrs. P. C. Apple ..... Reidsville, N. C.
Geo. D. Lambeth ..... Reidsville, N. C.
G. M. Ross ..... Wentworth, N. C., R. 1

Rev. A. N. McAbee, Barnesville, Ga., R. 1

T. W. Barber ..... Barnesville, Ga., R. 1

Rev. P. T. Klapp

T. W. Price, Mt. Bethel Church.. Summerfield, N. C.
W. L. Cummings, Mt. Bethel ..... Stokesdale, N. C.
W. D. Lanier, Moore Union ..... Sanford, N. C.
B. F. Gunter ..... Moncure, N. C.
B. T. Buchanan ..... R. 1, Moncure, N. C.
Mrs. Elise Addor ..... Keyser, N. C.
T. R. Friddle ..... R. 1, Summerfield, N. C.

Rev. Stanley C. Harrell, Union Theological Seminary, Richmond, Va.

W. T. Harris ..... Suffolk, Va., R. 3
G. C. Bray ..... Suffolk, Va., R. 3
W. T. Kilby ..... Suffolk, Va., R. 3

Rev. B. J. Earp, Semora, N. C.

C. G. Sharpe ..... Goldston, N. C.
G. B. Elkins ..... Bear Creek, N. C.
Miss Sank Hart ..... Green, N. C.

Rev. W. G. Clements, Morrisville, N. C.

M. B. Strowd, Oak Level ..... Mebane, N. C.
Ed. Smith ..... Clayton, N. C.

Rev. C. H. Rowland, Franklin, Va.

E. L. Daughtridge ..... Franklin, Va.
D. W. Darden ..... Franklin, Va.
W. H. Jones ..... Franklin, Va.

Rev. J. Lee Johnson, Cardenas, N. C.

Mary J. Griffis ..... Varina, N. C.
T. C. Buchanan ..... Apex, N. C., R. 2
C. A. Carpenter ..... Cary, N. C., R. 1
M. D. Smith ..... Cary, N. C., R. 1
Richard H. Smith ..... Raleigh, N. C., R. 6
J. R. Cross ..... Raleigh, N. C., R. 1

Rev. R. F. Brown, Elon College, N. C.

C. F. Smith ..... R 1, Seagrove, N. C.

Rev. J. O. Atkinson, Elon College, N. C.

Jno. T. Pittman ..... Elon College, N. C.
Mrs. J. H. Pritchett ..... Elon College, N. C.

Rev. H. E. Rountree, Greensboro, N. C.

Miss Pearl Jones..919 Ashboro St., Greensboro, N. C.
Miss Effie Lowe..763 Chestnut St., Greensboro, N. C.
Mrs. P. E. Tucker ..... R. 2, Kernersville, N. C.
S. A. Tucker ..... Greensboro, N. C.

Rev. I. W. Johnson, Suffolk, Va.

J. P. Duke ..... Suffolk, Va.
C. C. Skinner ..... Holland, Va., R. 2
Harry Bradshaw ..... Holland, Va., R. 2

Rev. Herbert Scholz, Macon, N. C.

Mrs. W. G. Wall ..... Elams, Warren Co., N. C.

Rev. W. C. Wicker, Elon College, N. C.

D. C. Huckabee ..... Revolution, Greensboro, N. C.
B. H. Angel ..... Revolution, Greensboro, N. C.
W. T. Rich ..... R 7, Greensboro, N. C.

Rev. C. C. Peel, Elon College, N. C.

A. Beal ..... R. 4, Burlington, N. C.
Mrs. J. O. Sutton ..... Lillington, N. C.
T. M. Mason ..... Morrisville, N. C., R. 1

Rev. A. T. Banks, Henderson, N. C.

T. C. Lindsay ..... Chapel Hill, N. C.

Rev. G. R. Underwood, Sanford, N. C.

Mr. Fred Ray ..... Sanford, N. C.
J. T. Harrington ..... Sanford, N. C.

OUR QUESTION BOX

If there are biblical questions of real worth and interest about which you are puzzled, address same to W., Care Christian Sun, Elon College, N. C., and the answer will be given in this department by Rev. W. C. Wicker, D. D., a teacher of Theology in Elon College.

The following question has been submitted:

Explain: "And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."—Josh. 7:25.

This question refers to the explanation of what "them" includes. The English is a true translation of the Hebrew. The Hebrew word for "them" is masculine, which would lead us to believe it referred to persons, including things in this case. Lange's Commentary says, "He is now, together with the articles appropriated by him, as well as his whole property, and also all his *sons* and *daughters,* given up to destruction." Some commentators think that the sons and daughters were brought into the valley of Achor as spectators, but others think that they were punished by destruction because they were guilty of participation in their father's sin. God visits the sins of the fathers on the children. Ex. 20:5. Acts 5:1-11.

The Greek translation from the Septuagin is: "And Joshua said to Achan, Why hast thou troubled us? The Lord shall trouble thee from this day, and all Israel stoned him."

The translation from the Latin Vulgate is: "Where Joshua said; because thou hast troubled us, the Lord shall trouble thee this day. And all Israel stoned him; and all (things) that he had were consumed by fire.

It is evident that the Greek translators avoided the difficulty by leaving out the last clause, not using the plural pronoun. The Latin would lead us to think that Achan's material possessions alone were included, but the original Hebrew favors Lange's interpretation.

If we meet with unkindness and contempt from the world, we remember the trials and the contempt which our blessed Savior suffered in it.—*Sel.*

THE MAKING OF MEN

A SERMON BY A LAYMAN

PRESIDENT W. A. HARPER, ELON COLLEGE, N. C.

"What a piece of work is man! how noble in reason! how infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!"—Hamlet, Act II, Scene 11, 324-329.

THE crowning work of creation was the making of man. In Genesis 1:20, God said in his final act of creation, Let us make man. The crowning work of education is the same. The Primary School, the Grammar School, the High School, the College, the University, the Technical School,—all of them have their justification for being and lodge their claim for support in keeping with this purpose, and merit praise or condemnation as they further or retard its process. It is a most difficult task—this of the making of men. No machine can do it; no ordinary mechanic can engage in it with success. It is the most difficult work in the world. And to its accomplishment not only education, but every department of life makes its prime contribution. To this end every industry, every social organization, every religious brotherhood, must contribute, or stand condemned before the tribunal of human progress. To this end the world was created and to this end it now devotes its multitudinous energies. When this work shall have been wrought with such excellence of workmanship as to meet the high expectations of our Heavenly Father for man, the world will cease and the Church be caught up in the air with her Bridegroom, Christ the great Head of the Church.

But the making of men, like the making of any other product, is conditioned by the ideal set before the workmen. And with every generation, sometimes even in shorter time, the ideal changes. It is easy to look back over the past and discern how the ideal man fashioned the educational system of each period, and particularly is it easy to detect the power of this ideal for the great races whose individuality has stamped itself on the world's course of events. The Hebrews, for example, considered the ideal man to be a pious, virtuous seeker after the holiness commanded by Jehovah, and shaped their educational system accordingly. All their schools were Bible schools—what we today call Sunday schools. The Spartans considered that the ideal man should be a splendid specimen of physical manhood—superior to any misfortune and equal to any hardihood. Their educational system was devoted to that end and Spartan bravery, the result of it, has remained a proverb to this day. The Romans regarded the ideal man as the equivalent of the ideal citizen. To them religion was patriotism and their every institution was directed to the production of patriots. They became the law makers of the world because they knew best how to obey the laws they made, and because their schools taught them the laws of their Twelve Tables as the fundamental code of life and conduct. The Greeks, and particularly the Athenians, looked at the asethetic element as the prime factor in the ideal man. Their educational system gave great space, therefore, to cultural studies, to music, both instrumental and vocal, to painting, to sculpture, to gymnastics, as the means of developing beautiful bodies, and even mathematics was studied and applied to that same end. And their works of art and particularly the statues of their divinities fashioned after their notion of the ideal human creature, some say reproductions of living Greeks, have ever since been the world's admiration for beauty and grace. The early Christians were so possessed with the beautiful thought of the second coming of Christ that they gave their attention to celestial citizenship to the neglect of terrestrial citizenship. Their education was shaped by their ideal, mystical as it was, and the saints it produced, though in monasteries and nunneries, were marvels of devotion and self-sacrifice for a noble cause. With the Renaissance came the ambition for scholarship, learning, intellectual culture. The ideal man was your man of giant intellect, of prodigious learning—and while occasionally it brought the book-worm, he was atoned for in the splendid array of great scholars that this ideal produced, men of energy as well as of learning, by whom the world greatly profited.

To define the ideal man of our own time is a far more difficult task. I am not willing to believe that this age regards the ideal man as the great financier, the man who has been able by energy or trickery to amass a fortune, provided that is all there is to him. For there would be but few who could be influenced by this ideal. Ours is the land of mammon, the land of dollars, but how pitifully few are the possessors of the fabulous wealth of our country! A score of men control twenty per cent. of our nation's entire wealth, and less than five per cent. of our population control more than ninety-five per cent. of all our possessions. Surely an ideal which excludes all but a mere handful of our millions of intelligent people cannot be adequate, if not democratic. Nor am I willing to believe that the educational reformers who now prate so loudly for the commercialization of our educational system as being the great desire of our people have read the signs of the times aright. Neither do I believe that these would-be reformers would inaugurate their policies, if they were given a chance, nor would the people tolerate them if they should be inaugurated. These reformers call for practical education, vocational training, specialization—and with none of these do I quarrel. But when they plead for the elimination of all cultural studies—all studies to give us kinship with the past and enable us to project ourselves into the future, in their endeavor to be strictly practical, even the surface thinker can depict under their philosophy only the crassest materialism—a materialism which would limit life to wealth-production and divest it of its essential human qualities. Vocational training, too, is all right, in its place. But its place, like specialization, is after the liberal education is completed and the chosen field of duty plain. Critics of democracy have always contended that it tends to pull the noblest men down to the level of the lowest, in its vain endeavor to treat all alike. The modern reformers in education certainly merit that opprobrium. Because statistics show that very few comparatively pass from the grammar school to the high school, and because those who fail so to do go into the trades and stores and work-shops, these prophets of the new educational propaganda readily conclude that the high school is fashioned on a wrong basis and that, were it made more practical, these great numbers would remain in it. They were never more mistaken. Those who leave are the children of parents without vision, who wish or sometimes unfortunately need the wages their children will bring, or they are children who despise school and prefer to work instead, or, worse still, to loaf or live a fast social life. A littl einvestigation will reveal that the years closing the grammar grades and the minimum age permissible for child labor are the same, and this in itself should give the new light educational torch-bearers a clue to their problem and point the way to its solution.

They are, however, with singular blindness ignoring this great fact and in their endeavor to reach those whom they cannot reach, are throwing away their opportunity to help those who really wish help. In certain sections of our country there are vocational high schools alongside the educational high school, and the latter, after the glare of the first year or two is vanished, always enrolls more pupils. The same is true of the schools of Germany and of other countries where the two types of high school operate in open competition. Do the reformers know this? And is it for that reason that they wish to do away with the educational high school and put in its place the vocational one? If so, their triumph will be short-lived.

Further evidence that the present-day educational reformers are more concerned about pulling the highest type of man down rather than about lifting the lowest up to his type is found in their assumption that the schools should fit their pupils to fill their place in life, and then in providing instruction in manual arts and bookkeeping as satisfying that aim, with never a mention of the higher forms of social service, as represented by the professions. Is it not the State's duty to see to it that the means of education are provided as much for its professional men as for its artisans, and on the same terms? I do not conceive it to be the duty of the State to provide me my special training to be a carpenter or a brick mason or a bookkeeper and to deny you yours to be a lawyer or a school teacher or a doctor or a minister. I do not conceive it to be the duty of the State to provide either of us at its expense with our special training. Our public schools are not apprentice shops as the reformers would have you believe, but *schools*, and their business is not to produce an artisan nor a professional man, but to give their pupils that fundamental general education that will enable them with greater ease and rapidity and finer grasp to become either an artisan or a professional man, as each individual's bent may lead him to elect. And when the public schools undertake to depart from this sensible aim, they are meriting the opprobrium so often hurled at democracy—that it cannot produce the noblest type of citizen, but only the average type.

But to return to the conception of the ideal man in relation to education as he is viewed in our day, we observe that there are two

conflicting notions current respecting him—one that *he should get all the educational system can give him with or without religion as he may choose,* the other *that education without religion is worse than no education.* The issue is plain between these two and every man who goes to school in our day must meet this issue and dispose of it. Our courts have frequently held that religious instruction cannot be given out of the Bible in our public school system, whether of the secondary or higher order, and experience has shown that it is not given apart from the Bible in them. Not only can religious instruction not be given in these schools, but the Bible cannot even be read in many of them. A proposed constitutional amendment in North Carolina allowed reading the Bible in the public schools, but it was defeated. And this is the aim in respect to religious instruction, of those who believe in the ideal man of the former type. They wish him to be educated, with religion left out, or rather in a non-religious atmosphere. Reason, however, teaches that there is no such thing as a non-religious atmosphere or a non-religious education. Religion is not a separate department in the curriculum: it is a spirit that pervades every study. It is impossible to teach without biasing those taught either for or against religion, and particularly is this true in those studies which involve ethical standards and ideals of life and conduct—such as philosophy, ethics, sociology, and political economy, history, psychology, literature and natural sciences. So that the ideal of non-religious education is unrealizable, unattainable. It leaves the individual to choose for himself from considerations outside the curriculum and, if he be religiously inclined, most often in opposition to the teaching the curriculum offers him. For while religion cannot be directly taught in the State schools and is not taught in the non-denominational or independent schools of this country, irreligion can be and frequently is taught in them.

The second ideal would certainly appear to be preferable—that the ideal man needs all that the educational system, pervaded with religious sentiment, can give him in order to best serve his fellowman. This ideal does not stand for sectarian religious instruction, but for the religious, Christian atmosphere under devout Christian teachers, with not a part but every one of them Christians, thus producing an atmosphere that predisposes every breather of it in the direction of the Christian life. And since the religious element is that which leavens the entire lump of man's nature, this type of College will produce the best type of man—the ideal man, the man imbued with the spirit of the Gospel, which is the spirit of humanitarianism, of helpful service to fellowman. The present-day ideal man is the man who can best serve his fellowman. It is undoubtedly the educated Christian man who can fulfill that ideal best, because no man is complete whose religious nature is undeveloped, and no incomplete man can serve his fellowman best.

The modern educational aim, then, when broadly and rightly interpreted is a composite of all aims that have preceded it. It contains elements of the desire of the Renaissance leaders for sound scholarship, of the Athenian love of culture and beauty in their relation to life, of the Roman devotion to the welfare of the State, of the Spartan ambition for a vigorous body, of the Hebrew striving to please God, and of the early Christian's anxious endeavor to prepare for celestial mansions, not made with hands, eternal in the heavens. The student who comes to College as if on an excursion for recreation and pleasure viewing it as a sort of vacation season spent amid delightful surroundings, will not become your ideal man. He must give attention to scholarship. But scholarship is not all of College life. If so, the book-worm would be the ideal product, which he isn't. Attention also must be given to the aesthetic side of life and studies like music, art, expression, literature, philosophy, history, and the like must lend a halo of culture and refinement in order to the best results. Matthew Arnold defined culture as acquaintance with the best that has been said, done and thought in previous ages, and regarded such acquaintance as essential to correct conceptions of life and duty and adequate enjoyment of the high privilege of living. And he was right, but not entirely so, for life is more than culture, and some of the most cultured men have been the biggest oppressors of their fellows. Besides culture and besides scholarship, the ideal educated man of today needs respect for the rights of others and for the majesty of the law, such a devotion to law and the duties of citizenship as the old Roman education of the best days produced. Our civilization needs this ingredient and needs it sorely, and it is coming, coming particularly among College students who now respect each other's fundamental rights as they did not even a generation ago—and this is one of the most hopeful signs of our times, since college men make the sentiment of our country in large measure. Then the ideal educated man needs, must have, a vigorous body. This is a strenuous age, an age tense with nervous energy, pulsing with life, and exacting on all who essay to do its age tense with nervous energy, pulsing with life, and exacting on all who essay to do its work. A man with a weak body, in these stirring times, need not expect to attain any other than mediocre position of usefulness, no matter how brilliant his mind or devout his purpose. Therefore colleges provide, at great expense, the means of physical development, and insist that they be used, but not to the exclusion of scholarship, culture, and obedience to regulations needful in preparing for the duties of citizenship and helpful in the process of man-making. The ideal physical man is not the prize-fighter, nor the professional athlete, but your man who combines in Juvenal's fine phrase, "*mens sana in corpore sano.*" But excellent as scholarship is, charming as culture is, beautiful as law-abiding patriotism is, necessary as a vigorous physical manhood is, needful as are all these, they are not enough. That which makes man *man* is that he is made in God's image, is that his is a divine nature, that he is destined to see Him as He is. In order to be a completely made man, he shall need to give heed in his preparation to his divine nature, to the cultivation of his divine attributes, that he may grow in greater likeness to his Father and be prepared to stand before His judgment throne unabashed. The old Hebrew was right in his anxiety to do the will of Jehovah and the early Christian was right in his eandeavor to prepare for Heaven, for we shall need to do God's will in this life in order to inherit our mansion in the celestial city.

THANKS

We wish to express our thanks to the members and friends of Hobson Christian church for the generous "pounding" given to us recently. This expression, in such a substantial way, of esteem brings to our hearts much joy; and we received these helpful donations with grateful hearts. We hope to render more faithful service, as pastor in their midst, and pray that our Father's blessings may abide with these dear people.

I. W. JOHNSON AND WIFE.

INGRAM, VA.

I preached my farewell sermon to this church and congregation the second Sunday in November. This closed up a six years' pastorate of the most pleasant work, and during all these years the most pleasant relations existed between pastor and church. My resignation became necessary as I could not give the time necessary to the work here. The long distance I had to travel from the depot to church and back during the cold winter was too severe. I attain to its best till a pastor can locate in reach of this work on buggy. I have been trying to get a pastor to locate in reach of this work in Halifax County, Va., for three years. I wish to say that I never served a church with more ease in which there was a stronger growing spirit of missions than Ingram. I do not believe there is a church in the North Carolina and Virginia Christian Conference that is doing more real good work for missions according to real ability than Ingram. I know this is saying much, but I do not think too much.

This is a progressive church and an appreciative people. They are very attentive to the needs of their pastor. During all these years all the financial obligations have been met, and the pastor was never forgotten. At my last appointment a nice present of $15.00 in cash and a nice set of gold cuff buttons were presented by Sister R. L. Ingram, in behalf of the church, and that noble heart, Dr. S. T. A. Kent, had put a nice John B. Stetson hat on my head. All these acts of kindness have been most heartily appreciated, and will never be forgotten. Yes, I will continue to remember the dear friends of Ingram for their untiring interest in me during these six years of pleasant association. May God bless them all very abudnantly, is the prayer of their retiring pastor.

S. B. KLAPP.

Greensboro, N. C.

MISSION TREASURER'S FINANCIAL STATEMENT

For the month of November, 1913, as per standing rule of the Mission Board.

RECEIPTS

For Home Missions	$ 408.46
For Foreign Missions	1,195.46
For all other purposes	233.20
Total receipts	$ 1,836.98
Cash balance, November 1, 1913	1,440.43
	$ 3,277.41

DISBURSEMENTS

To Home Missions	$ 286.93
To Foreign Missions	1,354.65
To all other purposes	696.74
Total disbursements	$ 2,338.32
Cash balance, November 29, 1913	939.09
	$ 3,277.41

LIABILITIES

Bills payable	$ 6,600.00
Due accounts	4,868.66
	$11,468.66
Less cash balance	939.09
	$10,529.57

NOTE.—The credits on a note now in the hands of the Board's agent in Boston would probably cut down the liabilities at present to about $10,000.

J. G. BISHOP, Mission Treasurer.

December 3, 1913.

The true Christmas spirit is the spirit of charity, service to others and unselfish devotion.

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

The dedication of the remodeled Christian church in Lambert's Point, now a part of Norfolk, on December 7, was a red letter day in the history of that congregation.

A series of preliminary services had been held during the previous week as a special preparation for the final occasion.

On Tuesday night Rev. W. H. Denison, D. D., of the Memorial Christian Temple, met the official board in conference on the subject of finance and the dedicatory services. On Thursday afternoon Dr. Denison met with the Ladies' Aid Society to consider the same interests; on Thursday night, he met with the Sunday school officers and teachers.

On Friday night Rev. Daniel A. Keys preached and Dr. Denison held a conference with the young people after the services.

On Saturday night Rev. Dr. O. W. Powers, Home Mission Secretary of A. C. C., Dayton, Ohio, preached the sermon.

On Sunday morning there was a S. S. rally service. Then followed the services in the church for the day. A financial statement was made which showed that $3,500 was needed to complete the house, concrete pavement, fence, and a few incompleted fixtures. Then Dr. Denison preached one of his appealing sermons, after which $3,726 was raised in pledges and cash. It was rainy in the afternoon, but Dr. Denison preached again to a large congregation and raised $529 more, making the total for the day of $4,255. The pledges were taken to be paid within three years, with interest on unpaid pledges after two years. Dr. J. W. Manning of the Third Church, and J. J. Pitt, of Memorial Temple, rendered valuable floor help during the taking of pledges. A goodly number of members from Memorial Temple, Third Church and probably other churches attended these services and made contributions. Pastor W. H. Garman and wife, who had already made great sacrifices in building the church, made liberal pledges which generous friends in part reimbursed by voluntary contributions. Deacon S. L. Sawers added to his liberal subscription a nice brass rail and curtrains around the choir platform, and Mr. and Mrs. A. T. Davis gave a nice pulpit Bible in addition to liberal subscriptions.

The subscription of $4,255 leaves a margin of $755 from present requirements of $3,500, and that should cover interest charges on unpaid balances and losses by nonpayment. It, therefore, looks as if Lambert's Point would get on her feet without debt within the next three years. The results of the day surprised the congregation and the community.

The following ministers participated in the dedicatory exercises: Revs. W. H. Denison, D. D., O. W. Powers, D. D., J. W. Harrell, D. D., D. A. Keys, and pastor, W. H. Garman.

The auditorium is seated with 240 opera chairs, and there are six Sunday school class rooms that can be used as added auditory. The building is gas-heated, electric-lighted, neat in finish, baptistry under pulpit, and is really a model of structure and finish of good material. Spare materials have been utilized to full value, and the congregation and pastor deserve praise for doing well. The vicissitudes of the past will no more hinder the church in its growth, and the future is bright with hope to that earnest and devoted band of Christian workers. Their history is one of struggle, despondency, recovery, and hope; and, as Lambert's Point is now a ward of Norfolk, they are really in the city and the city improvements will gradually extend to their streets and homes. The church adjoins the two big public school buildings and seems to occupy a local position as to population, and the Methodist Church is on the opposite side of the street. The day closed with a great sermon to a great congregation by Rev. O. W. Powers, D. D., of Dayton, Ohio.

W. W. STALEY.

WINCHESTER LETTER

I failed to mention, in my last letter, the lecture of Dr. M. T. Morrill, on Japan. It was very much enjoyed by our people, and will do good for the cause. He was accompanied by Mr. Rathbun, our Publishing Agent. We hope they can both come again.

I am now in a series of meetings at Timber Mountain.

As the Christmas season approaches, we are reminded of what it stands for, and why it is kept, and along with this, we cannot help thinking of how we keep it.

It seems hard for us to catch the true spirit of Christmas. There is no condemnation of the giving of gifts, though it might be done more judiciously, and many of the useless presents bestowed where they are not needed might have their value given in something useful to those who are in need. We give our gifts because God gave the first Christmas gift, when "He gave His only begotten Son."

It is well that we should make merry and be glad, for if there is any class of people in the world that has more reason for joy than another, it is the Christians. And we should be especially glad at the Christmas season because of what it means to us, but there is a difference between joy and revelry, and in all our festivities we should keep in mind whose birth we are celebrating and should do the things that will please Him.

The Christmas season should never be used as a time of license. The church member who keeps sober all the year and celebratese the birth of His Lord by drinking or getting drunk, or the one who abstains from evil or questionable things through the year, and keeps Christmas in the revelry of the dance, should never observe it at all. If we are going to dishonor the day in our method of keeping it, we had better let it pass without any notice. It seems to me that it would not be unreasonable for every one and especially every professed follower of Jesus Christ, to adopt this as his motto: *To so keep the Christmas season, whether we take one day or many, that we will have no cause to regret anything we have said or done during the time.*

W. T. WALTERS.

THE IDEAL CHRISTIAN

In living the life of an ideal Christian, or making the life we live the life we ought to live, we can find no better reference than Rev. 3:11: "Hold fast, that no man take thy crown." Every boy and girl is born for a crown, not those crowns studded with precious jewels, but far more precious than diamonds and rubies are the crowns that God has in keeping for all His boys and girls. Money cannot buy them. Men cannot make them. Only God is rich enough and great enough to furnish them. There are crowns awaiting you when you claim and earn them, but there is no crown without effort, and toil, and sacrifice.

The chief thing in life is to live like a prince of God. The greatest ambition one can have is to do the Father's will. Life is reduced to a very simple thing—obedience. To the obedient, life is always good, and God's blessings increase and descend in showers.

Christ is our life-saver. It is not an easy thing to be a good ball-player, or scholar, or musician, or painter, or lawyer, or to be good at anything. It costs time and effort and brains and purpose, and they are the most valuable things we have. To live a good life, therefore, we should not expect to be an easy task. We must spend more thought and energy and purpose in accomplishing this than in doing anything else. To live a good life is far better than to be rich or famous. To succeed in anything good, every one needs a Savior—that is, someone to guide him, to teach him, to inspire him and to encourage him. The need of a Savior is not confined to those who are trying to be good, but our life from beginning to end is guarded in this manner. We are in need of the help of a Savior every hour. We cannot get along without friends, or teachers, or physicians, or neighbors. They save our lives every day, and we love them because they do so much for us. Christ will do a thousand times more. He saves the soul, the heart of life, the crown of life. To be rich, or healthy, or wise, amounts to very little unless the soul is saved. "What does it profit a man if he gain the whole world and lose his own soul?"

To enter the Christian life is a little like entering the army. Christ is the Captain. The banner of the Cross is the flag. There are battles to be fought against the hosts of evil. Every Christian is a soldier who promises to obey Christ and to put on his uniform—that of repentance. He has the beautiful white garments of purity. He will give you a shield of righteousness, a sword of prayer and a helmet of safety. But all this does not come within a day's time, for there is nothing more wonderful in the world than growth. The growth of a man from a baby boy is marvelous. Who ever would think that a baby—speechless, thoughtless, without memory, future plans, without reasoning powers, without knowledge of evil, would become a Philip Brooks or a Gladstone?

Jesus says, "Consider the lilies of the field, how they grow." The life of Christ must be planted early in life, it must be daily nourished, but it will take years before it comes to the fulness of its glory.

Often the questions come to us, What is life? Why all the discipline of the home and school? Why must I learn to control myself? Some say that life is for pleasure. Their pleasure may be course or refined, it is all the same. They mean to get out of life all the amusement and fun they can. They believe that man should live for his body. If they are right, if our bodies are all we are, then this way is right, and the highest thing one can do is to cultivate the animal.

Some say that life is for power, that the highest thing one can do is to go to school, to cultivate his mind, so as to wield power over men. Others say that life is for immortality and God. A man is a body—but something more. A man is body and intellect—but something more. A man is an immortal being, and the object of his life is not to have a strong body, nor a strong mind, but to gain spiritual power.

Prayer is the key that unlocks the doors to the unknown and unseen. The master-key of life is prayer. Life will abound with problems, and you will have many battles with many enemies, but with this master-key in your hand you need fear nothing.

Life is like sailing from one port to another.

It is not given to us to stay in the harbor, but every one must put off to sea. The Bible has traced out several very safe routes—the best of all, the way made plain by Christ Jesus.

Let us sum up the whole story in one word—Love. Jabu, who grew to be aged in wisdom, used to write about God and living right, but one day he said: "If you want to know all about it in one word, I will tell you. *God is love.* I can say no more."

The richest home is poor without love. The largest church is weak without love. The finest education is vanity without love. Love will bring happiness and power to the poor and weak and ignorant and homely. Love sums it all up, puts it in a nutshell. Where love is, God is, for God is Love. The ideal Christian is that one whose life is moved and motived and measured by Love.

(Miss) Viola Rollings.

FAMILY PRAYER

With a bird's eye view over our country, we see to few religious families that keep up regular family prayer, and we see the fatal results growing out of neglecting it. We should never neglect to read God's Word and to read it carefully every day. The Catholics have well learned to look after their children and train them up in the Catholic faith and to observe all the Catholic usages in their church. Solomon has well said, "Train up a child in the way he should go, and when he is old he will not depart from it." If the Protestants don't take care of their children, the Catholics will. We should teach them to read the Bible every day, and to respect its teaching above all other books. That will teach the child to fear God and keep His commandments from childhood, and to fear and reverence their parents—to observe all their Christian duties as they owe them to God and the church. Teach them early to go to the Sabbath school and wait on the ministry and give attention to the Word as it is preached from the pulpit. Early teach them to fear God and keep His commandments; to love the pastor and to be fond of hearing him preach. So many children, and the teachers, too, go home after the Sabbath school is closed, and don't hear the preacher, in this way growing up out of the church. Many of the best members of the church were brought into the church early. But some parents disapprove of their children joining the church early, just as the devil would have them to do. I don't know at what age they are converted, but they know they love God and the church, and know they love all Christians, which is the evidence that they have been changed from nature to grace. It doesn't matter how they get it, and at what age, so they have the grace of God deeply rooted in their hearts.

Now, here is my suggestion for family devotion: Immediately after supper let the parents and children assemble in a room, all with a Bible or Testament in their hands. Turn to a chapter and read it, father reading first, then the mother, and then the children each a verse, and so on until they have read the chapter. Then the father or mother, or some member of the family lead in prayer, closing with repeating the Lord's Prayer by all together. After this, have one or two pieces of music, and then let the smaller children retire for sleep and rest for the night. This will become a sort of second nature and the children will not want to retire without this service. And you won't have infidels, nor higher critics, in your family. Then in the morning when the children wake up, let them repeat, each one for himself: "I accept this day Jesus Christ as my Savior, my Lord, and my King, and I will try to serve Him every day in everything."

At each meal, let the father, mother and children ask a blessing according to seniority. Here are three forms of table blessing:

"Indulgent Lord, bless these refreshments to our use and us to Thy service, we ask for Jesus' sake, Amen."

"O Lord, pardon our sins, sanctify a portion of this food to the nurture of our bodies and our souls to Thy service, for Jesus' sake, Amen."

Another, "Good Lord, we thank Thee for this, another expression of Thy goodness, Amen."

J. W. Wellons

DANCING

A lady put to us the direct question, "Is it wrong to dance? That, with the question about card-playing and theatre-going, troubles many young people who want to hold a church connection somewhere and yet want the liberty, without church restrictions, to indulge in worldy amusements. There are many ways to answer the question. We have never seen a dancer who leads a really spiritul life. To belong to the church may mean no more than to be enrolled in its records of membership, but ot belong to God in the spirit of a healthy and holy surrender to His will, will answer the question, without asking preachers about its ethical and religious qualities.

"I wish you would come to our young people's meetings," said a city pastor to a prominent society girl, who was a member of his church. "It would help our work if we could have your influence and service." "O," said the girl in astonishment, "why I have no influence. The young people all know how fond I am of dancing and of theatre-going, and what I would say would have no weight with them. I think they would laugh and regard it as a joke if I attempted to persuade them to be good."

This girl was shrewd enough to see that influence for good is far to precious to be purchased with wealth or social distinctions, and yet she protested right along that she "saw no harm in dancing." Can that be good which destroys the influences for doing good? If dancing is not harmful, why should it affect one's influence among those who "see no harm in it." Did the one asking this question ever know of a person who was a good Christian and an habitual dancer at the same time? When asked this question, the answer was, "I know women who are very charitable and do a great deal for the poor, and they dance and have dances at their home." But charity is not religion. A Zulu who has never heard of God may be moved to furnish food to some starving wanderer. To know God and to surrender to His will make people charitable, but it will also make them holy, and holiness is something infinitely higher and nobler than occasional acts of charity. But even charity is but a reflex effect upon the people who are influenced by some such merits of religion, but never go far enough to become heirs of its promises.

Here is an old clipping from the New York "Journal of Education," which is secular, and not especially concerned about the religious side of human conduct: "A great deal can be said about dancing; for instance, the chief of police of New York City says that three-fourths of the abandoned girls of that city are ruined by dancing. It requires neither brains nor good morals to be a good dancer. As the love of the one increases, the love of the other decreases. How many of the best men and the best women are dancers? Would you count those who are enthusiastic dancers among your intimate and trusted friends? In ancient times the sexes danced separately. Alcohol is the spirit of beverages. So sex is the spirit of the dance. Take it away—let the sexes dance separately—and dancing will soon cease. It will go out of fashion in short order. Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly balls. Tippling and parlor dancing both sow the winds and both reap the whirlwinds. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion will be, 'Weighed in the balance and found wanting.'"—*Methodist Protestant.*

DR. LAWRENCE LECTURES AT ELON

Some Interesting Facts Concerning the Bronte Family Theme of Discourse

The speaker gave a brief sketch of the history of Yorkshire, stating among other things, that it was rich in political and religious events and of considerable interest in literature. It is the largest of the English counties, and is divided into three sections, East Riding, North Riding, and West Riding. Our visit this evening is to the little town of Haworth, some sixteen or eighteen miles west of Leeds, in West Riding. This visit is to see the home of the Bronte family.

The town is built on either side of the Worth valley or ravine. The hills are exceedingly precipitous, making it difficult to get up and down the stone paved streets. Here lived, seventy-five years ago, Patrick Bronte, the rector of the Haworth church. The stone parsonage is still standing. Patrick Bronte had six children, five daughters, Maria, Elizabeth, Charlotte, Emily, and Anne, and one son, Patrick, Jr. His wife died when the oldest daughter was about nine. He was a stern father, starving the bodies and feeding the minds of his frail children. Three years after the death of her mother, the two oldest girls were sent to Cowan's Bridge, a boarding school for girls. They soon fell sick, perhaps from the slim diet and rigorous discipline of the school, and were sent home to die only a little later. Charlotte had been entered at the school a little before her sisters became ill, and her experience is strikingly recorded in "Jane Eyer," her most popular book. The Helen Burns of this story is said to be Maria Bronte. Upon the death of these two sisters, Charlotte is left a girl of nine as chief housekeeper.

Life goes hard. She gets a few months' schooling about her fifteenth year, and later she and Emily study in Brussels, where they learn to speak French. On their return home in 1844, after some two years' absence, they find a great sorrow to be added to their already sorrowful and gloomy lives: their brother Patrick, always of quick, irritable disposition, has fallen into a life of the worst kind of dissipation and vice. The girls all three try teaching, but find it unsatisfactory. They turn to literature as a possible means of livelihood. Charlotte's first book, "The Professor," was rejected by publishers wherever offered. Emily's "Wuthering Heights," and Anne's "Agnes Gray," were accepted and met a fair degree of success. Charlotte was discouraged, disappointed, but not cast down. Immediately she went to work on "Jane Eyre," into which she put her own life. It was wonderfully successful. The other two sisters die within six months of each other, in 1848-49. The brother goes three months before Emily, September, 1848. Charlotte writes two other books, "Shirley," in which she portrays her sister Emily, and "Villette," in which is recorded her Brussels experience. She dies at the age of 39, in 1855, a famous author.

A man who lives right, and is right, has more power in silence than another has by his words.

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

THE CHRISTMAS LESSON

"The Word Made Flesh," or a Study of the Prologue to John's Gospel.

Scripture.—John 1:1-18.
Time.—"In the beginning." B. C. 5, A. D. 27.
Places.—The universe, the world, Palestine.
Golden Text.—"And the word became flesh, and dwelt among us."—John 1:14.

As a text for the Christmas lesson we have the Prologue of the Gospel by John. The purpose is not to discuss the leading characteristics of the Gospel by John, not to make any philosophical study, but simply to center the thought of the Sunday school world upon the incarnation. This also offers a fine introductory to the lessons for 1914, as during the year the Life of Christ will be the theme.

Boardman says of the lesson: "These eighteen verses are, in depth and majesty, peerless in all the world's literature, peerless even in the Book of God. They take us into the very Holy of holies in the sanctuary of truth; aye, into the very heights of Godhood, into the very depths of Godhood in manhood. In this prologue profoundest philosophy and loftiest poetry are divinely wedded."

The Incarnation was the one thing in which was centered the hope of all the ages, and in it is centered all the hope of the future.. The long expected Savior came.

The world is coming to know Christ better. Knowing Him somewhat begets the desire for more knowledge, and more knowledge increases the desire for close acquaintance with Him.

The Man of Galilee was never studied from so many viewpoints, by so many strata of mind, with such profound scholarship and with so much faith as he is today.

St. John's chronology antedates creation itself. "In the beginning *was* the Word." The event we celebrate on December 25 was in the infinite mind before the foundations of the world were laid. The term "Word" is familiar in the philosophy of olden times; it means the principle that upholds the order of the Universe and the Creator of that principle.

No comment on the Scripture itself can do more than detract from the inherent beauty and magnificence of expression.

The ancient world believed that God dwelt in darkness and was dangerous. The coming of Christ was to bring to men the great consciousness that our Father is not a God of larkness but a God of light.

NOTES ON C. E. TOPIC FOR DECEMBER 28

"Our Church at Work for the World."—Mark 16:14-20. (Foreign Missions).

The Missionary Commitee will arrange this program, assisted by the prayer meeting committee. The leader should be the chairman of the missionary committee.

Try to make this a bird's eye view of the foreign missionary work of your denomination. Have a map of the world, the latest report of the foreign missionary board, show just what our church is doing and how little it is compared with the big world that is to be saved. If you can, show also what all denominations are doing and how vast is the unoccupied or the insufficiently occupied territory.

Have a strong talk on the scripture lesson to be entitled "The Great Commission." What was meant by "all the world" and by "every creature?"

Fred B. Smith, the evangelist, on returning from his recent visit to mission fields around the world, said that he did not see a new temple anywhere; everywhere the newest building he saw was a missionary hospital or college or church.

One Korean has been won to Christ for every hour since the first missionary reached Korea, and a Christian church has been organized for every day of that time. The native Christians have been marked by love of the Bible, devotion to prayer, generous gifts of money and time for religious service, and faithful personal work for the salvation of others.

Dr. Sun Yat Sen, the leader in the Chinese revolution and the first provisional president of the new republic, said that it was from missionaries that he gained his ideals of liberty. Those taught in the mission schools were the ones best trained for leadership in the nation, so that sixty-five per cent. of the officials in one province were found to be Christians.

A bitter opponent of Christianity, who speaks of the missionaries as adversaries, in the same connection says of them that they are doing good and useful work in Madagascar. "They have conciliated the natives by treating them like men, established schools, given medical aid, opened hospitals, in a word, devoted themselves to the people."

When the commission appointed nine years ago by King Leopold to investigate conditions in the Congo reported, it stated that where there were Protestant missions the natives formed the habit of appealing to the missionary rather than the judge when any injustice had been suffered. This was true, it was said, generally, not only of the natives that had been under the missionaries' teaching. "The missionary becomes in the eyes of the native the sole representative of equality and justice."

Questions to be Answered

How much does our church give to foreign missions?

How much does our conference give?

How much does our church give per member?

How much our conference per capita?

What is our responsibility?

What countries need missionaries most?

GETTING READY FOR NEXT YEAR

BY THE DEPARTMENT EDITOR

Just now the thoughtful officers and teachers are planning for next year in the Sunday school. It is a year full of promise. Never before has the Sunday school faced such marvelous opportunities and such great responsibilities. Surely no school in the Christian church will miss its share of the blessings and privileges that will come to the progressive Sunday schools this year.

The lessons are upon the life of Christ. A systemaitc study of the synoptic gospels is outlined. It has been the writer's pleasure to examine, somewhat hurriedly to be sure, the forty-eight lessons of 1914. I believe that never before has a series of lessons been so well arranged as these. They make an interesting, instructive and connected study of the life of the Great Teacher. Just at this time when the Man of Galilee is being studied as never before, when great mission enterprises are being undertaken, when all the world is being aroused to a greater consciousness of its duty to the people of our generation, the series comes as a great inspiration and will be an infallible guide in directing our energies.

Sunday school officers and teachers should provide the very best for the school; more and better helps should be used in the adult classes; many of the story books on the Life of the Master should be placed in the hands of the teachers of children. The Gospels should be studied thoroughly and systematically. To go through this series of lessons any other way than with a full and adequate study will be little short of sin.

Then, too, there should be an intelligent and well directed effort at increasing the attendance. The study of the life of Christ appeals to people, and the things that the Sunday school offers for 1914 are too good for the school to help itself too selfishly. The motto of "the other fellow" should be made practical and definite. Let the whole community be interested in the study.

Finally, strive for better methods, obtain better tools, have a higher aim, a broader outlook, and resolve to accomplish better and greater results.

BEGINNERS' DEPARTMENT—AGES 4 AND 5

I. Grading. If the Department has not over twenty children, all may be taught in one room by one teacher. The best seating arrangement is little chairs placed in a circle; the teacher forms one of the circle. If there are more than twenty children, divide them into two classes, as follows:

1st grade—children four years old.
2nd grade—children five years old.

Each of these grades may include more than one class if numbers so require. Separate the grades by curtain or screen.

II. Officers:

1. Superintendent, who also may be a teacher.
2. Other teachers, as many as needed.
3. Secretary-Treasurer, musician, helpers if needed.

III. Color: pink. Same for boys and girls.

IV. Emblem: rosebud.

V. Lesson: the International Graded Lessons for first and second year beginners.

The color suggested is carried out in the Beginners' Department pennant, which is very beautifully designed in pink with the rosebud emblem attached. Very desirable for decoration. The rosebud celluloid pin is the accepted emblem for beginners, and it greatly pleases and attracts all the little ones. Both of these articles together with a vast variety of helps and suggestions, also the International Graded Lessons, may be obtained from the Southern Christian Publishing Company, Elon College, N. C. MRS. J. J. LINCOLN.

A CHANGED HEART DID IT

The man's face had changed in appearance. The frowns and horrid expressions had vanished, and the feelings of renewed heart spread over his countenance. His form was more erect, and his manner genteel and refined. His life was a transformed one. His old habits were not evident, but instead he had caught a heavenly vision and was conscious of its presence. His good wife sang a new song with a happier note as she wielded her dexterous hand in the performance of her domestic duties. Around the fireside a new and happier association had been formed between the members of the family. What had made the changed face, brought a happier home, and the cheerful songs? Christian religion had found its way into a heart. C. B. RIDDLE.

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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AMERICA—GOD'S CRUCIBLE

By Ernest Bourner Allen

(May be sung to the music of "The Battle Hymn of the Republic."

My soul has heard the roaring of the fusing fires of God!
He's melting all the nations in a crucible so broad—
His crucible's a continent all other lands applaud,—
His kingdom marches on!

They come from far off India and Siberia's cold plain.
They march in solid phalanx from Italia and Roumaine,
With countless curious voices they are chanting this refrain,—
Our God hath made us one!

They've heard the gracious Master saying, "Come to me and rest,"
Each race awaits the outcome of democracy's age guest,
A place where every man may have the right to be his best,—
Fod God is calling on!

I'm glad the kingdom's coming which our fathers longed to see,
The kingdom Christ our Savior taught to men in Galilee,
Because it makes men righteous, yes, because it makes men free,—
We'll speed His kingdom on!

FORWARD, ALL OF US!

Our Conferences have been held; much stress, in the addresses and the reports, was laid on Missions. Many of us have determined to put forth greater efforts this year for the advancement of the work in our midst.

While great success has attended the efforts put forth by our women, there is much that needs to be done. The organizing of a Mission Study Class should not be neglected longer. One of the things we greatly need is information and knowledge. The training of the boys and girls is one of the most fruitful resources we have and the greatest opportunity at our command. Often we cannot arouse the grown-ups, but to the young we only have to say, Come with me.

And going a little further, we can come in touch with those who are yet in the cradle and enroll them as prospective workers. All that is needed here is some one with sufficient interest to undertake the work.

And then there are in easy reach of some of our Societies, some church not yet organized for the work. If some one with sufficient zeal would act as a home missionary, the greater number of our church could be enlisted this Conference year.

We cannot afford to put off these matters longer. What is the thing that lies at your hand? What we do we must do quickly. Let us pray daily and labor unceasingly to spread the glad tidings of great joy which are for all people.

ANOTHER SOCIETY ORGANIZED

On Sunday, December 14, 1913, immediately after the preaching service, the good women of Shallow Ford organized themselves into a Women's Missionary Society, with 20 members. This society is going to study missions, and we are expecting great good from it. The officers elected are as follows:

Mrs. John Huffines, President;
Mrs. Sallie Tickle, Vice President;
Mrs. Mary Sutton, Secretary and Treasurer.
Mrs. Claude Cable, Organist.
Miss Florence Cable, Supt. of Young People.

THE OPENING OF JAPAN

In 1862, Japan had only two treaty ports, Nagasaki and Yokohama, which were open to other nations. All the rest of the country was forbidden ground, and all vessels passing from one port to another were compelled to go around six hundred miles or more, although there was a passage called Meandse, between the Islands which would have materially shortened the trip. Through this, however, we were not allowed to pass. In 1863, the nations demanded that this passage be opened, and also that other cities be opened for the purpose of trade, other than the two Treaty Ports mentioned above.

Japan at this time had two rulers, the Mikado and Tycon (or Tycoon). The Mikado was willing to grant the demands of the Powers, but the other refused, so the International Fleet went through this passage, and blew up all the forts lining the shores.

I was a quartermaster on a merchant steamship cruising in the waters at that time, and our vessel was the first to make this passage, going through before the smoke of battle had cleared away, so we were the first foreign ship besides the battle ships which had ever gone through this water route, opened at so great a cost to Japan.

We had cleared from Shanghai, China, with a party of bank officials, on a tour of inspection. They had chosen our vessel, the "Island Queen," for the trip, and now determined to make a landing on this long forbidden coast.

The small boat was ordered away; I was the youngest on board, so as the boat touched the beech, boylike, I jumped before anyone else could attempt to do so, not only because it was my duty, but because I wanted to be the first civilian to touch the forbidden shores of Japan.

As it chanced, I was not only the first, but the only one to land, for before anyone else could land, a party of officials from the wrecked fort who had watched our approach, met us and ordered us off, and we were forced to obey.

Farther along the channel we came upon a small junk or fishing boat. As soon as we came up they put out their sails, grasped their oars, and made frantic attempts to get out of our way. Our party was anxious for fresh fish to help out the boat fare, so halted them and endeavored to buy some of their supply, but in this we were utterly unsuccessful. They simply cried to us to go away, and would not even listen to anything we had to say. They were forbidden by their government to sell, barter or trade with the "Foreign Devils," as we were called, and to disobey would have meant serious punishment.

We went on our way to Yokohama and got coal there. While laying out of Yokohama, we saw the fleet set sail for Yeddo (now Tokio) to demand the signing of the new treaty at the point of the fleet's cannon. As all the world known, these arguments proved most effective, and the treaty was signed.

Japan was extremely exclusive. She was content to live and die to herself, and wanted nothing to do with other nations, at least outside of the Treaty Ports, which had been forced open by Commodore Perry years before. It was as much as our lives were worth to venture into the country three miles outside of the port, where the ground covered by the treaty ended.

Although their worship was idol worship, yet the Japanese were very religious, and their temples were visible on every hand. Their dress and their manner of wearing their hair has been described too often to need repetition. The rank of their noblemen could be told by the kind of sword which they carried, whether a half sword, or little sword, "whole sword," or long sword, one and a half sword, and the highest of all carried two long swords, rather, they carried one themselves, and a servant went behind them, bearing the other. I remember watching them pass on the streets of Yokohama, with the common people, who were very subservient to the ruling class, bowing to the ground before them. I noticed once a runner going down the street crying something in a loud voice. Everyone stopped where he was, shopkeepers ran out of their shops and prostrated themselves on the ground, as a palanquin came along, borne on the shoulders of a number of men, or coolies. None dared to raise their faces to much as to look at the august person passing by. I asked one of the natives who it was, and was told it was one of the princes.

My memory is not as clear as it used to be about all the things I saw then, for it is fifty years ago, but looking back on scenes I viewed, and reading as I do, of the vast progress this nation has made, I am amazed at their tremendous progress in half a century of intercourse with the western world.

God grant that the next fifty years may see as great a revival in Christianity, and the knowledge of God, as the last has seen in commerce, for when Christ opens the eyes of the blind, they are opened indeed, and those who wash in the Pool of the blood of Christ are "clean every whit." JAMES GREEN.

Toledo, Ohio.

(The above is sent us by Mrs. F. Bullock, Waverly, Va., from the pen of her father, Mr. Greene, who, though now living, was the first Englishman to land on Japanese soil. When we consider what Japan is today, and how thoroughly awakened it is, and how many thousands there are in Japan now converted to Christianity, and how anxious Japan is for the gospel, we can hardly realize that all this has come about in the lifetime of a man yet living. —Editor Sun.)

WARNING AS TO CHRISTMAS DECORATIONS

By way of practical suggestion, we submit the following as to the dangers of the Christmas tree, all of which are easily followed:

Don't leave an illuminated tree unwatched.

Don't use festoons of tissue paper or cotton batting on a tree.

Don't use any ornaments of celluloid.

Don't permit a draft of air to sway the branches of a tree while it is illuminated.

Don't put cotton beneath a tree to make the carpet look like snow-covered ground.

Don't remove a thing from the tree until the candles on it are blown out.

If the appearance of snow is desired for any purpose, use "mineral wool," or asbestos. It will not burn, and gives a better effect than cotton.

Finally, let the safety of your children and your property be your first consideration, and Christmas will then be a season of happiness, undisturbed by accident.

CHURCH NEWS

CHAPEL HILL

We hope to be in the building some time in January, 1914. We are needing every cent of money that has been pledged, to pay for the windows, seats, and heating furnace. Now is the time to lend a helping hand. The Ladies' Aid Society is working earnestly to help finish up everything necessary. In behalf of the church we thank every one who has given any assistance, either in money, sympathy and prayers.

OAK LEVEL

This good church at the close of last conference year, after paying up everything, gave the pastor a six-dollar hand grip, which was highly appreciated. First, because it was a thing he needed very much, and second, beeause the donation was from the sisters of the church.

At the first Sunday appointment we were sorry to find Sister Staley with rheumatism.

W. G. CLEMENTS.

Morrisville, N. C.

THE SPIRIT OF CHRISTMAS

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.—*Henry Van Dyke.*

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their names and address at once.

THIS CHRISTMAS AND NEXT

How much happiness is there in the world? How much should there be? How much could there be? How much shall there be? Joy-makers! That is what the world needs. And Christmas is the festival of the joy-makers. It is a time when their principles are recognized as correct.

But here's a plan. Not a new one, only this time let's do it, instead of acknowledging that it ought to be done. Christmas day means that for certain hours we adopt the policy of making other people glad. Why not do that same thing the day after Christmas? Why not the day after that? Why not every day till Christmas comes again?

Do you ever let yourself stop to think of the actual misery that is in the world? Just south of us a nation is torn by civil war. Have you seen any of the pitiful pictures of those battlefields and battle streets? The Balkan horrors are still fresh in our minds. These are only isolated and intensified illustrations of the pain and woe that men and women and children are bearing. There is the distress of poverty, of illness, of unemployment, of oppressive employment, of punishments for crime—and a hundred other forms. The task is to lessen the misery and increase the joy.

In that task everybody can help. Everybody must help. The wrongs that bring misery must be righted; the vices that bring misery must be uprooted; the people who make misery must be won to the other side; the people who are miserable must be made glad.

There is gladness enough to go round. There are enough Christmas trees for every home to have one. There are enough dollars to make sure that every child shall find his Christmas stocking filled. There is enough work so that every man shall have a job—the Christmas gift thousands of men would choose first of all. There is enough love in God's heart to fill every life with sunshine. There is enough power of love in the lives of the good to overthrow the works of hate.

But we have not even yet touched upon the real message of Christmas. Christmas is Christ's day. It means all that we have been saying, and then much more. It means that God gave Christ to the world to save it. It means that Christ has power to turn misery-makers into joy-makers, to turn hate into love, to turn sorrow into gladness. It means that the quickest and surest way to make the world a place of joy is to bring the world to him.

One last word: Do not be overwhelmed by the size of the task. A moment ago we were trying to visualize the world's vast sorrow. Does our life seem so small that it is hard to believe we can do anything to lessen appreciably the grief and increase the joy? Then you have forgotten the real story of Christmas. What could be weaker than a baby lying in the straw? Yet that baby has wrought the miracle of love and hope and gladness in so many lives that the mind staggers at the thought of trying to count them. One by one they have been made glad; one by one they have been

ROYAL
BAKING POWDER
Adds Healthful Qualities to the Food

CHRISTMAS
GOOD MINCE PIE
INDIGESTION

It's a crying shame to associate these ideas. But it is also a fact that the good things prepared by the best cooks of the land **DO** lead to indigestion. Ask Mr. Average Man and he will admit "feeling bad" after his Christmas feasting. The human furnace is not equal to the demand. The pies and puddings have been too rich. The inner works get clogged. You get ill. You hate to admit it, but it's a fact.

Now listen. If your sickness is only a case of simple overeating, it can speedily be relieved, but it will leave a weaker digestive apparatus. If it is a case of chronic indigestion and faulty elimination, it will doubtless be much aggravated, but it can be much benefited. Many have been cured.

SHIVAR SPRING WATER used freely during the holiday season will completely dissociate the idea of indigestion from Christmas and mince pies. Drink freely of it, and your ideas will associate thus:

CHRISTMAS
GOOD MINCE PIE
SHIVAR SPRING WATER
HAPPINESS

Don't put off until you get sick. If you are sick, don't wait to get worse. Let Dr. Nature help you out. Nature's way is Shivar Spring Water. Two dollars buys ten gallons of this remarkably good spring water. If that much fails to benefit your case I will gladly refund the $2. You are to be the sole judge. Thousands have bought on that basis and derived great benefit. I would be pleased to send you testimonials from them. But the best way is to try the genuine Shivar Spring water, which bears my signature and get well yourself.

N. F. SHIVAR, Shivar Springs Company
Shelton, S. C.

THE HOME BEAUTIFUL

What is it that makes home beautiful? First of all, it is the spirit of love which predominates and brings into unison the highest and best impulses of which human hearts are capable. But what implements does love use to **cultivate** this spirit in the home and make the home life beautiful, happy and inviting? They are lovely furnishings, of which the PIANO is KING. What is there in the home, next to the Bible, which can be used to inspire greater appreciation of life, loftier ideals and deeper sincerity, than the Piano or Self-player Piano?

The Christian Sun Piano Club gives you the opportunity to combine your order with those of ninety-nine other Club members which we secure, thereby obtaining the **maximum** Factory discount on instruments of the highest quality. Every feature of the Club is **guaranteed**, so that you take no risk of deing dissatisfied. Write for your copy of the catalogue and letters from old Club members. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Ad.

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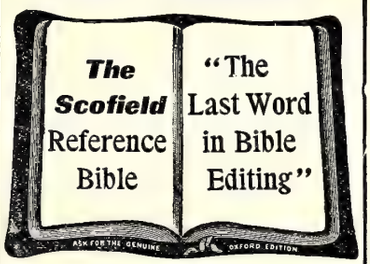

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ELON COLLEGE, N. C.

brought over from the sorrow-makers; one by one they have been enlisted in the cause of putting down injustice and hate and giving kindness and justice sway. They have been reached, one by one; their tasks done one by one.

Think of the thousands of waking minutes from now till next Christmas. Will you fill them all with kindness and gladness? Shall we not all do it? Come! Make earth a gladder place before Christmas comes again.—*The Christian Herald.*

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The Christian Sun Piano Club receives hundreds of letters like the following and not a single case of dissatisfaction to date.

"I am just delighted with the piano. It has given entire satisfaction and I would advise anyone desiring a piano to join the Club."—MRS. A. C. F., Greensboro, N. C.

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If your home is in need of a high-grade piano or self-player piano write for your copy of the Club's catalogue, also for booklet containing hundreds of commendatory letters from old Club members. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Adv.

SOME RED CROSS SEAL FIGURES

Few people have any idea of the magnitude of the Red Cross Christmas Seal Campaign. This year over 100,000,000 seals have been printed and distributed. If placed end to end these seals would extend nearly 2,400 miles, or practically from New York to Salt Lake City. They have been sent to over 25,000 different agents and will be sold and handled by an army of not less than 100,000 volunteers, including men, women and children. Millions of advertising circulars have been scattered throughout the country, and so thoroughly has the advertising campaign been organized that it is doubtful if many people in the more populous States of the country will not have heard of the Red Cross Seal and its mission in the prevention of tuberculosis. It is hoped that at least 50,000,000 seals may be sold this year. The principle upon which the sale of seals is based is that every cent except what little is needed to cover the actual cost of printing and handling shall be spent for tuberculosis work in the community where the seals are sold.

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Account Christmas and New Year Holidays

VIA

NORFOLK SOUTHERN R. R.

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THE YOUTH'S COMPANION CALENDAR

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Have you ever visited a home where discord had usurped the place of sweet accord and where time seemed to hang heavy on the hands of the individual members of the family? There was no entertainer there! A sweet-toned Piano or Self-player Piano would have kept that home so happy, enlivened and entertaining that the home-life would have been like "One grand, sweet song."

Why let your home grow dull and your young folks seek amusement in questionable places, all for the want of proper entertainment at home? The Christian Sun Piano Club enables you to secure a high-grade piano or player-piano of the sweetest tone, at the lowest Factory price and on terms to suit your convenience. Every feature of the Club is **guaranteed** so that you cannot fail to be delighted. Write for handsomely illustrated catalogue and full particulars. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Ad.

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WRITE US for our plan by which ladies can quickly earn money for their Missionary Society, Ladies' Aid, etc. Any woman wanting to earn money easily and in a dignified manner for any purpose whatever will be interested in our proposition. **Modern Specialties Mfg. Co., 130 High St., South Bend, Ind.**

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The Southern Christian Publishing Co.,

Elon College, N. C.

The Christian Orphanage

REV. JAMES O. COX, Editor, Elon College, N. C.

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Reported last week		$4,493.40
Dues		
R. P. Crumpler, Jr.	$ .20	
Clarie Rebecca Simmons	.10	
Pearl Phillips	.10	
Luceil Phillips	.10	
Virginia Pearl Ayscue.	.10	
Mrs. W. S. Long	1.00	1.60
S. S. Offering		
Durham	$ 3.14	
Beulah (Ala. Conf.)	.50	
Ramseur	2.33	
Union Memorial, Everett, Pa.	.78	6.75
Thanksgiving Offering		
Liberty Spring	$ 16.23	
Ladies' Benevolent Society, Suffolk	5.00	
Lamberts Point, Va.	1.50	
Pleasant Union	4.63	
J. T. Williams and wife	10.00	
Windsor, Va.	13.10	
Mrs. A. R. Garrett	1.00	
Pope's Chapel	3.25	
New Hope, E. N. C. C.	10.25	
George W. James, Disputanta	1.00	65.86
Special		
Tyler Bowling, work	$ 2.00	
Sale Mulholland Land	367.50	
Interest on endowment	22.05	391.55
Total receipts for the week	$	465.86
Grand total		$4,959.26

My Dear Children and Friends:

Our page is not quite so sunny this week as last, yet it contains many encouraging features. We are glad to welcome three new members to our Band of Cousins, and are indeed grateful for Mrs. Long's interesting letter, and valuable help, in keeping our page clear of advertisements. If all of our cousins could only realize the number of interested friends throughout the church who eagerly look for their letters each week they would neither forget nor neglect to write at least once per month. There are many useful men and faithful women in the church now who, years ago, as boys and girls, wrote their letters and contributed their dimes that the unfortunate boy or girl might have a Christian home in which to live and be trained for places of usefulness in the church. Their letters and prayers and dimes under the guidance and blessings of God have materialized into the Christian Orphanage. Shall we not, with grateful hearts, accept this noble contribution of theirs, and gladly maintain and develop the institution until it shall fill that place of usefulness and be the great blessing to the church and kingdom that its earliest contributors so earnestly desired? Many individuals and churches accept the Orphanage as a gracious gift and are making it a blessing to themselves as well as to the boys and girls that are being reared in the home, while others seem to regard the support of the Orphanage as a difficult and burdensome task. No Christian duty should be considered burdensome, but as a privilege and a gracious opportunity in which we serve Christ. "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

If we could only realize the many possibilities which the Orphanage offers, not only to do good, but to serve Christ and advance His kingdom, we would be profoundly grateful for it, and gladly maintain and develop the institution to the greatest degree of efficiency and usefulness possible.

No institution in the church, perhaps, can boast of truer friends or more liberal supporters, than the Orphanage. And we are profoundly grateful for them. But we need more friends, and larger contributions, to care for the pressing needs of the institution at this time, and make needed improvements. Let all those churches and individuals who have not yet made their Thanksgiving offering, please do so at their earliest convenience, and make the offering as liberal as possible. We are so anxious to clear the institution of debt and be able to start the new year with a clear record. If those who have not yet sent in their offerings will be as liberal as those who have reported we can accomplish this desired end. And then we all will have a happy New Year.

Your humble servant,
J. O. Cox, Superintendent.
Stern, N. C., Dec. 11, 1913.

Dear Uncle Jimmie:

I was somewhat careless and failed to send you my dime for November. So I am sending my dime for November and one for December. I wish all of the Christian people were as liberal to our Orphanage as the Baptist people around here are to theirs. Daddy conducted Thanksgiving services in the Baptist Church here on Thanksgiving day. The congregation was very small. Only sixteen grown men were present. But when the call was made, they gave eighty-two dollars and eighty-five cents for their Orphanage at Thomasville. These people are not millionaires, either. They are good people who don't mind helping those who need help.

Love to you and all the Cousins.
R. P. Crumpler.

P. S. I am right sick this morning, but hope to be well again soon.

Well, we are glad old "Neglect" turned you loose so soon. He seems to have a very strong hold on some of our children. They have not written in so long.

Yes, we wish too that all of our people were as interested and as liberal toward our Orphanage work as the Baptist people are to theirs. But we must remember that they have been teaching and training their people twenty-eight years. When our Orphanage gets as old and contributes as many noble men and women to the church, our people will contribute more liberally then.

Raleigh, N. C., Route 4.

Dear Uncle Jim:—

Hope my letter will find the Children's Corner. I haven't written since you went to stay with the little children. Glad you all had a nice Thanksgiving. Guess the children are all thinking of what Santa Claus will bring them. Enclosed you will find a dime for last month. Fondly,

Your neice,
Clarice Rebeccah Simon.

We are glad to welcome you back to the Corner after so long a silence. Yes, our children are beginning to talk about Santa Claus and plan for Christmas. Many are wanting to go home for Christmas.

Greensboro, N. C., Dec. 10, 1913.

Dear Uncle Jim:—

I have been thinking for some time I would join your Band. So here I come with my first letter. Was delighted to see so many nice letters last week. I am almost ten years old and can write for myself, so will try to write and send my dime for each month.

Wishing you and the Cousins a merry Christmas, I am,

Your little niece,
Pearl Phillips.

Uncle Jim and all the Cousins extend a warm welcome to you, Pearl. We think you are real smart to write such nice letters yourself. We shall expect a letter from you each month.

Greensboro, N. C., Dec. 10, 1913.

Dear Uncle Jim:—

Here comes a little girl four years old, asking permission to join the Children's Corner. I was glad to see so many letters last week. I am not old enough to read yet, but Mama reads them for me, and I enjoy them very much. Enclosed please find dime for the Orphanage. Love to you and the Cousins. Your little niece,

Lucile Phillips.

We are delighted to have you, Lucile, not only to join, but to write each month. Many hearts throughout the church are made glad when the Corner is filled with bright sunny letters; and sad when letters are missing. Will you gladden our hearts with a bright sunny letter each month?

Henderson, N. C., Dec. 8, 1913.

Dear Uncle Jim:—

Here come a little thirteen

Your Office Stationery

Is an index to the character of your business. If you write your business correspondence on stationery that is poorly printed on cheap looking paper, your reputation as a business man suffers. You know that. Then why not get first-class stationery printed in a first-class way? Our printing department is equipped in both workmen and material to turn out the very best class of printing, and at no higher price than the common kind. We print everything, such as

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THE BEST
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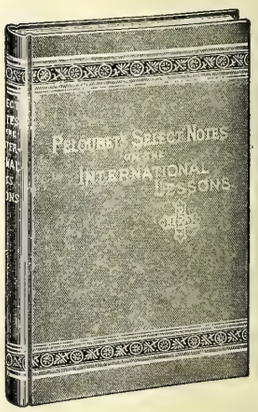

If you are a Sunday school teacher or pupil you should desire the best possible help. This you will find in one volume, Peloubet's Select Notes on the International Lessons for 1914. Send in your order now. Up to January 1 you can get a copy for $1.00, after that time, $1.25. The publishers' price is $1.25, but we save you 25 cents by ordering from us. Address

THE CHRISTIAN SUN,
ELON COLLEGE, N. C.

months' old girl that wants to join the Band of Cousins, and with my little dimes help the motherless and fatherless children. I wonder what has become of the little Newman children since they moved to Raleigh. We would be glad to hear from them.

Uncle Jim, I am young, but I love to hear about Santa Claus. I hope he will come to all the Orphanage children. Well, I had better stop. If I do not, my letter might find the waste basket.

With love to the Band and little Orphans.

VIRGIE BEALE AYSCUE.

We have a warm welcome for every girl and boy who wants to help the orphans. Helpers are needed, and always welcome.
Chapel Hill, N. C., Dec. 7, 1913.

Dear Uncle Jim:—

I am so thankful the Cousins have decided to run all the advertisements out of their Corner that I want to send a few lines and a dollar to help chase them out, to stay, I hope, forever.

I am not known to the new Cousins, but used to write to dear Uncle Edwin (Beale) when I was a school girl. Although I have not written many letters to the Corner since, yet I have never lost my interest in the orphans, and will always love to remember I had the pleasure of laying the first brick in the foundation of the Orphanage.

Wishing you abundant success in your great undertaking of caring for and training the orphans,

Sincerely yours,
MRS. W. S. LONG.

We appreciate your encouraging word and liberal help very much.

FRUIT IN THE SOUTH

Accustomed as we are to considering the South the land of fruit, we nevertheless often forget that fruit trees do not grow and produce money crops without attention. There is no part of the entire country better fitted by nature for the production, for example, of high priced and delicious apples than North Carolina and Virginia. One is led to think no other country could make more money from such culture than these states. It is necessary, of course that the orchards be planted in trees that are naturally well suited to the climate and that they be southern grown and grafted, so that the trees will not suffer from severe climatic changes. Given that, the apple is one of the best money bearing crops a farmer can put on his lands. He should secure the plants of a reliable nurseryman whose interest runs beyond merely the collection of his money, and who wants to see the orchards or this part of the country built up. The nursery should be one where the trees are scientifically cultivated, kept free from all disease, and of the varieties most in demand. The writer had the privilege of going through such a nursery recently, where every sign is that of real love for the business. He refers to the gigantic establishment of the J. Van Lindley Nursery Company, Pomona, N. C. Here genuine love for the plant is united to good business foresight and a determination to maintain a reputation acquired by three generations of faithful dealing. It is worth many dollars to buy plants from such an establishment. Also it was learned that the company had prepared a new book on fruit trees and ornamentals which should be in the hands of every fruit grower or every one who contemplates growing fruit for pleasure or profit. The nursery is glad to send this book to any inquirer, as it has a good deal to tell about this great establishment—and what it says is profitable to any man who wants to make money on his land. Send for it. Ask for the new book, N. 207. ad

---

Don't despair. There is help for that weakened stomach of yours in Nature's remedy, Shivar Spring Water. It has cured hundreds. Let it cure you. Ten gallons will benefit you, or we refund the $2 you paid us for 10 gallons. Ask your druggist for our testimonials. Get the water of him or write Shivar Spring Co., Shelton, S. C. Ad.

The buoyancy of youth is lost more often through poor digestion or faulty elimination than through the flight of time. Old age need have no terrors for the man or woman who uses genuine Shivar Spring Water. It gives that perfect digestion that renews the body and keeps it young. Ten gallons for $2. At druggists or Shivar Spring Company, Shelton, S. C. Ad.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after search for relief. Hundreds have tested it with success. Adv.

Dark brown taste in your mouth, headache, dull eyes, joy in life gone, no energy, no ambition and all the other feelings of the fellow who'd like to die and can't? Don't despair. I know all about it. I was there myself. I used Shivar Spring Water and now I'm well. Hence I can sell it to you with the guarantee that ten gallons will benefit you or I refund your money. N. F. Shivar. At druggists ($2 for 10 gallons) or of Shivar Spring Company, Shelton, S. C. Ad.

No one can do a good day's work with a disordered stomach. No one can enjoy life who is not well. Drugs may help. They do not cure. Let Nature have her way. Drink Shivar Spring Water. It has benefited others. It will benefit you. Try it now. If ten gallons do not benefit you, your money will be refunded. $2 for 10 gallons at the druggist's or of the Shivar Spring Company, Shelton, S. C. Ad.

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only **child of Consumption. His child is now** in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two **2-cent stamps to pay expenses. This herb also** cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address **CRADDOCK & CO.**, Philadelphia, Pa., naming this paper. Ad.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and $1.00 at Druggists.

DR. J. H. BROOKS,
Dentist
Foster Building, BURLINGTON, N. C

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Schedule Effective January 3, 1912.
Trains Leave Raleigh.
Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH.

No. 81	4:35 a. m.
No. 29	Ar. 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C

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SOUTHERN RAILWAY.

Schedule of the trains leaving Elon College:

N. B.—The following schedule figures are published only as information and are not guaranteed.

No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

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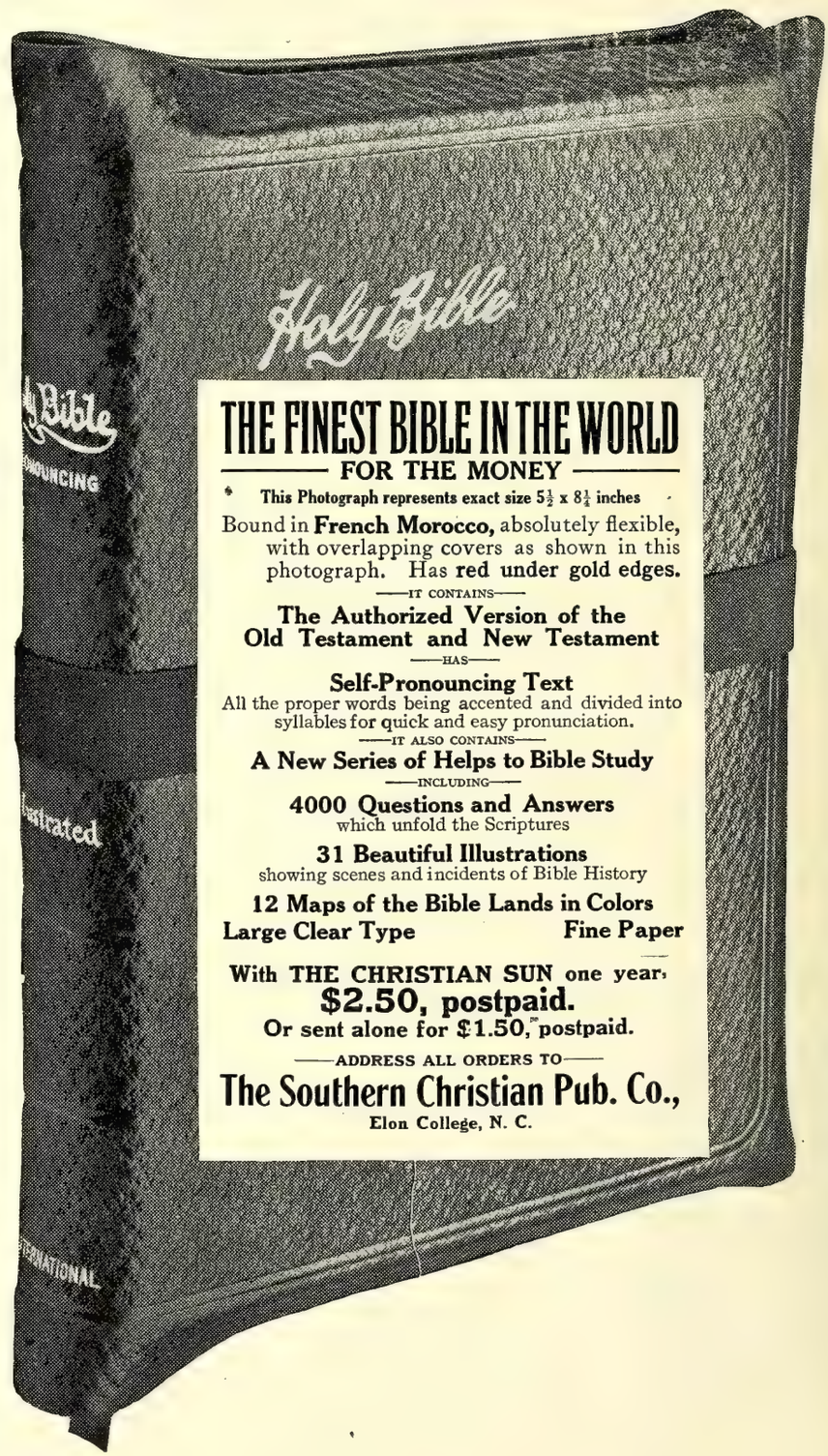

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The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Convention.

SUBSCRIPTION RATES:

One Year $1.50
Six Months ..... .75
Four Months ..... .50

IN ADVANCE.

Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

Harrell

Mrs. Margaret Julia Harrell, daughter of George W. and Missouri Turner, was born in Nansemond County, Va., February 22, 1867, and died October 1, 1913. She was married to Joseph M. Harrell February 7, 1884. Unto them were born three children, two of whom, Charlie R., and Addie B., survive the parents. Her husband died in 1898. She leaves, besides two children, two brothers and four sisters. She professed faith in Christ at an early age and united with Liberty Spring church. Sister Harrell was a woman of great energy, strong Christian character, and self-sacrificing spirit. She was a great sufferer for several years, and died in the triumph of a loving faith in her Savior. The funeral was conducted by the writer, at Liberty Spring, and the remains laid to rest in the church cemetery. May the Lord bless the bereaved family. I. W. JOHNSON.

Teague

Lona Dixon Teague, wife of Eugene Teague, was born August 28, 1877, and died December 10, 1913, aged thirty-six years, three months, and twelve days. She was converted in early life, and connected herself with the Friends church, Cane Creek, remaining faithful till death. Her testimony in her last illness was that there was nothing in the way of her going, more than the desire to live for her family, if it could be the Lord's will.

She leaves a husband, seven children, three sons and four daughters, two step-daughters, a father, mother, three sisters and three brothers, and many relatives, who mourn their loss.

One of the largest congregations that ever assembled at Pleasant Hill church attended the funeral, which was conducted by this writer, and the remains were laid to rest in the church cemetery at that place.

A faithful wife and a devoted Christian mother has been taken.

L. I. COX.

Scott

Mrs. Cora Alice Scott was born in Chatham County May 2, 1858, and died in the High Point Hospital December 5, 1913. She was a daughter of Dr. and Mrs. Norman Melton, and they were well and favorably known in the community of Hank's Chapel.

She married Benj. S. Scott, of Randolph County, who died about three years ago. They had eight children, six of whom are living: Benj. A. and S. O. Scott of Greensboro, Mrs. Clara Parks, Joseph M. Lois, and William Scott, of Ramseur.

Sister Scott gave her heart to God when young and joined the church at Hank's Chapel. Her life was spent in the Christian church, Ramseur Christian church being where her membership is now held.

For about three years she had been a great sufferer, but patient and hopeful that she might get well not for her own sake, but that of her children.

She was brought to Ramseur and her funeral was conducted from the Ramseur church, and the interment was in the Ramseur cemetery. The floral offering was beautiful and abundant.

T. E. WHITE.

Brown

Eli C. Brown, a brother of the deceased Rev. W. R. Brown, was born June 10, 1843, and died, rather suddenly, November 24, 1913, in the seventy-first year of his age. He came of religious parents, and that holy influence was manifested in his home and life. The greater part of his life was spent in the Christian church. He was one of the charter members of Union Grove and here he will be greatly missed. He was always present at his church and ready with his purse to aid in the advancement of his Master's kingdom.

He was married to Rebecca Bird July 28, 1864, and the union was a happy one. They lived and labored on a farm, reared a large family of boys and girls, and brought them up in a religious atmosphere.

He is survived by his wife, four sons, Oscar, Rufus, William W., Anda; four daughters, Mrs. Ida Jane Macon, Mrs. Loveta C. Lowdermilk of Kansas, Mrs. Antimela Kidd, and Vellie; two brothers, D. C. Brown and Adam Brown; three sisters, Mrs. Sarah Way, Mrs. Emeline Allen, and Mrs. Mahala Leach. There are thirty-three grand children.

The funeral was conducted by the writer, assisted by Rev. H. A. Albright, who had known the deceased long and well, and by J. N. and E. F. Cagle, who paid fitting tributes to his virtues. God rest his noble soul. T. E. WHITE.

Steward

Bessie J. Steward, wife of Charlie Steward, was born March 24, 1882, and died December 7, 1913; aged 31 years, 8 months, and 13 days. She leaves a husband and three small children. The funeral services were conducted by this writer from Shallow Ford Christian Church, and the remains laid to rest in the cemetery at that place. May the Lord comfort the bereaved ones.

L. I. COX.

Lowdermilk

Mrs. Rebecca E. Lowdermilk was born May 23, 1855, and died November 13, 1913. She was the wife of John Lowdermilk, and a faithful member of Pleasant Grove Christian church. She professed faith in Christ when young, and remained faithful to Him all her life. She filled the sometimes difficult place of step-mother to a large family, but her step-children honored her, and at her funeral wept as if she had been their own mother. A large congregation attended her funeral, which was conducted in the church at Pleasant Grove.

T. E. WHITE.

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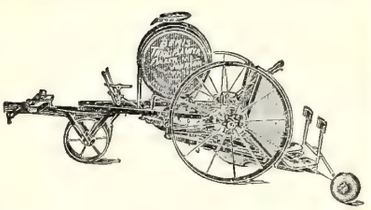

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From Herman Porter, Goldsboro, N. C., R. F. D. No. 4. The Fuller & Johnson Bemis Transplanter purchased from you last spring is everything you claim for it and more. It does the work and does it thoroughly, and I would not be without one if they cost double the price.

From H. V. Faulkner, Smithfield, N. C., R. F. D. No. 1. The Fuller & Johnson Bemis Transplanter is all you claim it to be. It does the work perfectly. It is the most perfect machine I ever used. I would not be without it for ten times its cost if I could not get another.

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MARRIAGES

Brinkley-Branton

October 16, 1913, at the home of Mr. and Mrs. J. W. Brinkley, Saratoga St., Suffolk, Va., their niece, Miss M. Blanche Branton, became the bride of Mr. L. C. Brinkley, of Monroe, N. C. Mrs. I. W. Johnson rendered the music and accompanied Miss Katie Brinkley, who sang "Melody of Love" just before the ceremony. The ring service was used. The ceremony was performed by the writer. Immediately after the ceremony, the couple left for a tour of Washington and other points. They will reside at Monroe, N. C., where the groom is employed with the S. A. L. Ry. I. W. JOHNSON.

Atkinson-Turner

On October 23, 1913, at the home of the bride's parents, in Nansemond Co., Va., Mrs. Wm. Murray Atkinson and Miss Bertie E. Turner were united in marriage, in the presence of a large number of friends. Just before the ceremony Miss Violet Atkinson sang "Melody of Love." Mrs. I. W. Johnson rendered the Instrumental music for the occasion. The ring service was used. There was a reception following the ceremony. There were a large number of bridal presents. These young people have many friends who wish for them a happy and useful life. Ceremony performed by the writer.
I. W. JOHNSON

Ellis-Matthews

On November 23, 1913, at the residence of the writer, at 321 Saratoga St., Suffolk, Va., Mr. Charles W. Ellis and Miss Lillie M. Matthews, of Nansemond Co., Va., were united in marriage. Ceremony performed by the writer.
I. W. JOHNSON.

Duke-Turner

On December 3, 1913, at the home of the bride's father, near Liberty Spring Church, Miss Henrietta Turner became the bride of Mr. William E. Duke. It was a quiet, but very pretty marriage. The ceremony was performed by the writer. May their lives be useful and happy. I. W. JOHNSON.

Pollard-Taylor

On December 7, 1913, at the home of the bride's parents, Mr. and Mrs. F. A. Taylor, Miss Bina E. Taylor became the bride of Mr. William R. Pollard. Mrs. I. W. Johnson rendered the music for the occcasion. The ceremony was performed by the writer. Immediately after the ceremony the couple left for a Northern tour, after which they will be at home at Suffolk, where the groom is an automobile salesman. May their lives be useful and happy. I. W. JOHNSON.

York-Andrews

At the residence of Rev. Thos. F. Andrews, December 10, 1913, I united in marriage F. Eugene York and Miss Ethel Andrews. The parlor was beautifully decorated, and the ceremony was impressive. The evergreen arch, the music, the sacred vows, the prayer, are appropriate when lives are joined together, and we are reminded of the spiritual union of Christ and the Church.

The bride and groom are both deservedly popular. The bride is a daughter of Rev. Thos. F. Andrews, and is much esteemed. The groom is a son of R. W. York, a prosperous farmer, and a devoted member of Parks Cross Roads Christian Church.
T. E. WHITE.

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CHRISTMAS

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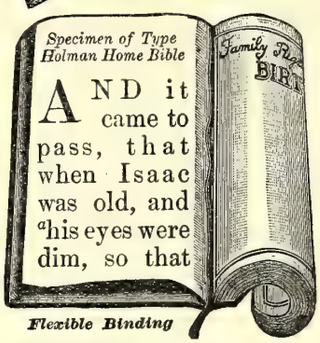

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PRESENTS

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Southern Convention of Congregational Christian Churches.

The Christian Sun

VOL. 65 ELON COLLEGE, N. C., DECEMBER 24, 1913 NO. 52

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY."

OUR PRINCIPLES.

(1.) The Lord Jesus Christ is the only Head of the church.
(2.) Christian is a sufficient name for the church.
(3.) The Holy Bible is a sufficient rule of faith and practice.
(4.) Christian character is a sufficient test of fellowship, and of church membership.
(5.) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial Briefs

God With Us

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name Jesus. (Matthew 1:18-25.)

College Education and Smoke

A public speaker called attention the other day to the fact that our big guns in the navy are so expensive in action that enough money went up in smoke every time one of them is fired to give a boy or girl a liberal education estimating the same to cost $1,700, and that six per cent. interest on the cost of one dreadnought would keep every man in the navy in some school till he had learned some useful and gainful occupation. This is shocking; but the boys in the colleges themselves puff enough away in smoke from pipe, cigars and cigarettes to sustain almost double their number in college. The smoke bill is enormous, and the expense of it makes that for education and religion seem insignificant.

"See Thou to That"

Just those four words sent a man to his lonely death, sent him with the deep darkness of midnight and of awful hell gathered about him and preying upon him—see thou to that. They have been the parting words of irresponsibility and despair for these thousands of years. When one entices you to sin, leads you into error, hires or allurse you to the wrong, and the awful consequences of that sin and wrong and error come, that one is not there to lead you back, or sustain your sorrow, or restore your lost goods or reputation, but ever and always hurls back the four fateful and fearful words: "See thou to that." When Iscariot had betrayed his Master and had felt the awful thing he had done, he repented, came and begged pardon, pity

He Knows

Brigadier-General Mills tells that while visiting the battlefield of Chickamauga recently he met with an old gentleman, a citizen of Virginia, who had two sons that fought on opposite sides in the Civil War. Both sons were brave men, rose to eminence, one wearing the blue, the other the gray, and both were killed in battle, though in different battles. After the War the fond father brought both bodies to Virginia, buried them in one grave and had a headstone placed there bearing the simple inscription, "God only knows who was right." The only solace the fond father had was that both sons had fought hard and died bravely. He knows; and that *is* consolation to every one who, in the fear of God, does his best, and dares all hazards to do his plain duty.

Crowding Out the Bible

The Attorney-General of Minnesota has decided that it is a violation of the State Constitution to read the Bible in the public schools of that State. His opinion was based upon that of another Attorney-General who had previously ruled that opening the public schools of the State with prayer was unconstitutional, and that he could see no constitutional difference between reading the Bible and praying. This seems absurd enough, but men eminent in church and educational circles killed a proposed amendment to the laws of North Carolina *allowing* the Bible to be read in the public schools. There are people who are so anxious about the program and propaganda of their own church that they will oppose the Bible or anything else unless taught and interpreted in their fashion and according to their views. Romance and fiction and foolishness may be read and taught in the public school, but the Bible is being crowded out.

The Baby

The baby in the home has more influence than any one else there. Big brother and big sister may speak abruptly, or unkindly, to each other, but never to the baby. Father may be in a hurry, and mother much wearied from many cares, but never too much so to give heed to baby's calls and coos. Neither father nor mother, brother nor sister, has as much power, exerts as much influence over the household, as baby. God knew this. He understood where the tenderest spot in the human heart was. He knew what could awaken sympathy, and interest, and love, even in the hardest heart, in the most callous mind. So He Himself took that Form and came amongst us. One has called this, with due reverence, we think, "God's finest stroke of policy." If the world's heart was so hard that it could not be reached by a baby then there was no hope. So the Babe came for our salvation as God's final and finest stroke of policy and of wisdom. This gave us Christmas—God's great effort through a Babe to arouse the world's heart.

Seeing the Children

Maria Montessori, founder of the system of child education and training which bears her name, also of "Houses of Childhood," is now on a visit to this country because, to quote her own words, "I want to see the children of America." Mme. Montessori, because of what she has done, and is doing, for children, is famous on two continents, and her work is yet in its infancy. She is lecturing in a dozen or more cities, and the American people give her glad welcome. She comes at an opportune time and season. The Christmas period is that at which childhood is emphasized and honored. And yet the Child that made all this possible was cradled in a manger because there was no room for Him in the inn; and then in a few days was hunted as an outlaw and had to be hurried away from the land of His nativity to save Him from the hands of a cruel and heartless tyrant. So through His life, a Man of sorrow and acquainted with grief. He did more for the elevation of childhood, the liberation of manhood, and the salvation of the race than any other person this world has ever known. This Babe, cradled in a manger and then hunted from the home of His infancy did not forget children, but exalted and honored them and said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."—Luke 18:16.

A Deceiver

New York papers tell us that a man was recently arrested, tried, convicted, and punished as a misdemeanor in that city for a rather singular offense. The man was wearing the pin of a fraternal order to which he did not belong. A real member of the order, seeing the man with the pin, supposed him to be a member, but on giving a "high sign" the fellow did not respond, and was immediately suspected. So far as the evidence was brought out he was not trying to work the pin for any personal profit, just wearing it is a thing or ornament and because he liked it. The court held that he was a deceiver in the act, however, and inflicted the penalty accordingly. Suppose every one who wears the badge of a Christian—who carries his name on the church roll or says with his lips he is a Christian—but at heart and in daily life is not a Christian, were arrested and convicted, one wonders if the prisons would be sufficient to hold them. We may deceive men, but we cannot deceive God, for God looks not at the lapel of the coat, but at the content of the heart. Matt. 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Do your best loyally and cheerfully, and suffer yourself to be in no anxiety or fear. Your times are in God's hands. He has assigned your place. He will direct your efforts if they be faithful.—*F. W. Farrar.*

EDITORIAL

CHRISTMAS

And so we have lived to see the joyous season again. God has smiled upon us, blessed and spared us, given us His gracious favors and unnumbered benefits. We have health and hope and friends and fellowship. Best of all we have the gift of the Babe of Bethlehem, heaven's greatest gift to earth's greatest need. Many of us may miss the mark in giving our Christmas presents, but our heavenly Father did not. He so loved that He gave His only Son. There is no gift equal to that, for because of that we have Christmas, make merry, give gifts, and are happy.

Christmas then is the season and the spirit of giving, not getting, and he is the happiest and enters most fully into the occasion who gives most of the joy and satisfaction of others. "It is more blessed to give than to receive." Hence the blessedness of the season—the season of giving.

We wish that every SUN reader may enter into such a spirit and enjoy its blessed benefits. We have rushed on through the worn and weary year trying to get. Now let us tarry for a season and try to give. It may not be a big gift of money or lands or stocks or bonds; but a gift of self, of love, of consideration, to others who need and would be cheered and helped and benefitted. The world of men and women about us hungers often, not for ours, but for us. Let us give of ourselves in some way to the joy and happiness and benefit of some one or ones and in so doing our own souls shall be made glad.

The angel choir sang of peace and good will. We may help to swell that chorus by carrying peace and good cheer to others. This should be our message, peace on earth, good will amongst men, and by giving the best we have and are, we may make the chorus loud and glad and long.

The great host of CHRISTIAN SUN readers may help indeed to add to the world's cheer and gladness and joy. And this is the wish we make for them, one and all.

REBELLION AND DIVORCE

The rebellion among the small band of Navajo Indians in New Mexico, and the successful suppression of it, reminds one that the world has come a long way, in morals and religion, since the days of Abraham, and his plurality of wives and concubines. Our government said the Navajos must have one wife only, and forthwith the Indians set up a miniature rebellion, supplying themselves with arms, ammunition and some stolen women, and prepared to resist all comers. Troops were ordered to be in readiness, and serious trouble seemed imminent, but the polygamists finally yielded to the moral suasion of General Hugh L. Scott and surrendered both their arms and surplus wives. The Bible teaches monogamy, and the idea of polygamy is now revolting and abhorrent to the enlightened, certainly to the Christianized, mind throughout the world. That which must come to be revolting and abhorrent to Christians everywhere, is that which is next to having two wives; namely, divorcing one and marrying another. Our Savior spoke very clearly against this (Mark 10:11-12): "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

THE POINT OF VIEW

Very much depends upon the point of view. The Pharisees and Saducees and Scribes and Herodians in Christ's day argued their position and persuaded themselves that they were right. But they had the wrong point of view. Nor were they open to conviction. They loved their way and would not be turned from it, even by the Son of God.

The St. Louis *Christian Advocate* prints an extract from Franklin's Autobiography which illustrates and is exceedingly significant. In 1774 when the Americans had concluded a treaty of peace with the "Six Nations" they were exceedingly anxious to show their good faith to the Indians and so sent envoys saying that there was a college at Williamsburg, Va., Williams and Mary, at which six Indian youths would be educated and take care of if sent there. The next day the Indians replied in these words:

"We are convinced that you mean to do us good, and we thank you heartily; but you who are wise must know that different nations must have different conceptions of things; and you will not take it amiss if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it. Several of our young people were brought up at the colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, nor kill an enemy, spoke our language imperfectly; were therefore neither fit for hunters, warriors, nor counselors. They were therefore, totally good for nothing. We are however, not the less obliged for your kind offer, though we decline to accept it; and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know and make men of them."

PEACE

To commemorate the notable event that one hundred years have passed since English-speaking people have engaged in war against each other there is a project on foot to build in New York a Museum of the Peaceful Arts. There is to be a group of twenty great buildings erected at a cost of $30,000,000 and a fund of between $2,000,000 and $3,000,000 to be expended annually for maintenance. The incorporators include men of national reputation, and their object is to "preserve to posterity the records industrial, mechanical and scientific progress" of the hundred years. This is an immense project and on a scale worthy of the event it is proposed to celebrate. But the salient fact in bringing about this century of peace seems to be ignored entirely in the memorial. The religion of Jesus Christ, with the forces and factors working for righteousness in His name, has done more to bring peace into the world than all physical, material and mental progress and development combined. The germ of this century of peace, and that germ whose fruitage is to bless and enrich all nations, was planted in the earth when our Savior said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (Jno. 14:27.)

UNGRATEFUL

The United Department of Agriculture sends out this item: "Speaking at Cambridge, England, before a conference of agricultural teachers, the director of the British Meteorological Office ventured the opinion that bad weather cost the farmers of the British Isles an average of about $97,000,000 annually. Throughout the world hailstorms alone are said to annihilate upward of $200,000,000 worth of crops annually, and this is but an episode in the warfare waged by the elements against the tiller of the soil."

If the farmers of the British Isles lose nearly one hundred million dollars yearly by bad weather, one wonders what they make by good weather. And if the loss by hail storms is two hundred million, one wonders how many millions are saved by favorable weather conditions. If these millions' worth were added to the crops realy harvested, the tiller of the soil would find that his warfare was the keener because prices were poorer and demand less brisk on the market.

It is the height of folly and ingratitude to pick out an incident of the weather and complain that we "lost thus and so by it." God gives the weather and the soil and the rain and all the increase. To say what we lost is to say that God might or could have been better to us than He was—which is unthinkable. God is love and deals with us only in love and mercy and favor and goodness.

A NEW YEAR RESOLUTION

If CHRISTIAN SUN readers really wish to make a new year resolution that will count, let it be framed after this fashion: God being my helper, I will seek, in every way possible, to be, the coming year, a more loyal and devoted church member, and will do what I can to help send the gospel to those who have it not, and will try to do and be just what God would have me. Such a resolution carried out would count. The trouble with many of our resolutions is that they are too numerous and too little and leave God and the church and the great issues out. If we mean business we should begin in a business-like way and seek to accomplish something for Christ and the church. Let us take God into our new year resolution and see if it does not count for more. Don't make too many—just one good and true and worthy one. To carry that out will count for something.

NO SUN NEXT WEEK

In keeping with a well established and meritorious custom there will be no CHRISTIAN SUN next week. The printers have driven away faithfully at their task for fifty-one weeks, and now want, and should have, a few days off for rest, recreation, and a new start. The editor neither needs nor deserves a rest, but feels that his readers do, so he will content himself by putting double pains and time on the next issue which will appear under date of January 7, 1914.

Best wishes and a happy new year to all our readers, young and old, great and small.

GEORGE WASHINGTON

The longer this man's name stays on the pages of history the more luminous and illustrious does his character become. Recently occurred an incident that proved afresh his thoroughness in any undertaking, and the exactness and precision with which he did things. In 1751, when only a lad of nineteen, he made surveys through the valleys of the Virginia hills for Lord Fairfax. Recently the government, with the most improved scientific instruments, surveyed these same lines and lands in connection with the Appalachian forest reserve, and found Washington's surveys, with primitive instruments and bonfires on hilltops as markers and signals, perfect. One hundred and sixty-two years had not sufficed to obliterate the steady hand, accurate mind

and honest heart of a master. That which is exact and perfect does not suffer the ravages of time, and never passes away. On this account our Savior said: "Heaven and earth shall pass away, but my words shall not pass away"—Mat. 24:35.

THE WHOLE LIFE

It is written that when James A. Garfield was president of Hiram College, years before he came to be president of the United States, a father brought his son to the educator and said: "I want my boy to take the shorter course and get through early, for he will never take in all you offer in your regular course." "All right," replied Garfield, "we can give it to him. It all depends upon what you want to make of him. When God wants to make an oak He takes a hundred years; when He wants to make a squash He requires only two months." Many in this world act and live as if they thought they could make characters that would endure through all eternity by only giving a day now and then, to the wrok of preparing. If we are to build for all time to come we shall have to have a care as to how we build. God wants, not the fragments of a life, but a life, for it requires a lifetime in which to prepare for God's eternity. The time not spent in God's service here on earth is wasted time—and makes for ruin and undoing.

NOTES AND PERSONALS

—We are to build churches this year at Reidsville and High Point, a work delayed all too long, but one which we rejoice to know is to be begun and pushed on to conclusion.

—Rev. J. S. Carden, Durham, was a pleasant visitor Saturday. The work goes well in Bro. Carden's field and he is making a worthy effort to bring in the number of new subscribers to THE SUN allotted to his churches.

—The Christian Missionary Association of the Eastern Virginia Conference raised about $1200 the past year and has made $1500 the objective for the coming year. We trust all the other Conferences may have soon a C. M. A of equal power and liberality.

—Rev. J. F. Morgan, who began work at High Point just after the session of the Western N. C. Conference at Ramseur, reports a lot purchased, the deed secured, and that there is prospect for a church building on the lot at no distant date.

—President W. A. Harper's splendid addresses on Missions before the N. C. and Va. Conference are to be put in tract form for free distribution, and should prove a valuable addition to our missionary literature. They are to appear also in *The Herald of Gospel Liberty* and THE CHRISTIAN SUN. With such wide reading as these publications make possible the addresses must prove of inestimable worth.

—Rev. J. Lee Johnson, Cardenas, N. C., and Miss Kate Clements Maynard, Holly Springs, were happily married at the bride's home last Thursday afternoon, December 18. Only a few invited friends were present. Immediately after the marriage they left for a visit to the bride's brother at Cheraw, S. C. The bride is the accomplished daughter of Mr. and Mrs. William Quinton Maynard, and the groom is the beloved pastor of a circuit of churches in Wake County. We wish for the worthy pair that meed of joy and wedded bliss their worthy lives deserve and merit.

—Rev. Alonzo T. Banks, of Henderson, is a happy visitor at Elon College, where he is to wed Miss Jewel Michael, the charming daughter of our townsman, W. C. Michael, this (Wednesday) afternoon at 3:30. Dr. J. U. Newman is the officiating minister. Rev. and Mrs. Banks will be at home at Henderson after January 6, and will occupy a house near the Christian church, of which Brother Banks is the beloved pastor. If Henderson people don't give this worthy couple a glad welcome and such a donation party as they deserve we shall be surprised.

—Mr. Chas. A. Hines, Greensboro, has resigned as Field Secretary and Editor of the Young People's Department, and Mr. Carl B. Riddle has been elected by the Executive Committee to serve in his stead. The weekly visits of Bro. Hines to SUN readers in their homes have been much appreciated and very helpful to many. We regret that he could not see his way clear to continue the work. We congratulate the Committee in its selection of Bro. Riddle. He is not unknown to the readers of these columns, and is fruitful of ideas, wields a ready pen and is deeply interested in the work. The Young People's Department will be ably edited under his supervision.

NEWS AND VIEWS

—Burglars entered the post office at Mt. Gilead, N. C., before day Sunday a. m. and carried away $700 worth of stamps and $300 in cash. The yeggmen left no clue as to their identity.

—The Baptists of this State have, in keeping with instruction from their Convention last week, made their apportionment for home missions in the state upon a basis of $55,000, which is an increase of $5,000 over last year.

—The currency measure in Congress nears completion and Congressmen are looking for home sweet home with their families during Christmas after a strenuous year's work. There was not even a Summer vacation. President Wilson is to go to the far South for a rest of a few weeks.

—George Johnson, a stone cutter at Mt. Airy, N. C., was shot Sunday p. m. at 3 o'clock by Elow Roberts, another stone cutter, over a game of cards. The men were drinking and playing cards and the affray occurred as mentioned. The wounded man cannot live, and the other is being hunted by a posse of armed men. The wages of sin is death.

—The Charlotte *Observer* thus: "Vassar girls are forbidden to take moonlight strolls, entertain young men friends after sundown, or keep cats. Wellesley girls must not chew gum or stay out after 10 o'clock. Swathmore girls who danced the tango at a frat entertainment are punished. Syracuse co-eds are forbidden to tango or turkey-trot. What is the world of Eastern college girls coming to?" Let us hope it is coming to sense, sanity and soberness.

OUR CAMPAIGN FOR NEW SUBSCRIBERS

As is known by many SUN readers, we are in a campaign for 1,000 new subscribers by April 1. The Conferences have practically pledged this number, and we are endeavoring to give every minister credit for every subscription sent in, so that we may know just what each and all are doing, and how the work goes. If there are any corrections to be made from time to time, we shall appreciate the same, as we desire that every one shall have due credit for work done. To date we have received the following:

Rev. L. I. Cox, Elon College, N. C.

Hiram Freeman ..... Ether, N. C.
Mrs. N. A. Allen ..... Okeewemee, N. C.
Mrs. Ada Allen ..... Alreds, N. C.
Daniel Ward ..... Alreds, N. C.
Mrs. C. A. Needham ..... Ether, N. C.
M. W. Freeman ..... Ether, N. C.
J. T. Freeman ..... Ether, N. C.
K. W. Moore ..... Ether, N. C.
Jane Stewart ..... Liberty, N. C.
W. O. Carter ..... Liberty, N. C.
T. E. Fogleman ..... Liberty, N. C.
J. H. Fogleman ..... Liberty, N. C.
F. H. Pickard ..... Liberty, N. C.
Irene Brame ..... Summerfield, N. C., R. 1
C. C. Griffin ..... Summerfield, N. C., R. 1
S. A. Harris ..... Wentworth, N. C., R. 1
J. W. Brame ..... Wentworth, N. C., R. 1
Eva Gunn ..... Wentworth, N. C., R. 1
Mollie Sharpe ..... Summerfield, N. C.
Ed. R. Rascoe ..... Reidsville, N. C.
Mrs. A. G. Fagg ..... Reidsville, N. C.
Mrs. P. C. Apple ..... Reidsville, N. C.
Geo. D. Lambeth ..... Reidsville, N. C.
G. M. Ross ..... Wentworth, N. C., R. 1

Rev. A. N. McAbee, Barnesville, Ga., R. 1

T. W. Barber ..... Barnesville, Ga., R. 1
Neill Kerns ..... Allreds, N. C.
U. H. Deaton ..... Allreds, N. C.

Rev. P. T. Klapp

T. W. Price, Mt. Bethel Church.. Summerfield, N. C.
W. L. Cummings, Mt. Bethel ..... Stokesdale, N. C.
W. D. Lanier, Moore Union ..... Sanford, N. C.
B. F. Gunter ..... Moncure, N. C.
B. T. Buchanan ..... R. 1, Moncure, N. C.
T. R. Friddle ..... R. 1, Summerfield, N. C.

Rev. Stanley C. Harrell, Union Theological Seminary, Richmond, Va.

W. T. Harris ..... Suffolk, Va., R. 3
G. C. Bray ..... Suffolk, Va., R. 3
W. T. Kilby ..... Suffolk, Va., R. 3

Rev. B. J. Earp, Semora, N. C.

C. G. Sharpe ..... Goldston, N. C.
G. B. Elkins ..... Bear Creek, N. C.
Miss Sank Hart ..... Green, N. C.

Rev. W. G. Clements, Morrisville, N. C.

M. B. Strowd, Oak Level ..... Mebane, N. C.
Ed. Smith ..... Clayton, N. C.

Rev. C. H. Rowland, Franklin, Va.

E. L. Daughtridge ..... Franklin, Va.

Rev. S. B. Klapp, Greensboro, N. C.

Mrs. Elise Addor ..... Keyser, N. C.

Rev. W. W. Staley, D. D., Suffolk, Va.

A. S. Pierce ..... 127 Spring St., Suffolk, Va.

Rev. J. S. Carden, Durham, N. C.

J. D. Higgins ..... R. 1, Pittsboro, N. C.
I. W. Farrell ..... R. 1, Pittsboro, N. C.

Rev. H. H. Butler, Suffolk, Va.

B. F. Butler ..... Zuni, Va.
D. W. Darden ..... Franklin, Va.
W. H. Jones ..... Franklin, Va.

Rev. J. Lee Johnson, Cardenas, N. C.

Mary J. Griffis ..... Varina, N. C.
T. C. Buchanan ..... Apex, N. C., R. 2
C. A. Carpenter ..... Cary, N. C., R. 1
M. D. Smith ..... Cary, N. C., R. 1
Richard H. Smith ..... Raleigh, N. C., R. 6
J. R. Cross ..... Raleigh, N. C., R. 1

Rev. R. F. Brown, Elon College, N. C.

C. F. Smith ..... R 1, Seagrove, N. C.

Rev. J. O. Atkinson, Elon College, N. C.

Jno. T. Pittman ..... Elon College, N. C.
Mrs. J. H. Pritchett ..... Elon College, N. C.

Rev. H. E. Rountree, Greensboro, N. C.

Miss Pearl Jones..919 Ashboro St., Greensboro, N. C.
Miss Effie Lowe..763 Chestnut St., Greensboro, N. C.
Mrs. P. E. Tucker ..... R. 2, Kernersville, N. C.
S. A. Tucker ..... Greensboro, N. C.

Rev. I. W. Johnson, Suffolk, Va.

J. P. Duke ..... Suffolk, Va.
C. C. Skinner ..... Holland, Va., R. 2
Harry Bradshaw ..... Holland, Va., R. 2

Rev. Herbert Scholz, Macon, N. C.

Mrs. W. G. Wall ..... Elams, Warren Co., N. C.

Rev. W. C. Wicker, Elon College, N. C.

D. C. Huckabee ..... Revolution, Greensboro, N. C.
B. H. Angel ..... Revolution, Greensboro, N. C.
W. T. Rich ..... R 7, Greensboro, N. C.

Rev. C. C. Peel, Elon College, N. C.

A. Beal ..... R. 4, Burlington, N. C.
Mrs. J. O. Sutton ..... Lillington, N. C.
T. M. Mason ..... Morrisville, N. C., R. 1
J. M. Fuller ..... Buffalo Junction, Va.

Rev. A. T. Banks, Henderson, N. C.

T. C. Lindsay ..... Chapel Hill, N. C.

Rev. G. R. Underwood, Sanford, N. C.

Mr. Fred Ray ..... Sanford, N. C.
J. T. Harrington ..... Sanford, N. C.

Rev. W. L. Wells, Durham, N. C.

M. J. Perry ..... Durham, N. C.
J. L. Cash ..... Durham, N. C.

THE VICTORY OF CHRISTMAS

A SERMON BY S. PARKES CADMAN, D.D., LL.D.,
Pastor of Central Congregational Church, Brooklyn, N. Y.

Romans 8:3: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh."

I

THE world was no longer young when it first fell under the spell of Christmas. Bruised, baffled, defeated, the accents of its despair are echoed in this Scripture. The handwriting of ordinances was against it, the testimony of a universally outraged conscience left it without excuse. The law, in itself just and good, had presented claims its rewards and penalties could not enforce; its attempted reign had resulted in confusion and rebellion. The transgressions it could not pardon were accentuated by its stern presence. While much that was beneficial began and ended in the law, as an angel of restoration its mission had been a failure. Judaism observed the traditions of men rather than the commandments of God. Its spirit and bearing afforded no hint of betterment; the enlightenment of the prophets had been followed by the bitter fruit of Pharisaism. Greece and Rome, sick unto death, were the arenas of degenerate and contentious philosophical and artistic cults. In the lull of that holy eve at Bethlehem an old era was expiring, and neither the Mosaic covenant nor the precepts of the sages could arrest the dissolution. These arose from a common conscience, made a brave display, required that which was just and right, but the inherent weakness of human nature prevented their evident benefit, and the soul of the race was orphaned, homeless, friendless and destitute. Had man known less he would have been more content. He was deeply conscious that God had accepted and forgiven to such an extent as to admit him to the consciousness of His presence and holiness. Aware of his divine rights, he lacked the authority to validate them. Prolific in possibilities and dreams of purity, he remained buried in carnalities. Evermore strong in his conviction of an imperishable and spiritual element; evermore weak by reason of the arrogant usurpation of his lower nature; self-opposed, self-riven, in perpetual slavery to his own corruptions, he cried out in his dire extremity, "O wretched man that I am! who shall deliver me from the body of this death?"

From this inward abyss of mutiny welled up the hate, the war, the tyranny, the calamity which robbed nations of their strength and honor. Over against these there arose the religious systems which embraced penances, appeals, sacrificial rituals and attending priesthoods, all invoking whatever gods may be and all futile to heal humanity of its deep-seated diseases. Is it any wonder that the apostle, perceiving these things with the insight of an inspired moral genius, solemnly asseverated, "By the works of the law shall no man be justified"? In him the sense of their impotence to secure peace as not only alert, it was aflame. Born in the heart of Hebraism, cradled in its history, familiar with its provisions, its atmosphere his native air, he fully recognized both its august claims and its fatal incompleteness. Like a clear, cold star, remote from fevered, jaded earth of passion, lawlessness and crime, it still had radiance enough to illuminate the paths of life and fire enough to burn his nothingness into man. The iniquity which lurked within his members paralyzed his obedience and for Jew or Gentile the law, however they conceived it, was at once magnificent but inaccessible and as a gospel utterly impotent.

II

Then came Jesus, the Life-Giver, to vitalize truth and justice in mercy's embassy. Time did not soften the horror of the situation, distance lent it no enchantment. It was sufficient that the dear Lord was born while the madness and despondency were most rife, and a strong pulse of faith and joy and hope at once began to beat. The past was vindicated and the future was secured in that Greater Man of whom John Milton sings. Heaven opened wide the gate of "her high palace hall" to receive the forgiven children of the Father. The infinite reality of this event has been universally felt. Multitudes who could not or did not care to reason about it or their emotions concerning it were aware that God was then revealed to His creatures, and the revelation was the spring of their delight. Others saw that the divine residence in man had won for the race eternal distinction. The more enlightened rejoiced because the warfare was accomplished and our ancient foes were vanquished by the direct interference of the Everlasting Will. The separateness and austerity of statutory enactments and the verdicts of rigid and unbending morality were absorbed and blended in the greater righteousness of regenerating love, embodied in One who, remembering that we are dust, showed that even the dust could be transfigured, perfected and glorified. From the days of Christ's flesh to the present moment men and women and children everywhere have been recreated by the breath divine which was first received at Bethlehm. Renewed in the image of Him who created them, they have found their way to the mount of God and raised the ceaseless alleluia of the Church.

These are the facts and the related sentiments and interpretations which have enhanced the Christmas victory. They found their extension in the literature of the New Testament, and their consummation in one great unity of God and man through Christ Jesus is an organic phase of Christian experience which persists now as then. In the meantime we can await the day of Christ, firmly fixed upon the substantial and reasonable grounds for faith which Saint Paul presents to our view. He found in the inability of the law the divine opportunity for sin's condemnation. Jesus was the end of the law to every one that believed. His entrance into humanity and the mediation of His eternal life transformed the fallen nature which had been under its interdict. The robe of clay we wear was not necessarily vile, since such a Prince could wear it. The readjustments His incarnation effected have operated in ways too manifold and subtle for our wisdom, too deeply recessed and spiritually alive to be injured by alien forces. If our own kind had produced monsters who surpassed the dreams of infamy, it was now incorporated with the Holy One and the Just, with the ineffable luster of Mary's maternal sanctity and the heroical virtues of a new type of man.

One is reminded of the marvelous changes in nature. The Winter storms come to the verge of Spring and their proud course is stayed. The snow thins into misty veils, weird messengers of light scurry across the sky, rending asunder its gray shadows. Soft and balmy winds begin to softly blow down the frozen mountain pass and across the desolate plain. Their warm wings have dipped on a thousand leagues of ocean waves; they silently caress the living and the dead. The icy grasp yields to their recurrent touch and the released rivers ripple through the green flush of earth's living robes. Presently the flowers appear, the birds sing, the sower goes forth to sow and it is very bliss to be alive.

Yet the same elements are at work in all seasons. The miracle is not in them, but in the kindlier handling of Him who has decreed that the dayspring from on high shall visit us. He directs the energies of the Pacific isles toward the frozen wheat plains of our land and makes it laugh with abundance. In like manner the new moral and spiritual world began with Christ's appearance, when the arid Winter of our discontent gave place to glorious Summer and the fountains of pity and consolation were broken up. This, as I understand it, is the Christmas victory of Him who was called Jesus because He should save His people from their sins. He declared that He and the Father were one, and certainly to nothing less than that declaration dare we turn, in nothing less can we trust. He who sent the law as the herald of regeneration has fulfilled His promise. The God who caused Sinai and Horeb to tremble waited a little while and spoke again in His Son, by whom He made the heavens and the earth. The law and the gospel were thus concentrated in one aim, and the moral restoration arising from their united purpsoe justifies the ways of God toward men. The geneses of Christian belief as found in the earliest logia of Saint Mark and those of Saint Matthew and Saint Luke regarded Jesus as upraised by His birth, mission and sacrifice to an eternal sovereignty in which He interprets man to God. Development came later and came legitimately. The vast perspectives of Saint Paul and Saint John, in which our daysman is the object of angelic adoration and the Savior of the race, are projected from His own words under the direction of the Holy Spirit. We do not see His rule completed. Provinces of human life and action have not yet bowed to His easy yoke, but we see Jesus, the Man of the five wounds, lodged in the courts of time as a part of eternity, making known the Father to His offspring, and in wrath remembering us in mercy. Who among us can celebrate this Feast of the Nativity if he has not made this victory over sin his own! Are we not debtors to personality? A father's counsels and a mother's prayers track the erring child to the last haunts of vice. The memory of Lincoln demands the nation for its habitation, Shakespeare monopolizes literature, Saint Paul captured Western Christianity and reached on the father East, but Jesus, the Captain of these leaders and of

all the armies of the saintly and the great, is better still, our Prophet, Priest and King.

Those who bid us eat and drink, for tomorrow we die; seize our pleasures and stifle our pains, turn the paling lamp of life on fleeting joys and purchase a temporary cessation from our hurt and woe, are children of the vanishing night. Those who never doubted that the night would vanish, held that we fall to rise and sleep to wake, are thrice blessed in their anticipation. The river of tears, blood-clothed, full of shame, flowing out of the blackness behind into the blackness beyond, ruthlessly, constantly flowing, has at last been arrested and presently will be dried up. And now we reach the higher levels of devout meditation, whence arise the streams which make glad the City of God. From those levels of religious aspiration and trust reason elaborates its meanings, concepts and beliefs. Still, however, they remain unsearchable in their richness, unfathomable in their depth. For this is the birthday of the universal heart of man, the organ of closest contact with his Maker, of response to this exceeding gift of Christ, of intimate communion with the gift Himself. Christmas proclaims the gospel of sin's destruction through the medium of the flesh which has been its fortress; the unutterable fact that we live in a redemptive world, guided by a redeeming God. Furnished with every celestial essential, made in all points like unto His brethren, the known history of Jesus has shown how that in Him God walked on this earth and shot through and through with everlastingness the vesture we inhabit, the existence we occupy.

"No one could tell me where my soul might be,
I searched for God and He eluded me,
I sought the Babe and found all three."

Although the music of the life of Jesus is heard on earth, it originated in heaven. His virgin Spirit, His sinless career, His majestic teaching, His flawless equipment in everything we conceive of as divine are presented so fully and cogently that the ideal becomes the real and we are prepared to accept His own explanation of His presence and purpose here. The people who sat in darkness welcomed His uprising, the deserts of cruelty and abomination began to blossom as the rose. For since by man came death, by man came also this greater resurrection from the dead.

III

It should be noted that Saint Paul's argument is based on the worth of Jesus Christ as the personalized love, grace and authority of the Supreme Being. He re-established righteousness on His own terms, as the disposer of all goodness, making it to abound through grace and by faith. This Redeemer was God's only begotten Son, the designed and express image of the otherwise invisible Deity, and yet bone of our bone and flesh of our flesh, foreign to nothing that is our lot, living, acting, dying and rising again *on our behalf*.

Does this message come to one who is bowed down and weary, who says, My feet have well-nigh slipped, the mouth of hell is yawning to devour me? Then hear and accept the gospel; look to Jesus and live; follow after Him who is the Author and the Perfecter of your faith and obedience. And as you do so be encouraged by the testimony of this erstwhile Judaizer, this man of the lawing, this monarchical apostle who lived again because the Master lived in him. I sat, says Saint Paul, at the feet of the rabbis and saw ahead of their weavings and labyrinths. I caught at least a distant note of the Grecian porches. I felt the exaltation of a Roman citizen and claimed the protection of her eagles, but I fell with a failing world; into the pits of formalism and persecution I went neck and crop. Deadly are the sins of the flesh, mine were deadlier still; they ate up my manhood and made me a fearful ravager of the flock of God. I forfeited my peace and the fevers within me burned me up. Then I saw the Christ standing athwart my reckless course, and His soul passed into mine and my life was lost in His as a river in the sea. I am, in deed, as in name, the son of God, of love, of toil, of self-forgetfulness, the brother of my Elder Brother, in bonding to whom I have found perfect liberty. What a triumph, whose strains were first made possible at Bethlehem! It is chanted today with increasing volume, if not in such passionate intensity. It sets forth the Child of the Stable, the Youth of Nazareth, the Preacher of the Mount, the Sufferer who ascended Calvary. Its keynote is salvation; its theme the honor and immortality of man; its undertone the abolition of sin and its ghastly entail; its ascensive chorus, the sanctification of the whole creation of God through the adoption by redemption of His reborn sons. This is the victory of Christmas. Its tremulous apologetic stages are found in a passing or periodic state of charity and good cheer. Its glad, confidence morning belongs to those who believe that God in Christ swept past the nature of angels that he might tenant the seed of Abraham and become Emmanuel, God with us. The seraphim enjoy no higher renown; their wondering gaze is fixed on our passage to the skies, while God is pleased to show His wisdom and His love in His incarnate Son and in the brotherhood of the Church.—*In New York Christian Advocate.*

"THE BEST STORY I EVER HEARD"

A number of men in a Pullman car agreed each to repeat the best story he had ever heard, to help while away the tedious hours of travel.

One told how a fireman had climbed the dizzy ladder to the top story of a tall building after the chief had ordered the men back, and how he barely saved the life of a sleeping babe.

Another told of a young man who left college and took his father's place as the head of the household after the father had been sent to prison for embezzlement, and how the brave young fellow bore the odium, carried on the business, and paid back every dollar that his father had taken.

A third related the story of a physician, the honor man of his class, who spent his life ministering to the poor of the city slums, when he might have had a lucrative practice among the wealthy, and who was at last discovered in actual want and dying by one of the members of his class in the college of medicine, a wealthy practitioner, who had resolved to look up the "most brilliant young surgeon the college had ever graduated."

Each story was applauded in its turn, and each one seemed a little better than the last, so that, when it came to the turn of the last one to tell a story, all wondered how he could possibly keep up the interest; the climax seemed to have been reached; nothing finer or nobler could possibly be narrated.

The King Who Exiled Himself

This last story-teller began to relate how a part of the subjects of a certain king raised the flag of rebellion against him. He had the resources to crush them; but he stayed his hand from the blow while he disguised himself as one of them, and went among them to live in poverty, earning his bread by the most humble employment, so that he might study how to win them back to his allegiance.

The story grew in interest as he related how the self-exiled king went among the subjects who hated and defied him, ministering graciously to their sick, feeding their hungry, cheering the discouraged, and how, finally, when he was yet in the prime of his young manhood, after he had so won many of them that they wanted to seize the peasant youth, as they supposed, and make him their king, he gave his life for these, his enemies, to prove to them that he still loved them, though they would have none of him.

The story-teller drew so graphically and effectively the contrast between the throne that was left behind and the ministering peasant, whose heart was so filled with compassion, that the previous stories seemed to pale in comparison; the men were strangely moved, and after a deep quiet that pervaded the car for a minute one of them said softly,

"That Christmas Story Surely Is the Best."

It is, because, as Henry Ward Beecher said, "When I stand in Zion before God, the brightest thing I shall look back upon will be that blessed morning of May when it pleased God to reveal to my wondering soul the idea that it was His nature to love a man in his sins for the sake of helping him out of them; . . . in short, that He felt toward me as my mother felt toward me, to whose eyes my wrongdoing brought tears, who never pressed me so close to her as when I had done wrong, and who would fain, with her yearning love, lift me out of trouble."

Or, as Dwight L. Moody said, "I used to think of God as a stern judge on the throne, from whose wrath Jesus Christ had saved me. It seems to me now that I could not have had a falser idea of God than that. Since I have become a father, I have made this discovery, that it takes more love and sacrifice for the father to give up the son than it does for the son to die."

The Cream of the Christmas Story

is the Father's love. The emphasis of Christmas from a sentimental point of view has always been placed upon childhood, but the real theological emphasis is on fatherhood. "For God so loved the world that He gave His only begotten Son." "The Word became flesh, and dwelt among us," not as Jean Stewart, in the book entitled "Goodly Fellowship," the petted heiress and society girl of New York, became a missionary in Persia in spite of the pleadings and commands and ridicule of her wealthy and fashionable friends, because she chanced into a mission station there and saw the beautiful self-denial and consecration of its workers; but rather, as Thorley Prescott, the hero of the story, became a missionary, because his dear mother had put her hand on his head when he was a boy, and given him to God for missionary work, and he dared not meet her in judgment unless he obeyed her wish.

The Word's becoming flesh involves not merely the Son leaving His throne in heaven, but the Father leading Him to the battlements of heaven, and pointing to a lost and ruined world, and saying: "I want you to go to them. I love them even as I love You. We must save the lost sheep."—*Rev. J. F. Cowan, D. D., in Christian Endeavor World.*

The true gift, however trifling, is the one that comes with some suggestion of the heart with it. Thought in the selection means more than price in the purchase. Such gifts say: "You have had a place in my kindly thought; I have studied your tastes and wishes."—*Ex.*

"It is possible to stifle the eternal part of man's nature by absorption in the immediate objects of the moment presented to us by the world, but such a life is precisely that of the beasts that perish, which gaze contentedly on the grass before them until the hour when the knife falls."

FROM OUR CORRESPONDENTS

SUFFOLK LETTER

Nineteen hundred and thirteen years have been added to the centuries of time since the Babe that ushered in Christmas was born and laid in a manger. The most helpless being and the most powerful being is a babe; but the most powerful of all was the Babe of Bethlehem His name is above every name. His influence grows with centuries. He changed the calendar of time. He changed the Roman empire into a Christian state. He put the world to thinking in ways to save mankind. He has changed nearly all the governments of the world. He dominates the greatest and most powerful nations of the world. He sets the standard for all highest and best life. He grows larger in the thought and affection of the human race as centuries add their testimony to His worth. He not only drew the wise men from the East, but He draws all men unto Himself. Though Bethlehem was least among the cities of Judah she became the most renowned among the cities of the world. That cradle was not rocked, but it contained the Prince of Peace. That holy night when Jesus was born was the brightest night in all the eternities. The song of the angels lingers in the Sunday schools songs of thirty million singers; and the light of that night outshines the sun. Humanity and Divinity met in the Babe of Bethlehem, and earth and heaven met and kissed each other over the lap of Mary. The fires that were kindled in human hearts by that memorable birth will never go out till all the lights in the universe die in universal night. His life is light and His light is life. That sun seemed to set in the crucifixion; but it rose again on the morning of the resurrection.

Christmas celebrates the birth of Bethlehem's Babe and should awaken in human hearts the most reverend, spiritual emotions. No sensible person could look into the face of a babe and be stirred by frivolous feelings. There is something delightfully solemn in the face of a babe. Its helplessness, its innocence, its possibilities, its heavenliness, appeals to the highest and purest in our nature; yet the feeling is sweet, restful, purifying. Life seems more dignified, important, and responsible as our eyes gaze upon the face of a babe. The memory of the Babe that has touched the life of so many little ones cannot provoke boisterousness, rudeness, forgetfulness of God, dissipation, unless people forget the meaning and the lesson of Christmas.

Family reunions, presents among friends, social intercourse of uplifting character, exchange of greetings among friends, kindness extended to the poor, sympathy offered to those in trouble, songs that gladden the heart, feasts that fill the soul as well as the body, may all be indulged with pleasure and profit to man. Christmas brings the world to a pause; and pauses in society are just as necessary to the sense of life as marks of punctuation are to the sense of written words. Society needs days between days, occasions that concentrate life's best into a spirit that fills the air and commands men with authority. Christmas does that very thing. It carries its own power, delivers its own message, teaches its own lesson, closes the factories and the banks, dries the ink on the pen by the ledger, and silences the scream of whistles in the early morning by the vociferous shouts of happy childhood.

The march of bare feet—millions of them—on Christmas over velvet carpets or bare floors to look into millions of stockings is an army larger and mightier than any General ever led to battle; and the victory to be won by this Christmas host will outrank the victories of Alexander or Caesar. It is the army of innocence, the army of peace. Babyhood needs no monument of bronze or marble to perpetuate its glory, it erects its own monuments in the hearts and homes of the world. Wise men from the East worshipped Bethlehem's Babe and bestowed gifts of gold, frankincense, and myrrh; and wise men still present their gifts and their love. Isaiah said, "A little child shall lead them;" and it is literally so today. The thought, the plans, the expenditures, the anticipations of parents, as they wait for Christmas morning, is a tribute to Jesus Christ. Stores, trains, mails, banks, are crowded just before Christmas. Why all this stir, this business, this returning home, this closing of mills and schools? The Babe of Bethlehem is crying for human attention, service and love; and "inasmuch as ye have done it unto one of these ye have done it unto me," "for of such is the kingdom of heaven." It is Christmas. Grandma puts a lifetime into a look! Mama puts a year into a stocking! And baby gets a century out of an hour.

W. W. Staley.

TO THE S. S. AND C. E. WORKERS

A message has just come to me that I have been elected Editorial and Field Secretary of the Sunday School and Christian Endeavor work of the Southern Christian Convention to succeed Mr. Charles A. Hines, of Greensboro, N. C. This comes to me as a surprise, and finds me busy and seemingly without the time to devote to it. However, I have accepted with the hope that through this medium I may be of some service to the church to which I am devoted.

In accepting this position I fully realize the work that should be done and *must* be done to make the Sunday schools and Christian Endeavor Societies of the church capable of their best interest to the Master's cause. My work in this department both in the capacity of Secretary and Editor will have to be done amid busy hours of College life, but here we pledge to the entire brotherhood our best efforts, for knowing we shall have the support of all and the kindly suggestions of our predecessor.

To the Executive Committee of the General Convention we extend our thanks for the confidence which it has placed in us, but above all we thank God for the privilege and the pleasure of serving him in this way. Let our efforts be a unity, our labors for the advancement of the cause of Christ, and to this end we ask the prayers of all.

Yours, interested in the cause,

Carl B. Riddle.

December 22, 1913.

EXTRA FORCES

One of the greatest impediments the Church of God has today is the detestable sale of *booze* and the pestilential results which are sure to follow. There were fifteen hundred gallons of this horrifying beverage shipped into the city of Winston, N. C., last week, on one train, saying nothing of the amount which the other trains just previous to and following this have brought. The shipments have been so heavy that the Southern R. R. Co. has been compelled to employ extra forces to check up and dish out the "pop-skull" to the sots.

It is too sad, but nevertheless it is a fact that men buy booze and get drunk, thinking at the same time that they are celebrating the birth of our Redeemer; but they think erroneously, and mistake the real facts of the case. They are desecrating His birth rather than celebrating it. Shall we not say with united voices this evil is too grevious, too inglorious, and in its effect, too mischievous, to be borne? It is up to us as soldiers of that all-conquering Captain Who said, "I will not fail thee nor forsake thee," to enlarge and strengthen our forces that we may be enabled to battle against such evils with greater success and uphold the banner of the Cross. Let us look to the most indulgent Helper for the victory.

R. F. Brown.

THE MAN OF CHARACTER

BY J. D. FRANKS

This is an age of almost world-wide progressiveness. There is a prevalent idea that we are living in a time in which our opportunities are limited, unless we are so fortunate as to be lucky or rich and thus on the road to progress and success. This conception will not apply when we come to consider who is really worth while; for we have men in our country who do not seem to love right or to hate wrong, neither are they active in trying to obey or to execute the laws of justice and thus eradicate evil. We have men in our midst who will scorn at those who are trying to put down wrong. But in the face of such opposition there comes the need as well as the opportunity for the man of character, whether he be rich or poor, whether he be old or young. And when I say a man of charactre, I mean a man who possesses all those virtues that go to make up an all-round, intelligent, honest, straightforward, progressive and conscientious citizen.

Wickedness and selfishness are in our midst and we need men of character, men whose moral traits are above reproach, and who will endeavor to establish the high standard of morality and right wherever they may go or wherever they may be. Such a class of men will never become too great in number.

So long as a person adheres strictly to the principles of truth and honesty, he or she will have enemies. Therefore, if you are a man of character you will have many battles to fight, you will have many burdens and criticisms to bear and many difficulties to overcome; yet it is only the man of character that really reaches the top.

Youth is the time in which to improve the mind, it is the time to lay broad and deep foundation for after life, and he who prepares the better foundation will perhaps live to see the greater monument to his success. The time, therefore, to begin a great career is early in life. A boy should be business-like and truthful, for it is most generally the polished boy that makes the polished man. Yet, if a young man has been reared by a godly father and mother, when he steps out into the world to work out his own destiny among men, he will find something for him to do. Temptations will be coming up constantly, and if he would not destroy the most valuable asset that he can possess in this life, he must be able to say when these little temptations come up, "Satan, get thee behind me." In many instances, it is little by little that men at first begin to depart from the path of rectitude. Perhaps the worst criminal in this nation today was once a young man of character, but, succumbing to little temptations, then to larger ones, and on, and on, until his life was ruined, his influence for good and his power to resist sin gone.

Then it is the duty of the man of character to be careful and watchful; "for it is the

crown and glory of life, constituting a dignified rank within itself, dignifying every station and exalting every position in society. It exercises a greater power than wealth, and secures all the honors without the jealousies of fame. It carries with it an influence which always speaks for itself, and commands the respect and confidence of mankind."

I am glad that character cannot be swept away by one's enemies. I am glad also that the greatest and noblest rewards are for those who are striving to live up to their convictions; and never before has there been a greater demand for men of character than at the present time. It should be remembered by every young American that there is a time coming, not far distant, when America will appreciate your services and will expect you to be able to help bear the burdens as well as share in the glories and honors that belong to her citizenship.

I would say to the unscrupulous man without character or manly principles, your destiny is sealed unless you turn away from your unscrupulous practices and set about to become a man of character. The world will not hesitate to turn down the careless for the honest.

To the man of character who possesses those manly virtues that are necessary to meet the demands of the present day—morally as well as educationally, I say to you, you hold the keys to success; you are welcome on the farm, in the factory, in the store, in the bank, and even in the legislative hall of the state and nation.

I am proud that it is within the power of every boy and girl to build for themselves a character that will be immortal and will be in a sense as the "shadow of a great rock in a weary land." By acting nobly, thinking well, and striving to be true to yourself and to your friends, you will be made stronger and stronger, you will be made able to accomplish things that cannot be accomplished by the careless and negligent. Thus all the Satanic host of earth cannot destroy your character. The business world holds an outstretched hand to the boy or girl of character and bids you come; and, by the help of God, it is within your power to make men and women that will be a light, as it were, brighter than the midday sun.

To the man of character I would say again, if you will persevere, principalities, nor powers, things present nor to come, will prevent you from being justly rewarded for the high stand that you have taken in this life.

"Be something in this living age,
And prove your right to be
A light upon some darkened page,
A pilot on some sea.
Find out the place where you may stay;
Beneath some burden bow;
Take up the task with willing hands;
Be something, somewhere, now.

"Be something in this throbbing day
Of busy hand and feet;—
A spring beside some dusty way,
A shadow from the heat.
Be found upon the workman's roll;
Go mow, go reap, or plow;
Bend to some task with heart and soul;
Be something, somewhere, now.

"Be something in this golden hour
With actoin running o'er;
Add some momentum to its power,
A voice unheard before.
Be not a king without a throne
Or crown to deck thy brow;
Serve with the throne, or serve alone;
Oh! Be something, somewhere, now."

Elon College, N. C.

CHRISTMAS

The keeping of Christmas is more a thing of spirit than of mere date. As to the exact date, the oriental and the occidental churches disagree, yet the spirit of the word is what we are concerned with.

Christmas should be a time when we forget self and seek to make others happy.

"Oh, don't you think that giving
Is just the best of living,
When everybody thinks of all the rest?"

Then, too, on Christmas eve a message was sounded to workingmen through the shepherds, their representatives. The toilers were remembered, and then began a social revolution resulting in the winning of a position of respect for the man who toils.

"This is the gospel of labor;
Ring it, ye bells of the kirk;
For the Lord of Love came down from above
To dwell with the men who work."

On the first Christmas came the promise of peace. Since then the spirit of brotherhood has been gaining sway over the hearts and the hands of men. The dove of peace is brooding over the nations of the earth, and though here and there peals out some discordant blast of the war god's trumpeter, yet that glad day is coming when every man shall aim at the common good of all men.

Christmas is, above all, a season of love. Its merry bells re-echo the glad truth that "God is love." Jesus Christ, who came at Christmas, is God's expression of love to man. At the gladsome Christmas season we may have our being thrilled by its music of love, if we but let our souls in worship behold the Master touch in reverence all of life's immortal keys, thus awaking the eternal melodies.—*Elon College Weekly.*

LOYALTY

Unfortunately, every organization and institution has connected with it those who are not loyal. Such persons are a constant source of annoyance and breeders of discontent. Every little fault seems to grow to immense proportions when nurtured by their fertile imaginations.

Why should we make ourselves unhappy, and also those about us, by our constant fault-finding? The trouble is usually the product of a morbid state of mind rather than something of real moment. Remember that where the spirit of loyalty does not prevail, there happiness and joy are strangers.

If you cannot be loyal to what and to whom you are now connected and associated with, you had better change your surroundings. It will be far better for all concerned. Be loyal to your friend, to your family, to your school, to your state and country, to your church, to your God,—and to every other thing or person with whom you have to do in the many relations of life. Thus will your life become more useful and worth while.—*Elon College Weekly.*

THE BOY

Something about boys attracts everybody strangely. The grimy, tousled, ragged boy on the street or on the farm I cannot help having a profound respect for. A boy is man in the cocoon—you do not know what it is going to become—his life is big with many possibilities. He may make or unmake kings, change boundary lines between states, write books that will mould character, or invent machines that will revolutionize the commerce of the world.

Call time backward and see Abraham Lincoln at twelve, when he had never worn a pair of boots,—the lank, lean, yellow, hungry boy, hungry for love, hungry for learning, tramping through the woods for ten miles to borrow a book to spell the words out. It was not all happiness with him, but a great reward was in view.

Boys, did you ever stop to think of the responsibility that is one day going to fall upon you? Abraham Lincoln did not have your or my chance to make a man of himself. We should keep this in mind, and always strive for the things which are noblest.

We have seen the farmer boy wearing the crownless hat with his hair sticking out at the top. We have seen the lad whose form was bony and awkward,—one suspender holding his trousers in place—and his bare legs and arms as brown as an Indian, from sunburn.

Who knows? That boy's life may depend greatly on our success.—*Elon College Weekly.*

A BIT OF RELIGION

For the sake of the shop-girls, we are all urged to do our Christmas shopping early.

For the sake of the mail-clerks, we are implored to mail our Christmas parcels early.

Let me add a third petition: for the sake of the subscription clerks, renew your subscriptions early!

Don't wait till the last minute, for thousands of others are doing that.

Exercise a bit of practical religion. That $1.50 is no bigger now than it will be two or three weeks hence, and your sending it now will help wonderfully to "ease up" on our office force.

What a glorious old world this would be if every one would take thought for every one else!—*C. E. World.*

WHAT CHRISTMAS MEANS TO ME

To me the charm of Christmas lies in the fact that the entire Christian world stands round the cradle of a child.

We are simple souls once more. We are not men and women struggling for place and power. We have laid down our weapons of offense and defense. We have abandoned our self-regarding attitude.

The breath of Christ is in the air, but not the Christ of Gethsemane and Calvary; not the Man of Sorrows and acquainted with grief; not even the Christ of the Beatitudes and Parables—the Christ of the Galilean sunshine—but just the Christ-child of Bethlehem, Mother Mary's child—type of all human helplessness, innocence and loveliness.

And we, strong men and brilliant women, delight to become children again at the foot of His cot. That, to me, is the ideal Christmas.—*Rev. Charles F. Aked, D. D., in The Methodist Protestant.*

EXCHANGE

Has it ever occurred to you what makes us brand people? What influence us more than their personal appearance and their English? All of us desire to be nicely and neatly dressed. We desire to use good taste. Do we agree that having good taste in dress is being so we attract no attention in any way? Have you ever heard the Fair-Wearer-of-Silk-Stockings say:

"It is him." "Prof. So-and-So is one perfect mess." "He don't."

(Have you ever noticed that the Fair-Wearer-of-Solk-Stockings uses the pronoun "he" in an unlimited way?) We perhaps are not so ignorant of the principles of good English, but we are so negligent, so shiftless, so unthinking. Perhaps "he," Mr. Pointed Collar, Flaming Tie, Silk-Shirter, caps the climax in grammatical errors and actually says:

"I hain't never did that way."

Of course we don't admire such people, but we must be very careful or we will be imitating them before we realize it. We never know the dire influence or impression that our improprieties in speech and dress have.—*The Guilford Collegian.*

Sunday Schools and Christian Endeavor

CHARLES A. HINES, Editorial and Field Secretary, Greensboro, N. C.

This Department is under the direction of the Sunday School and Christian Endeavor General Convention. Frequent news items from Sunday Schools, Organized Classes, and C. E. Societies are desired. If you are interested in any of these or are about to organize, address the department's editor

SUNDAY SCHOOL REVIEW

Review Topic: "A Day of Decision." Scripture, Josh. 24; Heb. 11:28-31.

Subject of the Year's Study.—Old Testament History.

Review Topic.—A Day of Decision.

Reading Lesson.—Josh. 24; Heb. 11:28-31.

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. —John 3:16. (See C. E. Lesson.)

Books.—Numbers, Deuteronomy, Joshua.

Time.—The period covered by the Quarter's lesson is about thirty-nine years; from 1490-1451 (Ussher).

Places.—The following named places are noted in the journeyings of Israel in the lessons of the quarter: Wilderness of Paran, Hazeroth, Kadesh, Plains of Moab, Mount Nebo, Banks of the Jordan, Canaan, Gilgal, Jericho, Ai.

Today we end the quarter and the year.

With the exception of the special-day lessons our work for the year has been with the first books of the Old Testament. We began with "In the beginning," we close with "Israel in the Promised Land." The supreme thought of the course has been that God is interested in human history. Through all is revealed the gradual development of the divine scheme for the salvation of sinners.

In our fourth lesson for the fourth quarter we learned that Israel was just out from Sinai journeying toward the promised land. As we close the quarter, Israel is actually in Canaan, the land flowing with milk and honey.

According to the record in this quarter's lesson the chosen race has been through nearly forty years of training. The generation of slaves that fled from Egypt in search of liberty in the wilderness has passed away. Their children, born as nomads of the desert, are just entering upon strange experiences in a land of grain fields, vineyards, fruit orchards and walled cities. The Israelites are slowly getting acquainted with themselves and with their Jehovah, the one true God over all. Life, civil, social, religious, is taking on a new meaning. A nation is in the building. Moses, the matchless, has wrought and gone, Joshua is the leader. Interests pertaining to little Israel and broad humanity, to all earth's ages and to the eternity of the world unseen, center in the lesson of the quarter.

Lesson Announcement

Next Sunday we shall have our new class books, our new lesson helps, and begin a series of New Testament lessons. We are to begin with the life of Christ where we dropped it a year ago, and will be studying his life for a whole year.

Come next Sunday and help start the New Year of Sunday school work with enthusiasm and a full roll call.—Hageman.

HAVING PUPILS TAKE PART

I recently vsiited a Sunday school in Spokane, Wash. After the first few numbers of the regular program, the superintendent announced that Miss —— had something to say to the Sunday school, whereupon a little girl from the Primary Department walked to the platform and rendered in a very impressive manner a recitation that had a very beautiful and effective application to the lesson of that day. The speaker showed more than ordinary talent in reciting.

The superintendent told me after the session that this was one of the features of his program, coming once or twice a month. This enabled them to depend upon those in the school who were gifted in this line. It was always more or less a surprise to the school, and something fresh, also, for the boys and girls had not heard the recitation at frequent rehearsals as is often the case when a general program is given.

The idea is capable of indefinite application. Even brief addresses can be prepared for members of the school. They may refer to the next Sunday's lesson, the campaign for a bigger and better school, or a boost for a Rally Day. Once in a while a few minutes may be given to an exercise in which more than one take part. But in order to make them the most effective they should be short, strikingly to the point, and well rendered.—*J. Dickinson.*

WILLING WORKERS ORGANIZE

Brother A. N. McAbee has organized his class of young women at Barnesville, Ga., and they have decided to call themselves the "Willing Workers." Ten members were enrolled the first Sunday. The officers are: Miss Mattie Howard, president; Miss Estelle Douglas, vice president; Miss Annie Belle Ware, secretary; Miss Bessie Hale, treasurer; A. N. McAbee, teacher.

The Endeavor Society recently organized at this place is doing a splendid work.

PRIMARY DEPARTMENT—AGES 6, 7 AND 8

I. Grading. The best teaching cannot be done with less than three grades, one for each year, and a teacher for each class. But if one teacher must handle all, arrange in rows this way:

2	3		2		3
	1			1	
(Both sexes)			(Boys)		(Girls)
Six years			Six		Six
Seven years			Seven		Seven
Eight years			Eight		Eight

In these diagrams (1) shows location of superintendent, (2) the musician, and (3) the secretary. Make your choice of the two arrangements. First named, first choice with the writer.

II. Officers. A superintendent, musician, secretary-treasurer, and helpers. The superintendent may or may not teach; better not if the department is large. The secretary-treasurer should be an adult. Helpers care for hats, wraps, lesson papers, etc.

III. Equipment. Teachers' desks, tables, etc. Material for hand work. Little chairs. Send-table, blackboard, pictures, objects.

IV. Color. Light blue. Same for girls and boys.

V. Emblem. Angel and child.

VI. Lesson. The International Graded Lessons for First, Second and Third-year Primaries.

The department pin bears the emblem on its face, and the department pennant carries out the color—light blue. All appliances obtainable from our own Publishing House.

MRS. J. J. LINCOLN.

CHRISTIAN ENDEAVOR TOPIC: JANUARY 4

"Twelve Great Verses. 1. The Salvation Verse."—John 3:16.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

One night, about 1,900 years ago, "For God so loved the world" was first spoken in the hearing of a few, who, as though it were too good to be true, and yet able to grasp only a little of its amazing preciousness, began to repeat it. During the ages since, in rapidly increasing numbers, men and women, with more and more heart-satisfying assurance, and with deeper, richer emphasis, have been repeating it, until millions untold have said it over times beyond counting. But it has never been repeated too often for the good of the world. And as future ages come and go, it will be repeated more and more frequently, and with a better and better understanding of its fathomless depths of meaning.

Little children learn it and think about it and are blessed; men and women in the strength of ripest experience and profoundest wisdom say it over and think about it and are blessed. The subjects involved range through vast stretches of undetermined abstractions, and yet the things philosophic and recondite touch all lives, through all experiences, and are the most common and vital to everybody.

The love that is divine, and the "whosoever" that is human, reveal the relations of God to man and the solidarity of humanity.

This verse is the joy of saints, the hope of sinners, the guiding star to the pilgrim, the inspiration of the living, the anchor within the vale to the dying. It is the epitome of all that men, created in the image divine and redeemed by the unspeakable Gift, has ability to receive, as a revelation from God, concerning the divine character and human destiny.

How to Conduct the Meeting

Let the prayer meeting committee prepare, a week or more before the meeting, a number of cards cut in the shape of a cross. On one side of each card a Bible reference dealing with some aspect of salvation should be written, and on the other side the date of the meeting. These small crosses should be given to the members several days, possibly a whole week, before the meeting, and each member should be asked to study his reference and come prepared to quote it in the meeting and perhaps add a comment.

The chairs may be arranged in the form of a cross, the leader sitting facing the end of the longest arm. In calling for Bible references or responses the leader may ask that they come from any one of the four arms of the cross; and variations of the singing may be brought about in the same way.

Begin by asking the society to stand and repeat the text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Then offer a brief prayer, the society still standing. The songs that follow should refer to the cross or to salvation.

For responses to the roll-call the Bible references, which all are supposed to have, should be used, each one, of course, adding some comment. Instead of the secretary's calling the roll, however, a simple yet effective variation will be to have the leader ask the different sections of the "cross" to rise and make the responses one after the other. This will divide the roll-call into four sections. The younger members will gain courage, because they will not be standing alone. As each one takes part he will resume his seat. A stanza or two of a song may be sung after each section has taken part.—C. E. World.

"I am thinking of you today because it is Christmas, and I wish you happiness. And tomorrow, because it will be the day after Christmas, I shall still wish you happiness, and so throughout the year. I may not be able to tell you about it every day; because I may be far away; or because we may be very busy; or perhaps because I cannot even afford to pay postage on so many letters, or find time to write them. But, nevertheless, the thought and the wish will be here just the same. Whatever joy or success comes to you will make me glad. In plain words, good will to you is what I mean in the Spirit of Christmas."—*Henry Van Dyke.*

Woman's Home and Foreign Missionary Dep't.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by other members of the Board, to whom all items of Missionary interest and matter for the Department should be sent.

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Mrs. W. H. Carroll, Burlington, N. C., Recording Secty. and Supt. of Mite Boxes and Literature.
Mrs. W. A. Harper, Elon College, N. C., Cor. Sec'ty.
Mrs. W. T. Walters, Winchester, Va., Treasurer.
Miss Bettie Stephenson, Boone, N. C., Supt. Young People's Dept.

THE WEEK OF PRAYER FOR MISSIONS—THE CHRISTMAS OFFERING

The Christmas season is here, and following this is the week of prayer for missions—January 5-9. All societies are asked to observe this—an hour's service each day; but if this is not practicable in all places, certainly each of our societies can have a servcie on Friday, the 9th. Below we give a program gotten up by the General Advisory Commission representing the Federation of Woman's Boards of Foreign Missions, which they urge to be used in union meetings in every town and city of our land. If not followed it detail, it is suggestive and can be helpful in arranging a program.

Our S. C. C. Woman's Board asks that a Christmas offering be taken during this week—an offering of love for our mission cause. If we pray earnestly, we will give willingly and freely, just as we feel the importance and responsibility of the work.

The women of the A. C. C. Board have in hand a sum sufficient for the building of a church at Ichinoseki; they ask that we assist in purchasing the site which will cost something like $600. Our Woman's Board asks that our Christmas offering be used for this purpose. We have a large Sunday school at Ichinoseki and a church is badly needed. At this time the Christ spirit should rule in our hearts. His heart yearns for those in darkness. Ours, too, should reach out to them, and enter into sympathy with his for them. Let us make a large offering for the work.

TOPICS FOR PRAYER

General Subject for the Day

That Women May Accomplish Their Part in World Evangelization

10 A. M.—John 17.
Prayer for unity; for all Woman's Boards of Missions; for our new Federation; for a vision of the task; for our missionaries; for guidance and wisdom; for Africa, Turkey, Egypt, Persia and Arabia.

11 A. M.—Matthew 28:16-20.
Thanksgiving for all that God has wrought through women. Prayer for faithfulness in our stewardship; for native Christian converts and leaders throughout the world; for China and the Philippine Islands.
A box luncheon at noontime is suggested.

2 P. M.—Romans 10:8-17.
For plans for united effort in foreign lands, through colleges, hospitals and preparation of literature; for India, Burma and South America.
An offering, with special music, is suggested.

3 P. M.—Psalm 96. Young Woman's Hour.
Prayer for a great increase of student volunteers, for young women who will lead in the foreign mission work in the churches at home; for young women who shall train our children in missions; for Japan and Korea.

PRAYER CYCLE

For the Missionary Work of the Christian Denomination.

SUNDAY—For the whole denomination, that it may have missionary vision, growing missionary zeal, that it may rally to the great missionary movements, to the full support of our missions in Japan and Porto Rico, and that especially during the current year funds may increase and no debt be incurred for the year's work.

MONDAY—For our missionaries in Japan: Rev. and Mrs. A. D. Woodworth, Rev. and Mrs. E. C. Fry, Rev. and Mrs. E. K. McCord, Miss Alice True, Rev. and Mrs. C. P. Garman.

TUESDAY—For converts, workers and churches in Japan: Eleven churches and thirteen ordained pastors, one home msision pastor, two Bible women.

WEDNESDAY—For missionaries in Porto Rico: Rev. and Mrs. D. P. Barrett. Especially that the way may be opened for another missionary family to go to Porto Rico.

THURSDAY—For converts, workers and churches in Porto Rico: Four churches, one ordained pastor, several young men who are in training.

FRIDAY—For our home missionaries and home mission churches:

Albany, Mo.
Boston, Mass.
Columbus, Ga.
Coshocton. Ohio.
Chapel Hill, H. C.
Delmarvia Conference Missions.
Eastport, Maine.
Franklinton College, N. C.
Indianapolis, Indiana.
Lake City, Iowa.
Lynn, Mass.
Louisville, Illinois.
Lewistown, Illinois.
Manchester, N. H.
Muncie, Indiana.
N. Y. Eastern Conference Field Work.
Olney, Illinois.
Oronoque, Kansas.
Portsmouth, Va.
Portland, Indiana.
Romeo, Mich.
Raleigh, N. C.
South Norfolk, Va.
Springfield, Ohio, Missions.
Toronto, Ont.
Winchester, Va.
Western Washington Conference.
Wyoming Conference.
Walnut Hills, Dayton, Ohio.

SATURDAY—For the general Mission Board, the Woman's Board for Foreign Missions, the Woman's Board for Home Missions, and their administrative officers; the work of the Woman's Boards for the Young People and Children.

THE UNITED MISSIONARY CAMPAIGN

D. CLAY LILLY, FIELD SECRETARY

This great campaign, inaugurated by more than fifty of the largest Foreign and Home Mission Boards of the United States and Canada, has been carried on vigorously since early Fall. It is estimated that six hundred conferences, in as many cities, will be held during this Fall and Winter.

When it is remembered that each of these conferences reaches a number of churches, some idea of the breadth of this campaign is apparent at once.

And when it is remembered that each one of these conferences means the adoption of new methods, and a permanent increase in missionary giving on the part of some churches, their value is seen at once.

There is very little expense attached to one of these conferences, and this, when shared by all the churches of a city, is inconsiderable for any one of them.

Of how much value a conference can be is evidenced by the words of these two pastors, whose testimony might be multiplied many times over.

One of them says, "Referring to the recent sessions of the United Missionary Campaign held in our town, I wish to say to you, as I am saying to my friends everywhere, that I have lived in Mt. Carroll fifteen years, during which time many good and great things have happened; but this conference is the biggest thing, and has set in motion a movement which means more to us at home and abroad in the Kingdom of Christ than any other thing our town has experienced durnig these years."

Another pastor writes: "You don't know how much good your coming to us has done. I believe this Laymen's Conference will touch with spiritual power the various congregations of our city. The meeting has been highly educational, spiritual, interesting, and in every way helpful."

During January, February and March conferences will be held in the South in Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama and Mississippi, and later in Lousiana, Arkansas and Texas.

The Home and Foreign Mission Boards of all the churches of the South are cordially supporting this campaign, and some of their most effective men are heard in these conferences from time to time. It is a great manifestation of the spiritual unity of the church and this immense movement, international and inter-denominational, goes forward with increasing power.

MR. C. A. N. KNOT

Caleb Cobweb Describes an Acquaintance—Not a Friend.

Mr. C. A. N. Knot is a member of my church. I often serve with him on church committees. He speaks frequently in the church business meetings. His voice is heard in the discussions of the Village Improvement Society. Indeed, at every turn I am liable to encounter this Mr. Knot.

He is an ingrained pessimist. He thinks the worst of human nature. He has no faith in corporate ability. He looks on the dark side of every cloud and the thorny side of every hedge.

If Mr. Knot were a general, he would be a master hand at a retreat, but could never lead an advance. If he were a farmer, he would leave all of his seeds out of the ground waiting for ideal weather conditions. If he were a merchant, he would never embark on advertising campaigns, and so would never sell his goods. What is Mr. Knot's business? He is an undertaker.

Mr. Knot is absurdly proud of his pessimism. He thinks it discloses superior acuteness, a profound knowledge of human nature. When, as sometimes happens, of course, his gloomy prognostications are verified, he takes great delight in saying, "I told you so."

But we are not proud of Mr. Knot. Indeed, we'd be glad to vote him a letter of dismissal, though it would be hard to vouch for him as being "in good and regular standing." "In good and regular misunderstanding" would be the proper phrase. Does any church apply?—*C. E. World.*

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—*Professor Drummond.*

OUR CRADLE ROLL

Dear Friends of the Cradle Roll:

Another year is nearly upon us, and we will find it very much what we make it. What are we going to do with it in our Sunday schools and in our homes? More especially interesting to this column is the question, "What are we going to do about it in our Cradle Roll work?"

I have been thinking much of the work done among the children by the Roman Catholics. As soon as possible after birth, the baby is christened; at eight years of age he is confirmed. The age used to be twelve and fourteen, and the child was first supposed to know the catechism, and a few other things of equal importance, but they found that by waiting so long, they were losing a number of their children. Three years ago, for the first time, they accepted children, rather, demanded children, of eight years of age. They can learn their catechism, etc., afterwards, but they must belong to Mother Church now before they have left the ranks of babyhood. They are taught thereafter that of their own free will and accord they have entered the Holy Roman Catholic Church, and that to depart from it means everlasting and undying condemnation. Now I am not trying to turn you against the Catholic church, neither am I going to say any of the many things I could against that terrible politico-religious power which is getting so strong a hold in our dear land, but if the Catholic church, with over three hundred millions, cannot afford to run the risk of losing a child between the ages of eight and twelve, what does it mean to the Protestant religion, with not over two-thirds as many even nominally in its ranks? We say our country is a "Protestant" country, and yet we have only about nineteen millions out of ninety openly identified with the Protestant denominations. Isn't it about time that we said, "We cannot spare even one of these little ones"?

Oh, I wish that I could awaken not only the cradle roll workers, but every Sunday school superintendent, every pastor, every teacher, every parent, to the great and awful need and necessity of this work. Christian America? Say, rather, heathen America! Oh, that I might cry with a voice to be heard across the continent and in every home, "Awake, thou that sleepest!" We must, we *must*, we MUST save our babies of today if tomorrow is to see this a free, united and Christian nation.

And then, our denomination; I have in mind a church I visited lately. There is not in that Sunday school one singular regular attendant between the ages of 18 and 30. If the children now growing up leave the church as the generation just before them has done, it does not require a prophet to foretell the end of that church. What are you going to do to help build up the church of tomorrow?

Do you think this is unnecessarily alarming? Ask any one who has given thought to the matter, and he will tell you I have not said a half or a quarter of the things I might have said, and been strictly within the limits at that. Won't you help us to make this new year a new year indeed? Won't you work to double the Cradle Rolls and double the membership in those we have? Won't you write to me and tell me what you are doing, and what you hope to do? I wish you would also tell me if you like this column, and think it wise to carry it on? If it is not helping you, then there is no use in it. If it is, tell me so. Above all, don't think you can have a successful Cradle Roll, any more than anything else successful, unless you are willing to work for it. Let me quote you an odd little verse I found the other day:

"All things come to him who waits,
But here's a rule that's slicker:
The man who goes for what he wants
Will get it all the quicker."

So a happy new year to each and all of you, and may God give you the will to work, the wish to do, the eye to see, the heart to feel, and the mind that says, with Edward Everett Hale:

"I am only one:
But still I am one;
I cannot do everything,
But still I can do something;
And because I cannot do everything,
I will not refuse to do the something that I can do.
What I can do, I ought to do,
And by the grace of God I will do."

Cordially,
Your Cradle Roll Supt.,
MRS. F. BULLOCK.

THE CRADLE ROLL AND CHRISTMAS

Dear Cradle Roll Workers:

I wonder if you ever think: If I only knew about the work, I would be able to accomplish more? I am sure you have sometimes had thoughts like these, and therefore I am writing this letter to tell you of some extra helps just for YOU, the workers, which we can secure. There are no special books as yet, or none that I know of, at least, but there are two helpful sixteen page papers issued quarterly, *The Cradle Roll Superintendent*, by David C. Cook Publishing Co., Elgin, Ill., and *The Baby's Mother*, Standard Publishing Co., Cincinnati, Ohio.

Then there is a little four-page monthly paper for the mothers of the cradle roll babies. This is also published by Cook, and samples will be sent upno receipt of postcard request.

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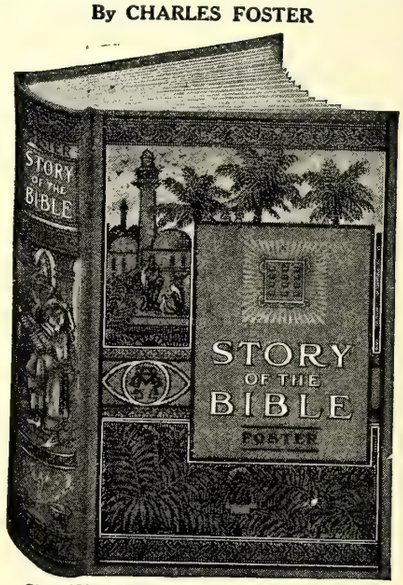

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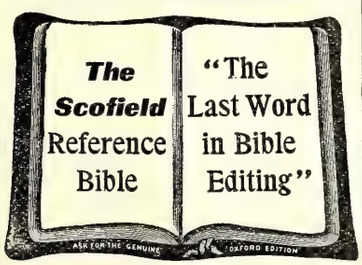

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I want to say, too, that the *Mothers' Magazine,* published by Cook will give you many helpful thoughts. We Cradle Roll Superintendents cannot know too many things about the babies or the mothers, either, for our work. Many times you will find a cure for a cold or a knowledge of how to care for babies' flannels, of inestimable benefit in securing you a hearing in the home. We need to know something about babies, their mothers, and their problems, if we are to reach the mothers, and through them, the babies. We who have been mothers ourselves, of course know many things which may be of help to the younger mothers whom we meet, but even we forget, or never know, many things of general or specific usefulness. We need to learn, to study, to keep up with new thought, to make ourselves, as it were, "baby specialists," if we are to succeed in this work.

Do you remember the question Manoah and his wife put to the angel when he had told them of the baby that was to come to them? "What shall be the ordering of the child, and how shall we do unto him?"

Are we prepared to answer that question if it is put to us? Not only in the small things of daily life, such as I have hinted at above, perhaps, at least, not solely in that matter, but in the many things which we shall meet from day to day from those who are earnest in their desire to raise the best possible children in the best possible way? How many things we shall have to learn. You remember Manoah and his wife received a temperance lesson on the spot from the angel, so this is one of the things we need to know, and then the many questions that we may have the best of all possible babies in the best of all possible homes.

Oh, there is much room for thought, and much, so much room for a great and noble and tremendous work to be done in the Cradle Roll. Don't say, "It is only the Cradle Roll that I have, and only the babies that I work among." Think of it rather in this way: "I have the first chance at the tiny newly opening life. I can bring these 'little ones which believe on me' to the Master. I can make these children little beacons lighting the way to heaven in many a heart and home. God give me grace to grow big enough, strong enough, pure enough to lead these little ones to the Father of us all."

"What shall be the ordering of the child, and how shall we do unto him?" Cordially,

MRS. F. BULLOCK.

Lay up lasting treasure
Of perfect service rendered, duties done
In charity, soft speech and stainless days;
These riches shall not fade away,
Nor any death dispraise.

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Reported last week		$4,959.26
Dues		
John Murray Alphin	$ .10	
Annie Nevil	.10	
Graham Elkins	.10	
Lizzie Elkins	.05	
Erma Lee Elkins	.05	
Regina and Marie Carter	2.00	
Helen Winborn Scholz	.35	
Herbert Scholz, Jr.	.30	
Elizabeth Scholz	.30	
Jessie Lee Scholz	.30	3.65
S. S. Offering		
Shallow Ford	$ 2.07	
Mt. Zion, Alabama Con.	1.00	
Suffolk	25.00	
Berea (Nansemond)	10.00	
Pleasant Grove, W. Con.	1.25	
Damascus, E. Va. Con.	3.45	
Lebanon (4 months)	4.00	
Burlington (3 months)	21.66	
New Lebanon	.87	
Baraca Class, New Lebn.	1.60	
Haw River	1.70	72.60
Special		
Msr. Mamie Andrews	$ 1.00	
W. H. Lanham	12.00	
Sale of calf	2.50	
Mrs. E. J. Brickhouse	5.00	
Interest on endowment.	30.00	
Tyler Bolling, work	2.00	52.50
Thanksgiving Offering		
Shallow Ford Church	$ 2.34	
Martha's Chapel	3.70	
Sarem Church	5.00	
Sanford Church	8.63	
South Norfolk	10.00	
Piney Plains	9.55	
Ladies' Aid, First Ch., Norfolk	29.93	
Clone Church, N. Y.	3.00	
Chapel Hill	2.65	
Eure C. Church	4.60	
Mt. Auburn	30.17	
Fuller's Chapel	18.00	
Miss Mary Thomas	1.00	
Ingram S. S.	4.00	
Linden church, Iowa	2.00	
Damascus, E. Va. Con.	12.01	
Bethlehem, Iowa	10.76	
Howard's Chapel	5.75	
New Lebanon	9.05	
Union, Ala., 2nd report	5.25	
New Hill	3.15	
Bethlehem, Valley Con.	12.75	
W. M. S., Porterville, Ill.	5.00	
Rev. M. L. Winston	2.50	200.79
Total for the week		$ 329.54
Grand Total		$5,288.80

My Dear Children and Friends:

Your humble servant has been kept so very busy trying to get his large family ready for Santa Claus that he has not time to write a long letter this week. He is very grateful for the nice report, and wishes that h ecould express the gratitude that he feels in his heart for the loyal, faithful and liberal friends throughout the church who have so generously contributed to the support of the institution. May the Lord abundantly bless every contributor, and make us worthy of such friends and liberal gifts, is my prayer.

We are to have no SUN next week, but the report will be made out and published the week following. I trust all who have not yet sent in their Thanksgiving offerings will do by the close of the year if possible. We purpose to give summary of the funds received up to that time, and the amount of indebtedness January 1. I have so earnestly desired that we might report the institution clear from all encumbrances.

Some Christmas boxes have been received, for which we are very grateful. We will report them next week.

Wishing all our friends, and especially the Band of faithful Cousins, a merry Christmas and a happy and prosperous new year, I beg to remain, very, very gratefully,

Yours,
JAMES O. COX, Supt.

Sunbury, N. C., Dec. 7, 1913.
Dear Uncle Jim:—

I have been reading the letters from other little children, some of them younger than myself. My age is nine years. I stay at my grandmama's, and go to school in the country. Am in the third grade. My parents live in Portsmouth, Va., and I want to help fill the Children's Corner. Hope you will accept my dime for the Orphanage. Am hopeful to send more soon. I have three sisters and two brothers. The Orphanage has my deepest sympathy. We are very poor children, but our parents are living. Thank God for them.

JOHN MURRAY ALPHIN.

Glad to have you join the Corner. Hope you may make us a faithful little cousin. All of the children are talking Santa Claus.

Chapel Hill, N. C., Dev. 14, 1913.
Dear Uncle Jim:—

I hope you and the Cousins had a good Thanksgiving. I am eleven years old and am in the fifth grade. My teacher's name is Miss McMillan. I have a little brother, who will be a year old the 20th of this month. School will be out the 19th. I hope old Santa Claus will come to see the Cousins, and I hope you all a merry Christmas and a happy New Year. I will close with ten cents.

Your little niece,
ANNIE NEVILLE.

Yes, we had a nice Thanksgiving. The children are busy getting ready for Santa Claus. Several of the boys and girls are going home to spend Christmas.

Bear Creek, N. C., Dec. 14, 1913.
Dear Uncle Jim:—

Here come a boy and two little girls that would like to join your Band. We think it is so nice to see so many letters from the boys and girls. As Christmas is so near it makes us think of those orphans in your care. We go to preaching at Antioch Christian Church, but it is too far for us to go there to Sunday school. We go to the Baptist church to S. S.

Hope this will not find the waste basket, as this is our first letter.

Enclosed please find 20 cts. for the Orphans. Lovingly,

GRAHAM ELKINS,
LIZZIE ELKINS,
ERMA LEE ELKINS.

We are always glad to have new Cousins to join the Band. When the weather is bad the little children have Sunday school here in the chapel. All the Cousins are expecting Santa Claus.

Macon, N. C., Dec. 18, 1913.
Dear Uncle Jim:—

Enclosed you will find $1.25, our dues for the last quarter. We are rather late, but will try to write sooner next time. Our school will close Friday for Christmas.

Wishing you and the Cousins a merry Christmas, Sincerely,

HELEN W. SCHOLZ,
HERBERT SCHOLZ, JR.,
ELIZABETH SCHOLZ,
JESSIE LEE SCHOLZ.

Glad to receive your letters, if you were late. You must keep your promise and write sooner next time.

Chipley, Ga., Dec. 18, 1913.
Dear Uncle Jim:—

Though it is late in the season, we are sending our Thanksgiving offering, and with it our best wishes for you and all the children, a merry Christmas. Fondly,

REGINA and MARIE CARTER.

Better late than never. You must write us a letter each month, for the Cousins would enjoy hearing from you. The children are so full of Christmas they can't sleep for thinking of the good time they are to have at home.

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Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui, I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not to be afraid to take Cardui. It is no new experiment. For fifty years, it has been found to relieve headache, backache, and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, today. ad.

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The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the Knife, Acids or X Ray, over 90 per cent. of the many hundreds of sufferers from Concer which it has treated during the past eighteen years. We have been endorsed by the Senate and Legislature of Virginia. Physicians treated free. KELLAM HOSPITAL, 1617 W. Main St. Richmond, Va. Write for Literature.

Your Office Stationery

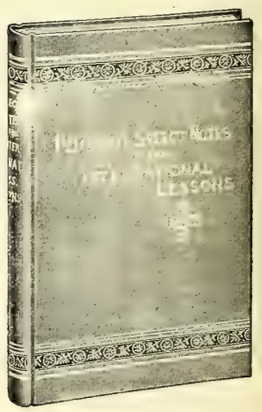
IS an index to the character of your business. If you write your business correspondence on stationery that is poorly printed on cheap looking paper, your reputation as a business man suffers. You know that. Then why not get first-class stationery printed in a first-class way? Our printing department is equipped in both workmen and material to turn out the very best class of printing, and at no higher price than the common kind. We print everything, such as

Letter Heads, Bill Heads, Statements, Envelopes Cards, Etc.

When needing printing of any kind or description send us your order; or if it is something that requires a special estimate write the Manager of our Printing Department, submitting copy and a description of just what you want, and he will gladly give you a price.

The Southern Christian Publishing Company,
ELON COLLEGE, N. C.

THE BEST
Sunday School Help



If you are a Sunday school teacher or pupil you should desire the best possible help. This you will find in one volume, Peloubet's Select Notes on the International Lessons for 1914. Send in your order now. Up to January 1 you can get a copy for $1.00, after that time, $1.25. The publishers' price is $1.25, but we save you 25 cents by ordering from us. Address

THE CHRISTIAN SUN,
ELON COLLEGE, N. C.

HOW THE RED CROSS SEAL ORIGINATED

Nearly $1,500,000 has been raised by Red Cross Christmas Seals in the last five years, and yet many people do not know how this charity stamp idea originated.

Some of your grandmothers first played "post office" with stickers similar to Red Cross Seals way back in 1862, when they conceived the idea of selling stamps at fairs for the benefit of the relief funds for the soldiers' hospitals in Brooklyn, Boston, and elsewhere. Nearly $1,000,000 was raised in this way before 1865. After the war, this method of raising money was discontinued in this country for a generation, although it found vogue in Portugal, Switzerland, Austria, France, Spain, Denmark, Norway, Russia, Sweden and other European countries. There are now thousands of different types of charity stamps used in all parts of the world, as many as forty being used in Austria for children's hospitals alone.

Stamps or seals were first used to get money for the anti-tuberculosis crusade in Norway and Sweden in 1904. To Jacob Riis, the well-known social worker of New York, and to Miss Emily P. Bissell, the energetic secretary of the Delaware Red Cross, jointly belong the honor of originating our American Red Cross Christmas Seal. In 1909, Mr. Riis' interest was aroused by the receipt of a Christmas tuberculosis stamp on a letter from Norway. He published an article about this queer-looking stamp in the *Outlook*, and suggested some possible uses for it in this country. Miss Bissell at once saw an opportunity here and prepared a stamp, from the sale of which her society realized $3,000 for tuberculosis work. So impressed was she with this success that she induced the American Red Cross to take up the sale in 1908 on a national basis. With very little organization and with hardly any attempt at careful advertising, the sale that year brought in, nevertheless, over $135,000 for anti-tuberculosis work in various parts of the United States. In 1909, with more thorough organization, the sale was increased to $230,000; in 1910 to nearly $310,000; in 1911 to over $330,000, and over 40,000,000 seals, netting $500,000, were sold last year.

SMOKING

Does smoking make people utterly reckless about the safety of property and life in respect to fire, or does the smoking habit appeal especially to heedless persons? We cannot assume to say, but the typical smoker scratches his match and drops it anywhere and anyhow, without so much as troubling to extinguish it first; he is done with the match, and that suffices him. Sometimes it falls in his wastebasket, and sets that off; sometimes on the coverings of his bed, and gives him a little excitement; sometimes he tosses it out of the window, and it starts off an awning below; sometimes he drops it on a woman and burns her out of existence, as befell one hapless votary of the habit of seeing out the old year by eating and drinking food which one does not need, in a fashionable restaurant; sometimes it starts off an Asche building or a Binghamton clothing shop.. The careless smoker keeps his habit of match-dropping with him, as exemplified by the case of a chap in Montreal who wanted a pair of scissors in a store in the dark. He scratched his match, caught sight of the scissors, tossed the match, and it dropped in an open can of gasoline, much to the subsequent interest of an insurance company, whose agent had sent to the owner of the store an unsolicited policy for approval.—*Insurance.*

TERRIBLE PICTURE OF SUFFERING

Clinto, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years, I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the state said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists. Ad.

THE YOUTH'S COMPANION CALENDAR FOR 1914

The publishers of *The Youth's Companion* will, as always at this season, present to every subscriber whose subscription is paid for 1914, a Calendar for the new year. It is a gem of calendar-making. The decorative mounting is rich, but it is subordinated to the main purpose to produce a calendar that is useful.

FIRE WASTE

The fire waste in this country amounts to about $250,000,000 annually, an average of $2.50 per capita, and over $12 for each family. This is an immense waste and startling, especially when it is remembered that it is from one-fifth to one-tenth as much in European countries. While this is a property loss, the loss of life is great, and, of course, considerably outweighs any loss of property. In this country we have larger fire departments, better equipped and more efficient; while in Europe more attention is paid to the erection of buildings and to their inspection.

In North Carolina there was paid by the companies in 1912 on losses $1,896,906.31. This, with the amount of fire loss not insured,

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper. Ad.

$150.00 SALARY for 60 days' work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time work if you prefer.
J. S. ZIEGLER CO., 801 Como Block, Chicago

Your Money Will Earn 6%

With absolute safety if invested in
Guaranteed Gold Bonds
secured by First Mortgage on North Carolina Real Estate worth twice amount bonds issued against it. Bonds due one year after. Principal and Interest guaranteed Interest payable semi-annually. Denominations $100.00 up. Ten Years in business without loss of a penny for any patron.
Write for free booklet.
PIEDMONT TRUST CO.
Burlington, N. C.

YUM FOR HEADACHE
"HASN'T FAILED YET"

DR. J. H. BROOKS,
Dentist
Foster Building, BURLINGTON, N. C

SEABOARD AIR LINE RY.

Schedule Effective January 3, 1912.
Trains Leave Raleigh.
Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

FOR THE SOUTH.

No. 81	4:35 a. m.
No. 29	Ar. 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

FOR THE NORTH

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

Notice.—Above schedules published only as information, and are not guaranteed.

For rates, schedules, time tables and any other information desired, apply to J. F. Mitchell, City Passenger and Ticket Agent, Raleigh, N. C.

J. F. MITCHELL, Pass. Agent,
H. S. LEARD, Division Pass. Agent,
No. 4 W. Martin St., Tucker Bldg.,
Opposite North Entrance Postoffice
RALEIGH, N. C

Sunday School Supplies

WE publish Adult or Bible Class, Intermediate and Junior Quarterlies, uniform lesson series; a Teachers' and Officers' Journal; a four-page weekly paper; a combined Weekly Lesson and Story Paper for pupils under twelve years of age; Charts and Cards for Primary Classes. All these are high-grade, edited and published by our own people. Samples cheerfully furnished.

The Graded Sunday School Lessons are carried in stock and orders promptly filled. We can also furnish many additional supplies and items of equipment for Sunday Schools. Let us have your inquiries.

The Christian Publishing Association,
NETUM RATHBUN, Agent, DAYTON, OHIO

SANITARY PLUMBING
THIS IS OUR MOTTO.
Let us do your Plumbing for you. We guarantee our work.
We will charge nothing to make an estimate for you.
Big stock of Hardware, Paints, Farm Implements, Etc.
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BURLINGTON HARDWARE CO., Burlington, N. C.

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BURLINGTON, N. C.
Dealers in Drugs, Medicines, Patent Medicines and Druggists' Sundries.
Perfumery—all popular odors, Toilet and Fancy Articles,
Combs, Brushes, Etc.
PRESCRIPTIONS CAREFULLY COMPOUNDED.

B. A. SELLARS & SONS
—HIGH CLASS—
DRY GOODS
And Gents' Clothiers and Tailoring Merchants
MAIN STREET, BURLINGTON, N. C.

would make a loss in our State of practically $[illegible]0,000, or over $8,000 per day, and nearly $350 for each hour of the day and night. —*From Address of Commissioner Young to Firemen.*

SOUTHERN RAILWAY.

Schedule of the trains leaving Elon College:

N. B.—The following schedule figures are published only as information and are not guaranteed.

No. 21—11:28 A. M. Through Train for Asheville with Chair Car for Waynesville. Connects at Asheville with Carolina Special for Cincinnati and Chicago, also for Chattanooga, Memphis and all Eastern points. Connects at Greensboro with Through Train for Washington, Baltimore, Philadelphia, New York, also with local train for points South.

No. 139—6:32 P. M. For Greensboro. Handles through Pullman Sleeping Car for Atlanta. Makes connections for all points North, East, South and West, New Orleans, Texas and California points.

No. 131—9:27 P. M. For Greensboro. Makes direct connection with Train No. 38, Solid Sleeping Car Train for Washington, Baltimore, Philadelphia, New York, makes connection for Boston, Pittsburgh, Chicago, and all Eastern and Northern points. Connects with Through Tourist Sleeping Car for New Orleans, El Paso, Los Angeles, and San Francisco.

No. 111—5:44 A. M. For Greensboro, with Sleeping Car for Winston-Salem. Connects with No. 37, Through Train for Atlanta, New Orleans, connects also for Asheville, St. Louis, Memphis, Birmingham and all Western and Southern points. Also with local train for Danville, Lynchburg and Washington.

No. 22—4:48 P. M. Raleigh and Goldsboro. Makes connection at Raleigh with Norfolk Southern and S. A. L. Rwy., also at Selma with A. C. L. Rwy. And at Goldsboro with Norfolk Southern and A. C. L. Rwys.

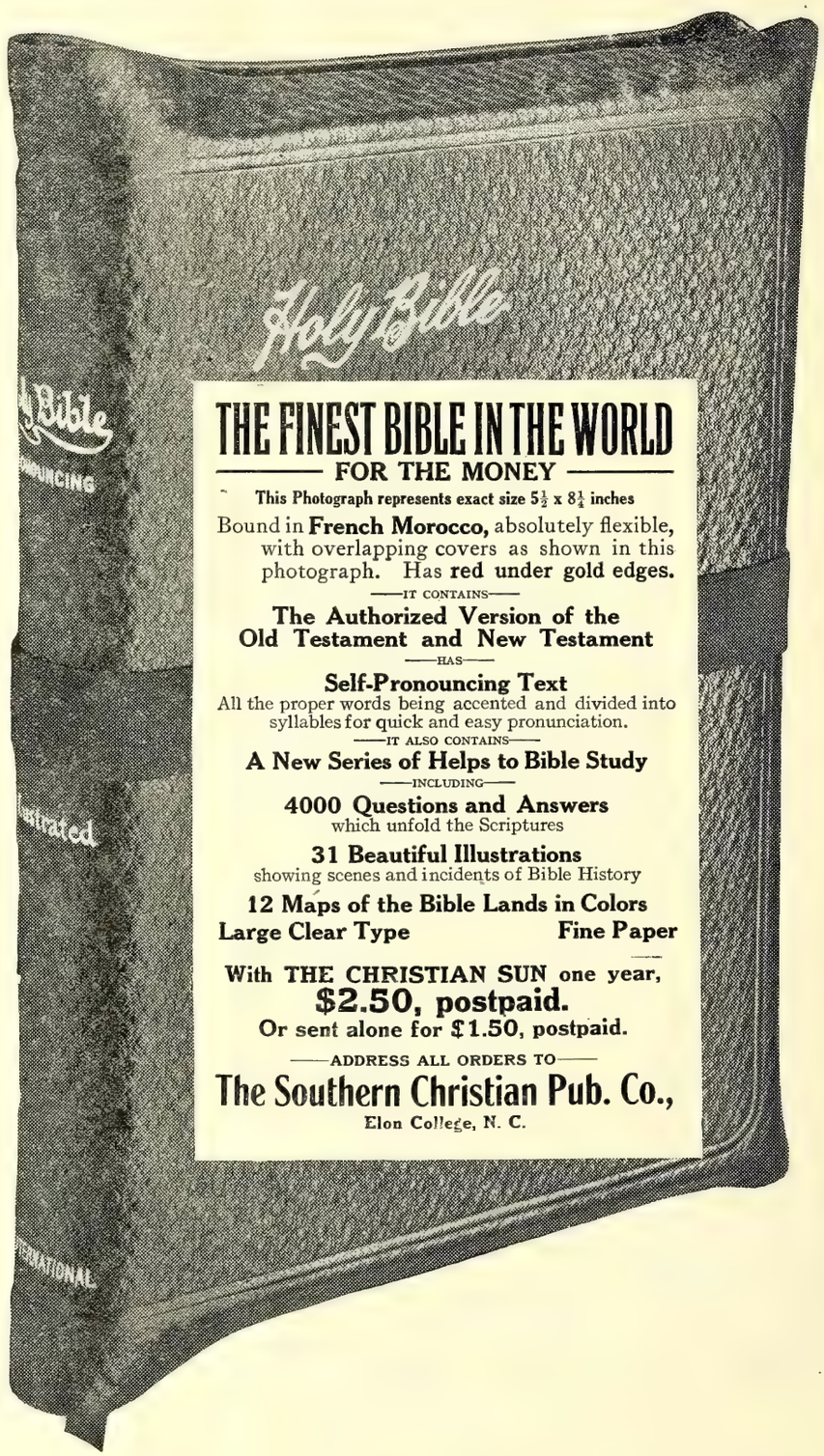
No. 144—10:08 A. M. For Raleigh and Goldsboro. Makes connections at Selma with A. C. L. Rwy., for points North and South, and at Goldsboro with Norfolk Southern and A. C. L. Rwys.

No. 108—8:00 A. M. Local Train for Raleigh, Selma and Goldsboro. Makes connection with S. A. L. Rwy. at Raleigh and A. C. L. Rwy. at Selma and Goldsboro.

No. 112—1:27 A. M. For Raleigh, Selma, Goldsboro. Makes connection at Raleigh with Norfolk Southern, S. A. L. and R. C. & S. Railway, at Selma with A. C. L. Rwy., at Goldsboro with Norfolk Southern and A. C. L. Rwys.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent or communicate with the undersigned.

J. O. Jones.
Traveling Passenger Agent,



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The Authorized Version of the Old Testament and New Testament

—HAS—

Self-Pronouncing Text
All the proper words being accented and divided into syllables for quick and easy pronunciation.

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A New Series of Helps to Bible Study

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4000 Questions and Answers
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31 Beautiful Illustrations
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Elon College, N. C.

The Christian Sun

Founded 1844 by Elder Daniel W. Kerr

J. O. ATKINSON, ... EDITOR

The Christian Sun is published every Wednesday by The Southern Christian Publishing Co. in the interest of the cause of Christ as represented by the churches of the Southern Christian Conventian.

SUBSCRIPTION RATES:

One Year $1.50
Six Months ..... .75
Four Months ..... .50

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Discontinuance: The paper will be sent until ordered discontinued.

All communications for the paper should be addressed to The Christian Sun, Elon College, N. C. Those on business, to The Southern Christian Publishing Co., Elon College, N. C.

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR DEAD

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published. Done by order of the Publishers of The Christian Sun.

McCauley

Near Mebane, N. C., at his home, December 6, 1913, Mr. Albert Johnson McCauley passed from labor to reward at the age of 57 years, 8 months and 16 days.

Bro. McCauley professed religion at the age of 18 years, and joined Union Christian church. He lived a consistent life to his death.

He leaves a wife, one son, one daughter, two sisters, three brothers, and many relatives and friends, to mourn their loss. We laid his body to rest in Union cemetery, near his childhood home, December 8, 1913. May God bless and comfort the sorrowing ones.

THOS. W. STROWD.

Bridges

Deacon Joseph Bridges, a faithful member of Oak Level Church, passed from labor to reward December 6, 1913, in the city of Raleigh. He was 68 years old last May. He leaves a sister, two brothers, two sons, and two daughters to mourn their loss, two children and his wife having crossed the river of death before him. He was a brave soldier in the Confederate Army, and best of all, he was a high-toned Christian gentleman. As a deacon of Oak Level church none was more punctual to duty. Modest and unassuming, he was admired by all. He was buried at Oak Level, funeral services conducted by his pastor, W. G. CLEMENTS.

THE CHRISTMAS SPIRIT

One cold day, in New York, a young girl saw from her window a woman poorly dressed and very old, walking past the door with a basket of broken chips and wood. When a building is torn down in the tenement quarter many people take advantage of the opportunity to gather bits of broken board to light their fires. The girl ran out and asked the old lady if she would not come in and rest.

"We are having a party," she said. The house was one well known to numbers of people in the neighborhood as a Christian settlement. The women who lived there—both younger and older—were trying to be friends with their neighbors, and doing everything they could to make them happy and show them sweet and unobtrusive charity and clean ways of living. When they had a tea party in the afternoon they invited mothers and children in and tried to offer them real friendly hospitality and a good time.

"I can not come in," was the reply of the old woman in halting English. "I am not dressed for a party and I haven't any money."

"You don't need any money," said the girl, "and your dress is quite right. We only want you."

Thus persuaded, she stepped into the warm, bright room, sat down and had coffee and cake, while her basket was filled with fruit and flowers so that the rough wood was hidden. When she said good-by the old lady looked about her, and in a quavering voice made this little speech: "I am eighty years old. I came from Germany fifty years ago. This is the first time I have had anything to eat and drink outside my own room."

The thought of that speech never can lose its impression on those who heard it. Fifty lonely years. Think of it, and then say to yourself while you are young and happy that you will be looking out for the people who are lonesome, so that you may cheer their pathway.

"There are lonely hearts to cherish,
While the days are going by."

SATISFY YOUR LONGING FOR MUSIC IN THE HOME

"Music! Oh, how faint, how weak,
Language fades before thy spell!
Why should feeling ever speak
When thou canst breathe her soul so well?" —MOORE.

The Christian Sun Piano Club brings The King of Musical Instruments—the Piano—within reach of practically every reader of this paper. Those who have already taken advantage of the opportunity presented by the Club are enthusiastic in their praise of its plans and its instruments. Write for copies of their letters and see how easy it will be for you to satisfy that longing for music in your home. The Club gives you perfect protection and insures thorough satisfaction to every Club member. You are cordially invited to join us. Write for illustrated catalogue and full information. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. ad.

"EVERYBODY DELIGHTED"

The Christian Sun Piano Club receives hundreds of letters like the following and not a single case of dissatisfaction to date.

"I am just delighted with the piano. It has given entire satisfaction and I would advise anyone desiring a piano to join the Club."—MRS. A. C. F., Greensboro, N. C.

"The Ludden & Bates Piano bought of you is all that it has been represented and, in my opinion, is one of the very best instruments made."—MR. J. H. D., Bartow, Fla.

"I am perfectly delighted with my piano. I think the Club Plan a capital idea."—MRS. R. B. S., Vaiden, Miss.

"We are delighted with our piano and the Club Plan."—MRS. J. M. C., Toney Creek, S. C.

"I am delighted with my piano. With best wishes for you and the Club, I am."—MRS. J. P. R., Roanoke, Ala.

"I am highly pleased with the Ludden & Bates piano and my friends remark about the sweet tone. The Club plan is an ideal way of buying a piano."—MRS. B. L. B., Thomasville, Ga.

If your home is in need of a high-grade piano or self-player piano write for your copy of the Club's catalogue, also for booklet containing hundreds of commendatory letters from old Club members. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Adv.

WINTERSMITH'S CHILL TONIC
OLDEST AND BEST

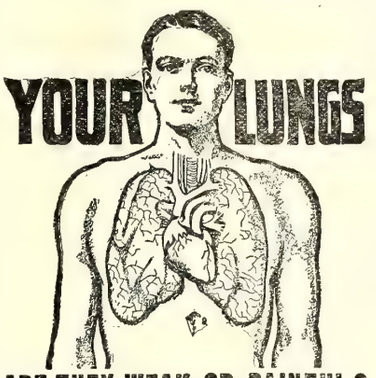
Makes You Immune From Malaria

in all its forms. Contains no arsenic or opiates; pleasant to take and harmless, for children as well as adults. Sold and guaranteed by your druggist. Arthur Peter & Co., Louisville, Ky., General Agents.

Good Grit

We simply suggest the medicine. Let your doctor positively decide about it. Ask him first. Then do as he says. J. C. Ayer Co., Lowell, Mass.

To succeed these days you must have plenty of grit, courage, strength. How is it with the children? Are they thin, pale, delicate? Do not forget Ayer's Sarsaparilla. It is a strong tonic, entirely free from alcohol. Builds up the general health, without a particle of stimulation. Sold for 60 years.



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that Lung Germine, the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, and the patients remain strong and in splendid health today.

Let Us Send You the Proof--Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and care of consumption and lung trouble.

JUST SEND YOUR NAME

LUNG GERMINE CO. 803 Elae Block, JACKSON, MICH.

Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped up; you should try this Remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.

This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, salves, inhalers and the stomach ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 109 Walton St., Atlanta, Ga, and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

Love is round, beneath, above thee,
God, the Omnipresent One.

THE HOME BEAUTIFUL

What is it that makes home beautiful? First of all, it is the spirit of love which predominates and brings into unison the highest and best impulses of which human hearts are capable. But what implements does love use to cultivate this spirit in the home and make the home life beautiful, happy and inviting? They are lovely furnishings, of which the PIANO is KING. What is there in the home, next to the Bible, which can be used to inspire greater appreciation of life, loftier ideals and deeper sincerity, than the Piano or Self-player Piano?

The Christian Sun Piano Club gives you the opportunity to combine your order with those of ninety-nine other Club members which we secure, thereby obtaining the maximum Factory discount on instruments of the highest quality. Every feature of the Club is guaranteed, so that you take no risk of deing dissatisfied. Write for your copy of the catalogue and letters from old Club members. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga. Ad.

CABBAGE PLANTS FOR SALE

Frost Proof Cabbage Plants now ready to ship. Very fine plants, and frost-proof because they are frost-tested. Raised in the open in a cold section, they will stand the frosts and freezes better than plants from the Sea Islands. Leading varieties. $1.25 per 1,000, 5,000 for $5.00. Special prices on large orders. Order blank and cultural points if desired.

HIGH CREST TRUCK FARM,
G. L. B. Penny, Prop.
"The Tar Heel Plant Man,"
Raleigh, N. C., R. F. D. 1.

I WANT LAND IN NORTH CAROLINA

Give price and send last tax receipt. Same will be returned by return mail. Correspondence treated as confidential. I am not a real estate agent. J. H. Chandler, 3633 Central St., Kansas City, Missouri.

MARRIAGES

Whitt-Riddick

At the residence of W. J. Riddick, near Bethlehem Church, in Nansemond County, Va., at 3:30 P. M. Sunday, December 14, Mr. John Monroe Whitt, of Virgilina, Va., and Miss Bertha Riddick, were united in marriage by Rev. W. W. Staley.

The attendants were: Willie Riddick and Miss Susie Harrell; Floyd Brinkley and Miss May Cullifer; John H. Bright and Miss Lillian Ashley; Horace Baines and Miss Gabrilla Bright.

The decorations were pink and green.

About fifty persons were present at the marriage.

A post-nuptial supper was served in the home to the guests.

Mr. Whitt is a merchant, and the happy couple will reside in Virgilina, Virginia. W. W. STALEY.

Stewart-Densen

On December 13, Mr. Chas. L. Stewart and Miss Bertha Densen, both of Ramseur, were married. They will make their future home in Ramseur, and many are wishing them a long and happy married life. The ceremony was performed by the writer in the presence of relatives and friends of the bride and groom. T. E. WHITE.

ONE OF THE MANY MOTHER'S JOY HAS SAVED

Burlington, N. C., Nov. 19, 1913.
Goose Greese Company,
Greensboro, N. C.
Gentlemen:

I am writing this letter because I think it is due you and for the sake of Humanity. I am not a man that wants my name paraded in newspapers. Coming from Baltimore on a sleeper my little girl took a severe cold and cough. For three weeks the doctors came to see her three times a day. Instead of getting better she grew worse. On the night of which I am speaking the doctors left me some emergency medicine and told me if the cough did not stop give her this. We gave it to her but with no benefit whatever that we could see. We had used other croup salves and they did not seem to do much good. My wife advised me to get a jar of Mother's Joy. I did so, using a half jar on my child's throat and chest and in fifteen minutes she stopped coughing and did not cough another time during the night. Now I am not a believer in Patent Medicines, but I think that you have the best Croup and Pneumonia salve made.

Yours very truly,
COL. J. H. HOLT,
Adv. Burlington, N. C.

DON'TS TO PREVENT FIRES

Don't fill the oil lamps at night.

Don't use a paper shade on any kind of light.

Don't place rubbish in a stairway or cellar.

Never use gasoline for cleaning indoors.

Use only safety matches, and keep these away from children.

Don't drop a burned match in a rubbish pile or in the dry grass.

Keep curtains and draperies tied back to prevent them swinging against the gas jets.

When you use a match, be careful where you put it. Careless disposal of burning or smoldering matches may cause a big fire.

"Because love hopes ever, it can ever endure; and if its hopes can be realized, love will realize them."

CHRISTMAS PRESENTS

ABSOLUTELY Flexible Bindings

OUR BEST BIBLE BARGAINS

Will Not Break in the Back

SUNDAY SCHOOL SCHOLARS' POCKET BIBLES

Size, 5½ x 8½ inches. Specimen Agate Type.

No. 1108. Divinity Circuit Bible, *bound in Durable Grained Leatheroid, round corners, burnished edges, gold titles. New clear Black Print, with Colored Maps of the Holy Lands, and is Self-Pronouncing, which enables children to easily and accurately pronounce the difficult Scripture names.* *Post Paid,* **$.70**

No. 91. Scholars' Bible, with Pictures and Helps to Bible Study, *clear type, divinity circuit, French Morocco, gold edges, gold titles.* *Post Paid,* **1.00**

INTERMEDIATE SCHOLARS' BIBLES

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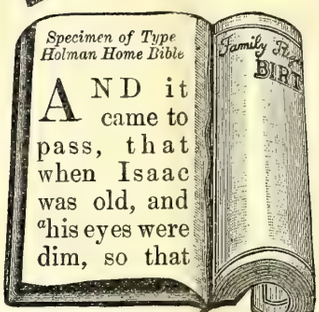

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